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THE

CHURCH OF ENGLAND

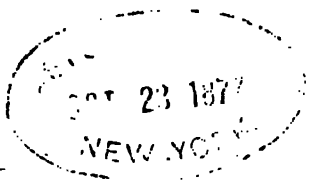
MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

Clergymen of the United Church of

ENGLAND AND IRELAND.



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TEWKESBURY ABBEY CHURCH.

MALMESBURY ABBEY CHURCH.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 562.—JANUARY 3, 1846.

TEWKESBURY ABBEY CHURCH.

TEWKESBURY is in the hundred to which it gives its name, in the county of Gloucester. It is pleasantly situated in a fertile vale, and is watered by four rivers, the Severn and the Avon, on the confluence of which it stands, and two smaller streams.

Tewkesbury* is supposed to have derived its name from Theot, a Saxon recluse, who founded a hermitage here, where he lived in solitude, and after whom it was called "Theotisbery," from which its present appellation is deduced. Many other fanciful derivations, however, have been suggested. In A.D. 715 a monastery was founded here by the two brothers Odo and Dodo, dukes of Mercia, and dedicated to the virgin, which, after being much injured in the Danish wars, became a cell to the abbey of Cranborne, in Dorsetshire; where, in A.D. 980, Ailward de Meaw founded a Benedictine monastery.

After the Conquest, Robert Fitz-Hamon, who attended William, enlarged the buildings, and augmented its possessions so much, that the monks of Cranborne removed, in 1101, to Tewkesbury, which they made the principal seat of their establishment. It was subsequently raised into an abbey of Benedictine monks, and continued till the dissolution, when its revenue was estimated at 1,598*l.* 1s. 3d. Fitz-Hamon lived just long enough to witness the prosperity of the abbey; for, being general of the king's army in France, he repaired to the siege of Falaise, in Normandy, where he received a wound in the temple, and died shortly after.

The church, situated at the south-western part of the town, was formerly the collegiate church of the ancient monastery. It is a spacious, cruciform structure, principally in the Norman style. The nave and choir are separated from the aisles by a range of cylindrical columns and circular arches, enriched with mouldings and other ornaments of the Norman style. The former is lighted by a range of clerestory windows in the later style, inserted in the Norman arches of the triforium; and the latter, by a range of windows in the decorated style, with rich tracery embellished with portions of ancient stained glass. The windows of the aisles and transepts are in the decorated and later styles; and the large west window, in the later style, is inserted in a lofty Norman arch of great depth, with shafts and mouldings richly ornamented. Besides the arms of the founder and principal benefactors, and those of the abbey, "Gules, a cross ragule Or," we have, in different parts of these windows, the arms of Joan of Arc—married to the second Gilbert de Clare*—of Mortimer, D'Amorie, and Le Zouch, to which may be added, as belonging to persons unknown, Argent, five bars azure; Or, a lion sable crowned: others might be discovered by skilful persons, acquainted with the subject, and given to their right owners; but it cannot be sufficiently regretted that persons, who have lately been employed to mend these windows, should have been allowed, in several instances, to make a blazoning of their own out of the scattered bits of painted glass, which must put all heraldry at defiance. A stone was lately found on the eastern end of the church on which were sculptured the arms of the De Warrennes, earls of Surrey†. The roof is finely groined, and embellished at the intersections of the ribs, with figures of angels playing on musical instruments. The east end of the choir is hexagonal, and contains several beautiful chantry-chapels, in the decorated style. The lady-chapel and the cloisters have been destroyed; but the arches which led to them may be traced out the outside of the building; and on the north side are the remains of the chapter-house, now used as a school.

The church contains a fine series of monuments, from the earliest period of the decorated to the most recent period of the later English style, among which are several to the early patrons of

* Roman coins have been frequently found in the neighbourhood.

* Gilbert de Clare the second, who died in 1295, was buried in the choir, near the communion table. The effigies of this nobleman formerly stood over one of the stalls, not far from his grave, in a pensive position, with an inscription on in gold characters" (Bennet's Hist. of Tewkesbury).

† Gent. Mag., vol. xc. p. 329.

the abbey, and to those who fell in the battle of Tewkesbury.

In an elegant chapel, on the north side of the choir, erected by abbot Parker, in 1397, is the tomb of the founder, whose remains, after having been interred in the chapter-house, were removed into the church in 1241. An altar-tomb—one of the finest objects in the church—inclosed with arches surmounted by an embattled cornice, on which are the figures of a knight and his lady, is supposed to have been erected for Hugh le Despenser and his wife, Elizabeth, daughter of William Montacute, earl of Salisbury. Near this is a beautiful sepulchral chapel built by Isabel, countess of Warwick, for her first husband, Richard Beauchamp, earl of Worcester, who was killed at the siege of Meaux, in 1412. It is profusely ornamented; and the roof, which is richly embellished with tracery, was supported on six pillars of blue marble, of which only two are remaining.

At the back of the high altar, beneath a large flat stone, bearing evident marks of once having been inlaid with brass, or similar metal, is a flight of eight stone steps, which leads to a fine arched vault, wherein the remains of Isabel, duchess of Clarence eldest daughter of Richard, earl of Warwick, were deposited in 1477, and where also the body of her illustrious husband, George, duke of Clarence, brother to king Edward IV., most probably, after his mysterious death in the Tower, found repose.

This vault was opened April 1826, in presence of the vicar and other officials, and found to be in the most perfect state; measuring nine feet long, eight broad, and as many high. It was richly decorated. In the north-west corner were found the bones of a man and a woman; but whether these were the remains of the duke and duchess it was impossible to say, for the vault had been frequently disturbed after it, first spoliation after the dissolution, at various times during the last century, to admit the bodies of various members of the family of Hawling. The chroniclers of the abbey expressly stated the position of this tomb. Yet its site seems to have been but recently marked. Even Mr. Knight, in his "Disquisitions," inquires: "Among the many nobles and chieftains interred in the church, where are we to look for 'false, fleeting, perjured Clarence,' and Isabel, his duchess, who are reported to have here found a period to their sufferings, whether arising from their misfortunes or their sufferings. .... Such were the feuds about the throne during the eventful reigns of Edward IV., Richard III., and Henry VII., that no one has ventured to mark the spot with a stone where this obnoxious branch of the royal family finally claimed kindred with the worm."

"There was till lately in the churchyard a strong square building, which had every appearance of having been built at a later period than the church itself, as a campanile, an edifice often placed apart, and so called from the purpose it was applied to. This tower was taken down about twenty-one years ago to make way for a national school. It was for many years used as the common gaol of the town."

The last decisive battle between the Yorkists and the Lancastrians took place within half a mile of Tewkesbury, A.D. 1471, when many of the principal nobility were slain on both sides, and not less than 3,000 of the Lancastrian troops. Queen Margaret, who headed her own forces, was intrenched on the summit of an eminence, the Home Ground, a mile from the town, on the east side of the road to Gloucester. And the troops of Edward IV., who advanced against his opponents by way of Tredlington, occupied the sloping ground to the south of the Red Piece. The victory was decisive, in favour of the Yorkists; the defeat of the Lancastrians having been ascribed to the treacherous inactivity of lord Wenlock, one of their generals, whom their chief commander, the duke of Somerset, struck dead on the field with his battle-axe. After their defeat, the duke of Somerset, with about 20 other distinguished persons, took shelter in the church, from which they were dragged with violence and beheaded.

At the commencement of the civil war, in the reign of Charles I., Tewkesbury was occupied by the parliamentarians, who were afterwards driven out, and the town was taken by the royalists, by whom it was again lost and retaken; till, in 1644, it was surprised and captured by col. Massie, governor of Gloucester, for the parliamentarians, in whose possession it remained till the conclusion of the war.

THOUGHTS OF PEACE FOR TROUBLOUS TIMES.

No. IV.

BY THE REV. JOHN EMRA,

Perpetual Curate of Redlynch, Somerset.

THOUGHTS ON THE LORD'S SUPPER.

"Fresh from the atoning sacrifice
The world's Creator bleeding lies;
That man, his foe, by whom he bled,
May take him for his daily bread."

WHOEVER carefully reads the homily on the sacrament of the Lord's supper, comparing it with the other writings of our reformers, must be led to the conclusion that the elements of bread and wine in the communion were, in the estimation of those who purged our church from the errors of Romanism, no empty signs of absent blessings.

"Thus much we must be sure to hold, that in the supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea, the communion of the body and blood of Christ in a marvellous incorporation"*.

By a multitude of passages from the treatises of the reformers, it might be proved that they took the same view of the Lord's supper. The works of Cranmer, Ridley, and Becon are full of assertions in close accordance with that just quoted from the homily. Let us select out of these the opinion expressed by Ridley† in his conferences with Latimer: "In all ages the devil hath stirred up some light heads to esteem the sacraments but lightly, as to be empty and bare signs; whom the fathers have resisted so fiercely that, in their fervour, they seem in sound of words to run too far the other way, and to give too much to the

* "Homily on the Sacrament of the Body and Blood of Christ."
† "Works of Bishop Ridley," p. 144. *Parker Society edit.*

sacraments, when they did think more measurably. And therefore they are to be read warily, with sound judgment." This extract from Ridley seems to throw much light on the history of the progressive corruptions of doctrine on the subject under our notice. The schoolmen of the middle ages took in a literal sense the many rhetorical and figurative expressions which abound in the writings of the fathers. "In sound of words," as Ridley says, the fathers seemed to advance too far into the opposite extreme from the mere empty sign in the eucharist; but their real opinions, denuded of the flowers of rhetoric, were doubtless far more moderate than their expressions might appear to indicate*. From the words they employed figuratively, the schoolmen, and afterwards the council of Trent, enforcing as necessary doctrines what before were merely unsettled opinions, built up gradually the doctrine of transubstantiation, which is contradictory to scripture and to common sense.

Let us now endeavour to prove, from the word of God and the communion-service of our church, that there is some peculiar, some special grace connected with a faithful participation of the supper of the Lord; and, if we find that the precise nature of this grace is not clearly developed in scripture, we shall learn how vain and useless it is, and how injurious at once to our spiritual progress and to that peace which in such times as these we should be aiming at, to enter into what the great Hooker calls "curious and intricate speculations" concerning these mysteries. "They abate," he says, "they quench such inflamed motions of joy and delight as divine graces use to raise, when extraordinarily they are present."

Our main object should be, to come to this blessed ordinance with serious preparation of heart, and then to believe we shall assuredly receive with the elements of bread and wine such necessary grace as it may please the Saviour to bestow.

When about to approach the holy table, have we never found our minds so occupied and distracted with various speculations on the meaning of terms employed in connexion with this subject —as, for instance, "the real spiritual presence" of Christ in these mysteries—that we have had those devotional feelings, which we know we should bring to so solemn a rite, much disturbed?

In this bewildered state of mind, has there never sprung up a wish within our hearts, "O that I had lived in the first ages of the church; for then I should have received with a more simple faith the words of Jesus, 'This is my body,' 'This is my blood;' or of St. Paul, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?' and not having to decipher them as they now are, clouded and obscured by the mists of scholastic subtleties, I should have apprehended the words of my Saviour and his apostle to intimate in general that all the blessings of the new covenant, purchased by his body broken and his blood shed, are bestowed on the faithful partaker of his own appointed rite; and I should not have felt myself so perplexed and disquieted about the precise mode in which grace is conveyed through these outward signs"?

Try, then, to place yourself in the position of some of the primitive Christians, of the Corinthians, for example, to whom St. Paul addressed the words above cited. Imagine yourselves to be inhabitants of Corinth, reading for the first time the apostle's welcome letter. You would endeavour to ascertain his meaning by comparing one part of his epistle with another. Having read the words, "The cup which we bless," &c., you would proceed a little further, to a passage which seems to throw light on the preceding: "We have been all made to drink into one Spirit*". By this comparison of scripture with scripture, you would, I conceive, be led to believe that certain great spiritual but undefined graces must be intended by the phrase, "drinking into one Spirit." If, then, exceeding great and precious promises of spiritual grace and help are allowed, on all hands, to be given to faithful communicants, why should we vainly dispute of the manner in which they are conveyed to the believer's soul? Since none but the faithful are partakers of Christ—according to clear and express statements of scripture, and the judgment of our church, as given in the twenty-eighth and twenty-ninth articles—the all-important matter is, that we examine ourselves whether we believe in Jesus as our only hope, whether we "truly repent, and are in perfect charity with all men."

Approaching the holy table in this spirit, we are certain that we shall receive abundant grace to help us in every time of need, although we cannot perfectly explain to others, or understand ourselves, the nature of the grace vouchsafed to us. If we love that Saviour who "loved us, and gave himself for us;" if we hate sin, and would seek grace to overcome it; if we need heavenly manna to sustain us in our wearisome journeyings in the wilderness; if, in short, our feelings be in unison with those expressed in the beautiful hymn, some verses of which shall close these reflections, O let us, without vain disputings, and with simple faith, approach that holy supper at which "our souls will be strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine."

"O agony of wavering thought,
When sinners first so near are brought:
'It is my Maker—dare I stay?
My Saviour—dare I turn away?'

* Has not the doctrine of transubstantiation been supported by the many expressions in the writings of the fathers, such, *e. g.*, as this of St. Chrysostom: "For when he invokes the Holy Spirit, and offers that most awful sacrifice, and handles for a long time the universal Lord of all, tell me, in what rank shall we place him?" Marsh's "Translation of St. Chrysostom on the Priesthood," p. 164.

Had the fathers explained more at large the meaning of the figures they employed on this subject, we may well believe they would not have so interpreted their own meaning—concealed in the mists of rhetoric—as to confess the tenet of transubstantiation.

* See 1 Cor. xii. 13: εἰς ἓν Πνεῦμα ἐποτίσθημεν, where St. Paul must allude to the cup in the Lord's supper, having just before been speaking of it. It is very observable that our church, without defining the precise nature of the grace conveyed by the elements, keeps closely and carefully to the very words of St. Paul in 1 Cor. x. 16; thus, in the catechism, "The body and the blood of Christ are verily and indeed taken, and received by the faithful." And thus, in the prayer of consecration: "Grant that we may be partakers of his most blessed body and blood." And again, in one of the post-communion prayers we read: "The spiritual food of the most precious body and blood of Christ." Now, as St. Paul explains —as far as it can be explained—the nature of the grace of the Lord's supper, by saying, "We drink into one Spirit," does not our church show what she means by our "partaking of the body and blood of Christ" by another form of expression: "Grant that we, who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction?"

"Thus while the storm is high within,
'Twixt love of Christ and fear of sin,
Who can express the soothing charm
To feel thy kind upholding arm,

"My mother church! and hear thee tell
Of a world lost, yet loved so well
That he, by whom the angels live,
His only Son for her would give?

"And doubt we yet! thou call'st again—
A lower yet, a sweeter strain—
A voice from mercy's inmost shrine,
The very breath of love divine.

"Whispering, it says, to each apart,
'Come unto me, thou trembling heart.'
And we must hope, so sweet the tone,
The precious words are our own"*.

POPISH AGGRESSION†.

THE one great object, on which, as it seems to me, the Lord's watchmen are bound to keep their eyes steadily fixed, under existing circumstances, is the aspect of Romanism in its position relative to our church. Not to see the perils which menace from that quarter, would be, I think, the blindness of infatuation; to see them, and not to lift up the standard against them, if not treachery, would be cowardice. Whether we look to the stealthy advances of Romish doctrine, or to the positive increase of Romish power, our duty is plain and twofold: first, to vindicate the anti-Romish character of our own church; and next, to guard against the aggresive pretensions of such a power as Romanism, coming in like a flood, and advancing upon the borders of our own religious territory.

That Rome is busy admits of no question: how busy, few can say. Activity is the very obligation of her creed. She is never more distinctly in the discharge of her duty than when engaged in the work of proselytism among those who walk after the way which she calls heresy. Are we aware of the amount of machinery by which this work is now prosecuted in our own country? In 1792, it is affirmed there were not thirty Roman catholic chapels, and not a single college, in the whole of Great Britain. The "Roman Catholic Directory" for the present year gives a list of 582 chapels, 757 missionary priests, 11 colleges, 31 convents, 3 monasteries, in Great Britain alone, exclusive of Ireland. In the last six years 54 churches, many of them on a large scale, have been erected in England‡. At the commencement of this century the Roman catholic population connected with the chapel in Moorfields was 4,000 or 5,000; it is now said to amount to nearly 30,000. The congregation of Virginia-street chapel, Ratcliffe-highway, is stated at 21,000. The newly-erected chapel at Bermondsey, in this diocese, is said to have a congregation of 9,000 connected with it. The number of Roman catholics in the whole metropolis is computed at from 80,000 to 100,000. There are no fewer than 32 bishops and vicars apostolic in the British colonies and possessions, being twice the number of those sent out by our own church. The "Institution for the Propagation of the Faith," which is not a quarter of a century old, employs 139 missionary bishops and 4,750 missionary priests. Eight years ago, fifteen years after its foundation, its income was less than 39,000*l.* per annum; last year it raised 141,292*l.* 12s. 10d. Last year 171,900 copies of the annals, the "Roman Catholic Missionary Register," were circulated, of which 14,000 were in English; a fact sufficiently significative of the particuliar sphere for which they were designed. This does not include the copies printed specially for Ireland; which, in the year 1841, were said to have been to the number of 75,000. The society of the Jesuits had in their fourteen provinces, on the 1st of January, 1838, 173 establishments and 3,067 members; and on the 1st of January, 1844, 233 establishments and 5,133 members, having thus in six years increased by 60 establishments and 1,066 members.

These are the statistics of open and acknowledged exertions. They tell us frankly how many additional chapels have been built; how many more priests have charge in them; how much more money has been subscribed for the propagation of the faith; how many more copies of the annals have been circulated. But they do not tell us how many persons in minor orders have been recently ordained for England; they do not tell us how many of the "Society of Jesus" are actually at work amongst us; they do not tell us how large a proportion of Roman catholic funds has been expended in the work of conversion in England: they are silent as to the many children in their schools, or the young persons of the female sex who have entered upon their noviciate in convents expressly erected for their reception; they keep out of sight the number of hands constantly employed in printing and publishing papistical works in a very cheap form, by which the leaven of the Romish faith is silently spreading throughout the parishes of town and country; they give no hint of the order of "Passionists," said to have been recently revived, or rather newly created, for the special purpose of a missionary enterprise in Protestant England*; they make no mention of the labours of "Sisters of Charity," and of the members of societies, confraternities, and sodalities, in various parts of the kingdom. Above all, they do not take into account the imperceptible influence of converts, and they say nothing of the number of protestants who have lapsed into Romanism, of whom the names of those alone who are notorious by profession or position in life reach from time to time and pain the public ear. It is because Romanism is coming as a snare, and none can trace its secret workings, that it is chiefly formidable.

To the thoughtful Christian, however, the most

* From "The Christian Year."

† From "A Charge delivered to the Clergy of the Diocese of Winchester, by Charles Richard Sumner, D.D., Bishop of Winchester, Prelate of the Most Noble Order of the Garter, at his Fifth Visitation, in October, 1845." pp. 71. London: John Hatchard and Son, Piccadilly.

‡ It is announced in "Dolman's Magazine," the literary organ of the English Romanists, that the vicars apostolic, at a recent meeting in London, determined on taking steps for the restoration of the popish hierarchy in England. At present Romanism in England is under the organization of the missionary system. The restoration of the hierarchy would assimilate England to Ireland, where the bishops have their dioceses, the priests their parishes, rectories, and curacies.

* The revival of this order, which it is asserted has lately taken place, affords, if true, a remarkable instance of the shrewd spirit of adaptation with which Rome suits herself to the occasion she may require. As the protestant mind is averse from the multifarious additions to simple truth which are characteristic of Romanism, the order is said to be formed of men who are bound by a vow to the exclusive contemplation of our Lord's passion. The ground being prepared, and a footing gained, the "Passionists" are to be spread over the country, forming a convenient agency for preaching conversion from village to village and from town to town.

alarming symptom is the state of public opinion in reference to the Romish creed. Three decades of unreserved intercourse with continental nations, intermarriages, and communities of interests, social, commercial, and political, assimilation of usages, the contagion of close and frequent connexion, have insensibly broken down the barriers which once separated the Romanist from the protestant. Foreign travel has accustomed us to sights and sounds which at first acquaintance shock the mind as symptoms of a corrupted religion. We have ceased to wonder, and have begun to admire. Forms of error which have lost their novelty no longer excite the same repugnance, and in our familiarity with fond and vain superstitions we gradually become more indifferent to truth itself. We may see the proof of this reflected, as in a glass, in the image of our social life. The symbols and characteristic indications of Romanism meet the eye on every side without shocking the public feeling or attracting much observation. Picture-dealers, the jeweller, the book-trade, the ornamental decorator, artists in every line, find it necessary to cater for the prevailing taste in their several departments; and you trace the progress of opinions as distinctly in the shop and on the counter, as in the literature and graver productions of the day. This is the shadow thrown before, which denotes the approaching substance before you can see it so as to measure its outline. And this reigning passion is not harmless, like the rage of the day for any other favourite object, a mere caprice which passes away, and gives place to a succeeding fancy, more or less important; it is a movement which brings the souls of men within the grasp of a tyranny that never yet lost an opportunity of rivetting its fetters. You cannot play with Romanism with impunity.

That state of feeling, to which I have adverted, is marked in nothing more strongly than in the current phraseology of the day, in speaking of Rome. Turn to the writings of the reformers, and mark the striking contrast between the distinct and even vehement language of repudiation employed by them, and the gentle terms of our contemporaries. Now the very phrases of the homilies cannot be used without apology and extenuation. Are we wiser than our fathers? Are we nearer the truth of the gospel, or more sure of keeping it, than they? Can we take fire into our bosom with more safety than they? Was it written for them, and not for us, "What communion hath light with darkness?" or is that warning cry not of force and significancy for every age to the end of time, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? (2 Cor. vi. 14; Rev. xviii. 4).

It is the fashion of the day to brand these principles with reprobation, as obsolete or uncharitable. Men of all parties, with a wonderful agreement, have learned to stigmatize them by the hard names of bigotry, intolerance, or narrow-mindedness. Differences of opinion are fused, by common consent, in the crucible of liberalism; and men lose sight of the immense difference between liberalism in reference to a principle, and charity in reference to an individual. Yet the distinction is most important. Liberalism towards Romanism is the most cruel want of charity to Romanists.

BOKHARA*.

The Jews in Bokhara are 10,000 in number. The chief rabbi assured me that Bokhara is the Habor, and Balkh the Halah of 2 Kings xvii. 6; but that in the reign of Ghengis Khan they lost all their written accounts. At Balkh the Mussulman mullahs assured me that it was built by a son of Adam, that its first name had been "Hanakh," and afterwards "Halah," though later writers call it "Balakh," or "Balkh." The Jews, both of Balkh and Samarcand, assert that Türkistaun is the land of Nod, and Balkh where Nod "once stood." In this land of Cain the Jews bear a mark, by order of the king of Bokhara, in order that no mussulman may give them "salaam" (peace). To rabbi Joseph Mooghrubee, an African, the Jews of Bokhara owe the restoration of their ancient customs: they had nearly lost all trace of them in their sojourn among the Muhammedans. This great man, I was assured by his son-in-law, rabbi Phinehas Ben Simah, used to say, "O Lord, when will the time come that the followers of Jesus will take possession of these countries?" This son-in-law is now a Christian, and was converted by me; and so are many others of the Jews at present in Bokhara. Jews came to me here from Samarcand, Khokand, and other places. The total population was then about 13,600. I found the epileptic convulsion, which produced such an effect for Muhammed among a people who call "gasping" inspiration, currently handed down; and I have little doubt that, like madness and idiotcy, they were no mean agents of his power among a people that look on the victims to these maladies as the inspired of God. The tradition is an old one at Bokhara, that some of the ten tribes are in China. I tried the Jews here on various points of scriptural interpretation, particularly that important one in Isaiah vii. 14, עַלְמָה (virgin). They translated it as we Christians do; and they are in total ignorance of the important controversy between Jews and Christians on that point (Vol. i. p. 14).

Here I may as well notice the Jews of Yemen generally. While at Sanaa, Mose Joseph Alkaree, the chief rabbi of the Jews, called on me. He is an amiable and sensible man. The Jews of Yemen adhere uniquely to the ancient interpretation of scripture in the passage (Isaiah vii. 14), "A virgin shall conceive;" and they give to the עַלְמָה the same interpretation (virgin) that the Christians do, without knowing the history of Jesus. Rabbi Alkaree asserted, that in Isaiah liii. the suffering of the Messiah is described as anterior to his reign in glory. He informed me that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity, and that, when Ezra wrote a letter to the princes of the captivity at Tanaan, a day's journey from Sanaa, inviting them to return, they replied, "Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the temple; and therefore we will not go up until he shall have scattered the power of the holy people, until the thousand two hundred and ninety days are over." I de-

* From "A Narrative of a Mission to Bokhara in the years 1843-5, to ascertain the fate of Colonel Stodart and Captain Conolly." In two vols. By the rev. Joseph Wolff, D.D. London: J. W. Parker, West Strand. 1845.

manded, "Do you consider these days to be literal days?" The Alkaree replied, "No; but we do expect the coming of the Messiah, from the commotions now going on at Yemen. We think he begins to come from Teman, *i. e.*, Yemen; for you see the tents of Cushan are now in affliction, and the curtains of Midian tremble. There is now war in the wilderness unprecedented in our memory. There are twelve gates at Sanaa. As soon as one of them—the Bab Alstraan, which is always kept closed—is opened, we expect him. Rechab and Hamdan are before it." I then expounded Isaiah liii., and read him the holy history of Jesus. He said, "Your exposition is in better agreement with the ancient interpretation: I approve it much more than that of our nation, which ascribes the passage to Josiah." This kind Jew assisted me in the distribution of testaments among his people. Sanaa contains fifteen thousand Jews. In Yemen they amount to twenty thousand. I conceive the total population of the Jews throughout the world amounts to ten millions. I baptized here sixteen Jews, and left them all New Testaments (Vol. i. p. 60).

The synagogue of the Jews at Bokhara is a very ancient building, but quite out of repair. The ameer gave his consent, during my stay there, to the Jews to repair the synagogue a little, but not to extend the ground. They have here an ancient MS. of Daniel, and in chapter viii. is the number two thousand four hundred instead of two thousand three hundred.

Though the king of Bokhara is a friend to none, yet he seems to have some predilection for the ceremonies of the Jewish religion, and frequently goes to the house of rabbi Simha on the day of tabernacles, and sees them celebrate that feast, and partakes of their dinner. He has never seized on a Jewish woman, as he has done on the wives of his great ministers (Vol. ii. p. 2).

Bokhara is situated in 39° 27′ north latitude, 80° 19′ east longitude. It is surrounded by deserts, and watered by the little river Wafkan, which flows between forests of fruit-trees and gardens. It has eleven gates, and a circumference of fifteen English miles; three hundred and sixty mosques, twenty-two caravanseries, many baths and bazaars, and the old palace called Ark, built by Arslan Khan one thousand years ago, and has about one hundred splendid colleges. The houses have neither roofs nor windows. The population amounts to one hundred and eighty thousand, composed of Tatshicks, Nogays, Affghauns, Mervee, Uskbecks, and ten thousand Jews, who are dyers and silk traders, and must wear a small cap, and girdle round their waist, to be distinguished from the Muhammedans. There are several thousand slaves. There are three hundred merchants from Scinde, and many dervishes. Whole streets contain nothing but shops and magazines for merchants from all parts of Türkistaun, Cashgar, Hindüstaun, and Russia. There are great numbers of country-houses, with gardens, called jehân-baghs, all around Bokhara. Most delightful villages are to be found eight miles around Bokhara. A sickness prevails, chiefly in the city, called "rishta:" an immense worm comes out of the knees and makes people frequently lame for life: it is ascribed to the water. Opthalmia is also prevalent. There is only one Jewish physician, of some skill, who prides himself on knowing the sense of the word "antimonial," and perpetually uses it, as Abdul Samut Khan prides himself on knowing how to say, "Halt! front!" (Vol. ii. p. 3).

Of Samarcand, the rival city, formerly the place of residency of Timur, in the midst of the beautiful valley Soghd, I have to remark, that it was not long since the seat of the king of Bokhara in the time of winter; but, as this town is frequently in a state of mutiny, he seldom goes there. It was known in the time of Alexander the Great by the name of Marakanda Regia Sogdianorum, and contains the sepulchre of Timur. It is still the seat of oriental literature, and called "the ornament of the face of the earth." It has a wall of clay, and forty thousand inhabitants; a beautiful palace, and many houses of marble; many mosques and colleges. It was formerly inhabited by Chinese, who manufactured paper of silk; and it once had the name of Bokhara-Tsheen, but received the present name from the conqueror Samar, after Christ 643. Oologh Beyk erected there an observatory. There are two thousand Jews there (Vol. ii. p. 5).

CHRIST, THE SPIRITUAL ROCK:

A Sermon,

BY THE REV. JAMES SPENCER KNOX, M.A.,

Vicar-General of Derry, Chaplain to his Excellency the Lord Lieutenant of Ireland, and Rector of Maghera.

1 COR. x. 1-4.

"All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

IN the passage just recited, the apostle reminds the "church of God at Corinth" of one of the most conspicuous events connected with their early ancestral history. He would not that they should be ignorant or forgetful of a fact no less prominent in its abstract character than the appropriate subject of abiding thankfulness and joy, that "all their fathers were under the cloud, and all passed through the sea."

It was thus, as the least versed in Jewish annals knew, that God fulfilled the promise made to Abraham (Gen. xv. 13), that, after his posterity had been the afflicted slaves of strangers in a foreign land, four hundred years, he would "judge that nation," and bring them out "with great substance." Removed by the efflux of many centuries from the period adverted to, the few of the apostle's days still looked with grateful pride upon that mighty deliverance; while prophet and poetic psalmist had consecrated the interval by many a holy reminiscence and sweet de-

votional lay, commemorative of the divine interposition in behalf of the chosen people "called by the name of the Lord" (Deut. xxviii. 10).

It was not, therefore, ignorance of the fact that the apostle apprehended; for the Corinthian saints, "sanctified in Christ Jesus," acknowledged that the Lord had "rejoiced over them to do them good;" but he seems desirous to impress a profitable argument upon their hearts and consciences, whereby, in the memory of distant mercies, they might discern the types and precepts of present duties, and receive the assurance of future protection.

Whatsoever relates to the predicted destiny of the Jew cannot be indifferent to the Christian. "My people shall be as thy people" (1 Kings xxii. 4), must be among the most pleasing sentiments by which the believer in Jesus associates himself in fraternal hope with the "seed of Abraham," whom "God hath not cast away" (Rom. xi. 1, 2). Nay, rather, the Christian claims the promise to himself, as "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. iv. 16).

Interested, then, as descendants after the promise of the favoured patriarch, we feel a holy sympathy in the Providence dispensed to his more immediate posterity, whom we, with the Jews, acknowledge, in the special sense, as our fathers also. But, not insisting on this point, we adopt the sentiment of the apostle as applicable to his own nation, observing the stress he lays upon the word "all." Not one, it seems, was exempt from the necessity, not one forbore to exercise the privilege. All who escaped from the bondage of Egypt "were under the cloud" of the divine mercy. "All passed through the sea," which a heavenly miracle clove asunder to afford them a safe, though fearful way.

The instructive history of these events is related by Moses in the books of Exodus (xiii. xiv.) and of Numbers (ix.). The children of Israel, rescued at length by the divine mercy from the weary bondage of Egypt, "took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.....But the Egyptians pursued after them; and, when Pharaoh drew nigh, the children of Israel were sore afraid, and cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? better for us to serve the Egyptians than die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.....And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land; and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.....And the Lord overthrew the Egyptians in the midst of the sea..... Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

The foregoing is, as you know, abridged from the writings of the sacred penman, and briefly details the circumstances which, the divine grace assisting, it shall be my endeavour to expound during the remainder of this discourse.

Considered in itself, the cloud under which the fathers all were was a manifestation of mighty power and love, serving in the double capacity of guide and protector. As a type, and pledge of "better things to come," it was eminently clear and comforting. Nor was it alone as guide and protector to the fear-driven fugitives that this surprising manifestation of a superintending authority displayed itself. The book of Numbers, already adverted to, reveals it in the peaceful character of holy presidency over the worship of the host: "And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning" (ix. 15). Thus did Almighty God demonstrate, by a visible sign, to that peculiar people, whom he loved above all people, his power and presence. Thus did that cloud, in which his honour dwelt, sanctify the adoration of the host in the tabernacle, or around the tabernacle, so conspicuously dignified and hallowed.

Of the miracle wrought on the sea, the psalmist expresses himself: "He divided

the sea, and caused them to pass through; and he made the waters to stand as an heap" (lxxviii. 13); with the melancholy addition that the people "kept not the covenant of God, and refused to walk in his law," "and sinned more and more against him by provoking the Most High in the wilderness" (10, 17).

It is told us by the apostle, that all the fathers "who had been under the cloud, and had passed through the sea," were "baptized unto Moses in the cloud, and in the sea."

Now, baptism, which is the initiatory rite of admission into a church, is stated in the 27th article of the church of England to be "a sign of regeneration, or new birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the church."

Adopting this explanation, and there can be little doubt that the apostle had such a one in view, it follows that the Israelites were, in that sense, "baptized in the cloud and in the sea" into the doctrine and ordinances of Moses. They were thus voluntarily subjected (for they might have declined either to enter into the cloud or plunge into the weedy depths of the sea); and, being so, they became pledged to obedience unto the laws of their leader, and to believe in his doctrines, as we are informed (Exod. xiv. 31) they did.

Thus were all our fathers baptized unto Moses.

Our Saviour, in his narrative of the rich man in torments, countenances this exposition; making Abraham, the father of the faithful, to place belief in Moses, and the prophets, as effectual to repentance, on a level with the testimony of Christ's resurrection (Luke xvi. 29). And, in like manner, the apostle Peter assumes the belief in Moses as a part of the religion of the Jews. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day" (Acts xv. 21).

Profoundly awful is it to reflect on the solemn sanctions by which the pledges of obedience and faith were ratified from the Israelites to Moses, their typical mediator. Great also was the faith, and unqualified the obedience exhibited in the commencement of their journey by that fickle people. Was it not faith, and that also of a very exalted character, which induced the liberated army of Israel to follow the dubious leadings of a cloud, which might, in their eyes, have been a phantom conjured into existence by the evil genius of a hostile magician, to effect their destruction? Was it not faith, still more advanced, when, contrary to all their knowledge or experience, the same host committed themselves to the untravelled depths of a sea, driven back, as far as they saw, but for a temporary season by the force of the east wind?

That faith the Israelites evinced: in that faith they were baptized, with all its terrifying ceremonials: in that faith they promised to do all that was commanded them, however they afterwards violated their promises. With such faith it was their duty to look on the mountain which burned with fire, and on the "blackness, and darkness, and tempest;" to hear the sound of the trumpet, and the voice of words; to drink of the riven rock, and gather for their food the manna that came down from heaven.

I do not enter into any consideration of the subtleties by which some ancient authors have sought to complete, as it were, the external ordinances of baptism: assuming, for instance, that the spray of the sea sprinkled the people as they passed through it; and that the dewy droppings of the cloud accomplished a like office. It is sufficient for the present purpose that the apostle should have declared the fact, that they "were all baptized unto Moses in the cloud, and in the sea."

The apostle proceeds with the history.

When they were all baptized; that is, when they had all partaken of the initiatory rite, then they were admitted to a further privilege, apparently necessary to their preservation. First. The "baptism in the cloud, and in the sea," placed them in a state of safety from the enemy who desired their ruin. Other trials were before them equally destructive. Famine would have annihilated the host as surely as the sword; therefore the merciful providence of God spread a second shield over them, and when, hungry and thirsty, they cried unto the Lord in their trouble, he delivered them out of their distress. All eat: all drank: all passed through the sea. Had one recreant, one coward remained behind, appalled by the dangers of the waves, he would doubtless have worn out the residue of his existence in aggravated slavery. Had any of the host, distrustful of the power of their leader, sought among the hostile nations who encompassed their march, water, or provisions, they would probably have been refused them, or else purchased them under similar debasing conditions. Hence what was the privilege and duty of one, was also the privilege and duty of all. They all eat, and all drank.

What they eat and drank is declared to us. "They did all eat the same spiritual meat." This was, of course, the manna, the history of which need not be detailed; and which, spiritual though it was, did not pre-

serve animal life beyond the term accomplished by ordinary sustenance.

Neither did it preserve the eaters from sin, as the subsequent narrative assures us, and gives the reason also: "That the people forgat the Lord their God, and were not estranged from their own lusts," even "while the meat was yet in their mouths" (Ps. lxxviii. 10, 30). God has no where promised perpetuity of blessing to a rare or casual observance of his laws; and certainly the Israelites were not led by Moses to expect that, upon a fortuitous acquiescence in his expostulations, amid continual disobedience, the mercies of Canaan would be their own.

God, according to the narrative given by the inspired David, "rained flesh upon them as dust, and feathered fowls like as the sand of the sea; and he let it fall in the midst of their camp, round about their habitations. So they did eat and were well filled; for he gave them" (and the phrase is very remarkable) "their own desire" (lxxviii. 27-29).

There are more senses than one in which the food thus bountifully bestowed upon the journeying Israelites should be called spiritual.

In the first place, it came down from heaven, the abode of spirits, and is termed by the psalmist "angels' food." It must, therefore, have a high claim to be considered *spiritual* food, take the phrase, "angels' food" in what acceptation we may.

Again: while visibly and corporeally, to the touch, it was material, and subject to all the laws of matter, it was yet the produce of a miracle operated by the Spirit of God; and therefore in such sense spiritual. Indeed, the "law" itself is styled by the apostle Paul (Rom. vii. 14) spiritual.

But there remains a far higher consideration under which the meat and the drink, of which the Israelites partook in the wilderness, may be considered spiritual; namely, in its typical character. The people, it is said, "eat spiritual meat, they drank also of spiritual drink; for they drank of a spiritual Rock which followed them."

This phrase is obviously susceptible of a twofold interpretation; and it has been so reasoned on by commentators. Either the rock followed them literally through the wilderness, in the same manner as the cloud preceded them, or it followed them figuratively in point of time, as did Christ, who it is said to be. Finally, the original language need not be translated strictly "followed," but "accompanied;" thus intimating—though the word "followed" would equally do so—that the host in the wilderness, as they journeyed towards Canaan, derived refreshment from faith in him whose anticipated incarnation would manifest the pledge through which they would, in the consummation of prophecy and grace, become partakers of the "rest that remaineth for the people of God."

But the cloud we have said was a type, and the sea was a type, and the manna was a type, and the rock was a type; and Moses, no doubt, understood them to be so when he declared himself to be a type also; and all and each were types of the ever-blessed Jesus. "Behold, he cometh with clouds; and every eye shall see him" (Rev. i. 7). Every Israelite gazed on that shadow of good things to come, when the Lord shall be king, and the earth and the multitude of the isles shall be glad thereof. And the clouds and darkness were round about him: still his lightnings lightened the world (Ps. lxxvii. 18); and "righteousness and truth were the habitation of his seat" (Ps. xlvii. 2). "And every eye shall see him." The ransomed Israaelite and the persecuting Egyptian alike looked then, and will alike look again, when once more Jesus as a conqueror shall come to take possession of his kingdom. A type, indeed, it was of that final manifestation of Christ's glory, when the quick and dead shall be caught up in the air to meet their Lord: a type, no less, of the peaceful presence of the Saviour in the overshadowing cloud at his transfiguration; and a type of the cloud which received him out of their sight, when the men of Galilee stood gazing up into heaven. In like manner, it was a type of the glorious yet oft-insulted shekinah, whence was delivered the lively oracles of God and of the Holy Spirit of the Father, declaring in the new covenant the blessed character of his beloved Son.

If the cloud typified things to come, so assuredly did the sea; and still more strongly do they both testify, when united together in a common bond of precious prefiguration. The washing of regeneration must not be separated from the renewal of the Holy Ghost (Tit. iii. 5)—the consecrated sea, the receptacle of the unborn Israelites, from the Holy Ghost, which came upon it, and the power of the Highest overshadowing it (Luke i. 35); so that the Israelites, issuing as it were from the womb, became, in a sense, the sons of God. The type is, indeed, complete. The same apostle, who addresses the Corinthians in the text, tells the Galatians (iii. 27), "As many of you as have been baptized into Christ, have put on Christ;" and so, as many as were baptized into Moses in the sea, put on Moses, and were buried with him in the premonishing rite, that, as he rose from the grave wherein the multitude of Pharaoh's host lay dead, even so should they also "walk

in newness of life." Thus, also, he speaks again: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory (quickening spirit) of the Father, even so we also should walk in newness of life" (Rom. vi. 3).

The type of baptism being now sufficiently considered, we pass to that of the manna and the rock: "Of that spiritual food they did all eat." Jesus himself makes plain the allusion, "I am the manna that came down from heaven:" "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me (the rock) shall never thirst" (John vi. 32-35). A beautiful allusion to the motives and impulses by which the Israelites approached the mount, follows: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Rom. vi. 37).

And here it may be observed, in commenting upon a dogma of the church of Rome—of discipline indeed, it is alleged; but, in truth, between discipline and doctrine in that church, which is its own alpha and omega, there is no real distinction—that, if we admit (and who can otherwise interpret the apostle's concluding phrase, "the rock was Christ?") that the sacrament of the eucharist is prefigured in the manna and the stream—issuing, be it noted, from the body, the rock—as plainly as the sacrament of baptism is exhibited by the cloud and the sea, and as all partook both of the manna and the fountain, so all persons approaching the Lord's table should in a like manner partake of the communion in both kinds; thus plainly evincing that the practice of denying the cup to the laity is as contrary to the analogy, as it is repugnant to the word and spirit, of the scriptures.

But, setting controversy aside, we cannot doubt that the apostle, while reverting to the history of the Israelites, has in view the holy sacrament of the body and blood of Christ. Admonishing, first, his converts to flee from idolatry, of which he had adduced a remarkable example among the same fathers, who had been baptized in the cloud and in the sea, and who had eaten of the same spiritual meat, and drank of the some spiritual drink, he proceeds to draw the attention of the Corinthians upon the substance of which all these things were but types and shadows, exclaiming, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread" (1 Cor. x. 16, 17).

Illustrations might be multiplied without number, tending alike to manifest the intention of the apostle in recalling to the Jews of his own period the mercies bestowed upon their fathers, the typical dispensations under which they lived, their flagrant disregard of ordinances, and their blindness towards many providences. We forbear to press them. As belonging to our present subject, sure it is that as, through baptism in the cloud and in the sea, and eating of the spiritual food, and drinking of the spiritual rock, the way into Canaan was made manifest, had these ordinances been "mixed with faith" in them that observe them; so also, through the "washing of regeneration, and the renewal of the Holy Ghost" in the Christian baptism, and the communion of the body and the cup of blessing of the blood of Christ, in like manner partaken of, "an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

And why, dear brethren, were all these things imparted to the Jews of the apostle's days? Why, now, to ourselves? The writer assigns the reason: "These things were our examples, to the intent that we should not lust after evil things, as they also lusted; neither be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play (that is, to practise profane wantonnesses); neither commit fornication, neither tempt Christ, neither murmur. And these things are written for our admonition, upon whom the ends of the world are come"

And, since these events are recorded for our example and admonition, as we have the authority of the inspired apostle for believing, serious thoughts will pervade every mind as to how the designed advantages shall be most fully obtained and secured.

They are obviously attainable through a humble contemplation of God's mercies, and of man's misuse of them. The former have been, perhaps, sufficiently considered; and may we not with Moses say of ourselves, as he did of the Israelites: "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I

set before you this day? Only take heed to thyself, and keep thy soul diligently; lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life." (Deut. iv. 8, 9).

And they did depart from their heart; for even while depending for very existence upon the heaven-descended food, the people defied the ordinance, and set at nought the precept of Moses. They did not discern the spiritual food, as such, but deemed it common food, which they might treat according as caprice or irreverence or interest prompted. They practically denied the Lord that bought them, and forgot their deliverance from slavery.

It has been already noticed how strong must have been their belief in Moses, when commanded by that great captain to plunge into the depths of the sea. They would not have been less impressed by his power, when the struck rock poured forth its fountain-spring, nor with the extent of his mediation at the descent of the manna and arrival of the quails. They were then a believing, yet a sinning people; in part obedient to their leader, in part tempting Christ. And "such, doubtless, were some of you:" such, it is to be apprehended, are some of you still; halting between two opinions; not knowing whether, of the twain, to prefer Christ or Belial, God or the world; the rather striving to reconcile both, as gladly would the Israelites have done—the worship of God, with the "play" at its conclusion; the security and freedom of the wilderness, with the flesh-pots of Egypt. But, doubtless, also, there be some who are "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11).

God grant it may be so with many of you—with all of you! But that, alas! is hardly to be expected, though it may yet be prayed for in all the confidence of humble faith.

Remember, that the whole host desired to eat of the manna. Is it so with you? It is very unlikely: in this I praise you not. O, the contrast between man labouring for the meat that perisheth, and the same man labouring (how unsuited is the word!) for that meat which endureth unto everlasting life, "which the Son of man shall give you" (1 John vi. 27).

Remember, too, that the waters of that holy rock still flow, and that he who is himself that Rock loudly proclaims, "If any man thirst, let him come unto me and drink." They drank unconsciously perhaps; yet they all drank of Christ. You, gifted by grace with the wisdom which is from above, may have your "hearts sprinkled from an evil conscience, and your bodies washed with pure water" from the same source (Heb. x. 22). "O ye that love the Lord, hate evil: he preserveth the souls of his saints: he delivereth them out of the hands of the wicked" (Psalm xcvii. 10); and he will deliver such of you as approach him, his ordinances, or his viewless essence, in true, faithful, devout supplication. Approach him, then. He who followed the Israelites in the desert now calls to you. He seeks to make you his, before he "cometh with clouds" again in glory. He is, as he was, the everlasting Saviour of his people; the Watchman on the tower; the present in prayer; the Shepherd in the wilderness; the Mediator above; the High Priest in heaven; the Wisdom, the Righteousness, the Sanctification, and the Redemption of man; the Way, the Truth, and the Life; the Door, the Vine, and the Rock; the changeless Redeemer; Jesus Christ, the same yesterday, to-day, and for ever.

SKETCHES FROM NATURAL HISTORY.

No. XXXVI.

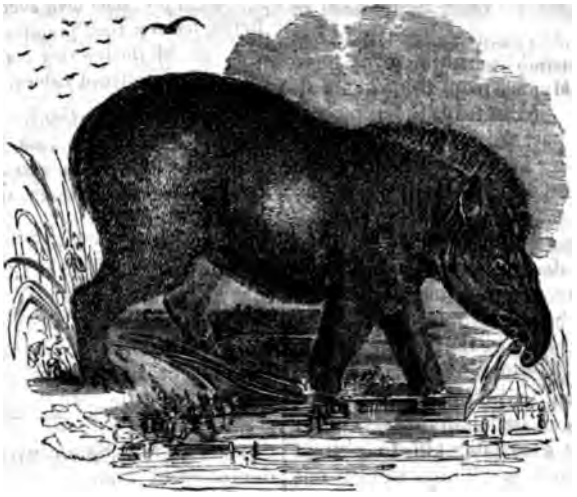
THE TAPIR.

Of the tapir there are two species, one found in the west (*tapir Americanus*), and another in the peninsula of Malacca and in Sumatra. Fossil remains have likewise been discovered, in Germany, Italy, and France, larger than those now extant. The American tapir is of a dusky bay hue: that of the east is party-coloured.

The American tapir, most abundant in Guiana, Brazil, and Paraguay, is thus described by Miss Roberts (Animal and Vegetable Productions of America):—

"The tapir, with the exception, perhaps, of the recently-discovered *equus bisulcus* of Molina, is the largest animal in the new world. Instead of the magnificent quadrupeds of Europe, Asia, and Africa; instead of the elephant and rhinoceros, the hippopotamus, the cameleopard and the camel, we observe on the plains and in the forests of America animals on a smaller scale. They are not less perfect of their kind, nor less capable of being rendered useful, though apparently less energetic.

"The tapir is about the size of a small cow, of gloomy, or rather melancholy aspect, and yet perfectly inoffensive: he comes abroad only in the night, and delights in the water, where he dwells oftener than on land. He lives in marshy places, and never wanders to any considerable distance from the margins of lakes and rivers. When alarmed, pursued, or wounded, he plunges into the stream, remains a considerable time beneath the surface, and always re-appears at a distance from the scene of his immersion. These habits, which he has in common with the hippopotamus, have induced some naturalists to suppose that he belongs to the same species. But the animals are as remote from each other in their nature as the countries they frequent. To be convinced of this



(The Tapir.)

fact, we need only compare the above description with that we have already given of the hippopotamus.

"The American tapir is seen occasionally on the banks of the Mississippi; amid those dreary and pestilential solitudes which are trodden only by the wandering Indian; where scarcely a living object meets the eye, excepting when a huge alligator floats along, apparently asleep, and basking on some aged tree, riven by the whirlwind from out its native forest, and holding forth its bleached branches as if imploring assistance. The tapir is well fitted for the desolate and uninhabitable regions through which the lonely Mississippi rolls its vast volume of dark and turbid waters. His gloomy and melancholy aspect, and nocturnal vigils, accord with the thick undergrowth of cane, which often extends for many leagues beside the river, and the deep forests, which cast their gloom and shadow over its winding course. A recent traveller relates that the prevailing character of the Mississippi is that of solemn gloom; that he had trodden the passes of the Alps and Apennines, and yet never felt how awful nature is, till he was borne on these waters through desolate and uninhabitable regions; that, further, though the scenery on either side is almost uniformly level, yet there is no scenery on earth so striking: rocks and mountains could add nothing to its sublimity; to the heart and perception of the spectator, the Mississippi would be alone. But, if thus impressive in a bright and sunny day, how deeply solemn is its character at night, while voyaging upon its stream, beneath the clear cold moon, when even stars of the first magnitude are scarcely visible, when all is silent, and not a sound is heard on the wide expanse of the lonely river, or in the deep dark forest! At such an hour, he who, sad and thoughtful, gazes on the forest and the waters, thinking perhaps of home and friends on the further side of the vast Atlantic, is often startled from his reverie by the dash of the huge tapir into the water, or by the crashing of the cane-brake, as he emerges from out its fastness."

The first intelligence of the existence of the tapir in Sumatra was given to the government of Fort Marlborough, at Bencoolen, in 1772, by Mr. Whalfeldt, who was employed in making a survey of the coast.

In 1805, when Mr. (sir Stamford) Raffles arrived at Penang, he was informed that, a short time before, the natives had caught an animal in every respect the model of an elephant, but of a diminutive size. Unfortunately it was brought from Queda to Penang during the governor's absence (sir George Leith), and, dying before his return, its body was thrown into the sea. On a subsequent visit made by sir Stamford Raffles to Malacca, he made particular inquiries as to the animal, and was convinced it was not a miniature elephant, but a tapir. On showing the natives a drawing of the American tapir, they at once recognized it.

In 1818, there was in the menagerie of Calcutta a tapir sent from Bencoolen; and major Farquhar had, about the same time, sent to the Asiatic Society a stuffed specimen and a head, with a description of the animal, and an account of the discovery.

The following account of a very young tapir, which major Farquhar had alive in his possession, forms part of a communication made by him to the Asiatic Society:—"It appears that until the age of four months this species is black, and beautifully marked with spots and stripes, of a fawn colour above, and white below. After that period it begins to change colour, the spots disappear, and, at the age of six months, it becomes of the usual colour of the adult." Major Farquhar says, that he found this animal of a very mild and gentle disposition; that it became as tame and familiar as a dog, fed indiscriminately on all kinds of vegetables, and was very fond of attending at table to receive bread, cakes, or the like.

"The living specimen," sir S. Raffles adds, "sent from Bencoolen to Bengal, was young, and became very tractable. It was allowed to roam occasionally in the park at Barrackpore; and the man who had charge of it informed me that it frequently entered the ponds, and appeared to walk along the bottom under water, and not to make

any attempt to swim. The flesh is eaten by the natives of Sumatra."

A Sumatran tapir, procured about the same time with the preceding, and presented to the Asiatic Society by Mr. Siddons, the resident at Bencoolen, was also a most gentle animal, but of very lazy habits. He delighted in being rubbed and scratched; and this favour he solicited from the people about him by throwing himself down on his side, and making sundry movements. It is distinctly stated of this animal, that another of his great delights was to bathe, and also that he remained a considerable time under water. The amphibious nature of the Indian as well as the American tapir seems, therefore, to be well established, though it was not observed by major Farquhar in his specimen; perhaps owing to its ill health, for it very soon died.

The following are the exact dimensions of two Malay tapirs; one a male, described by major Farquhar; the other a female, killed at Bencoolen:—

	feet.	inches.	feet.	inches.
Extreme length from the nose to the tail, measured along the back	6	10½	8	1
Circumference of the body	6	0	6	3
Height of the shoulder.....	3	2	3	5
Height of the haunch	3	4	3	9

Poetry.

THE JOY OF THE LORD OUR STRENGTH.

(For the Church of England Magazine.)

Who hath not sadly known
The desolation of a sinking heart,
Where sorrow seems alone
To claim its homage as its hopes depart?

Who hath not sighed ere now
At disappointment's freight of burdened care,
At pale bereavement's woe,
At projects crossed by truth or dulled by fear?

And, while the fleshly bond
Of creature sympathies enwraps the mind,
So long will all around
Please but to vex, and dazzle but to blind.

Earth's flowers have hues of light
While on the parent stem; but leaves and all
Dim on the sickening sight,
Plucked in their beauty, withering as they fall.

And strange indeed it were
If souls, the heirs of immortality,
Could settle down to share
In faltering love and hollow-hearted glee.

Nay, there's a better prop
To stay the o'erburdened spirit, and to soothe
With promises of hope
The heart of worn-down age or fevered youth:

Joy in the God above—
This is the strength that blooms mid life's decay:
The grace of saving love—
This is the light that sparkles in our way.

Such joy, such love, such light,
Retain for ever their propitious rule,
Ev'n till the low'ring night
Of death its softened sadness round us roll.

Men count it little woe
To tread life's burning sands, if daily blest
With cooling streams that flow
From the cleft rock—that rock they know is Christ.

How sweet is their repose
Beneath its shadows in a weary land!
O God thou keepest those
In perfect peace who trust thy loving hand.

F. J.

St John's College, Cambridge.

THE VOICE OF THE NEW YEAR.

(For the Church of England Magazine.)

Who, with his eye by faith made bright,
Can look unmoved around?
Or at this season fail to hear
A teaching, warning sound?
'Tis the welcome of earth
At the new year's birth;
And the trees, they are singing distinct and clear:
"The new year we declare,
For our stems are all bare,
The same as this time of last year;

"And from the birds that dwelt with us
No merry lays now flow;
And all within us is the same
As one short year ago."
And the globe cries out,
With a merry shout:
"Not a moment pause I in my noiseless career;
Yet see! have I not
Returned to the spot,
The same spot as this time of last year?"

The mountains, clad in their robes of snow,
Resume alike the strain;
And the lakes and rivers, as of old,
Are bound with an icy chain.
And the sun, in his glory,
Begins the same story:
"Though I never move out of my sphere,
Yet I watch o'er the earth,
And I hail the year's birth,
For I see all the same as last year."

Thus nature speaks; and thou, my soul,
Wilt thou alone be dumb,
Nor look within thyself to find
Proofs that the new year's come?
But thus answered my soul:
"I haste on to a goal:
(Who thinks of this truth without fear?)
On, on I must flee;
So I never can be
The same as at this time last year."

But stop, my soul! I have not done:
What is thy goal, O tell?
And my soul replied, with awful voice:
"The hours run on in the bell
In the year that is past
I've been speeding fast,
And I know I am now much more near
To the kingdom of God,
Or to hell's dark abode,
Than I was at this time of last year."

E. W.

1845.

THE WORLD'S DIN.

(For the Church of England Magazine.)

Toss, toss, struggle and strife,
The stream of life rolls on;
Guilt and sorrow and suffering rife,
The mad career is run.
It matters not that spirits break,
That eyes grow dim, that hopes forsake;
For pride must rise through woe and need,
And hearts must glow, though hearts may bleed—
The world must still go on.

Toil, toil for gold and gain,
To feed the proud world's glare;
Wrung from many a darken'd scene
Of crime and want and care:
It matters not that life is spent,
That youth, like age, with care is bent,
That childhood's cheek grow blanched and cold,
That strength be worn for sordid gold—
The world must still go on.

Change, change, the restless change
Which guides the proud world's course,
Wanton, reckless, free to range,
And feed th' exhaustless source.
It matters not that anguish sighs
In crowds, where buoyant pleasure flies,
With love and friendship cast away;
For brighter gleams a fairer day—
The world must still go on.

W. A. J. D.

Miscellaneous.

DOLGELLEU*.—Dolgelleu, or Dolgelly (the vale of the hazel), is the chief town of Merionethshire; and, hearing that fact, the stranger is not a little astonished, on crossing the bridge and driving into the rugged streets of a wretched village, to find that he is arrived at his destination. We looked round us in amazement when we stepped forth from the large ugly inn, and found ourselves in this shabbiest of Welsh towns, where we could not conjecture how it was possible that assizes and markets of importance in the principality could be held. Most of the towns in Wales are mean in the extreme; but Dolgelly certainly is the very Priam of British cities for "sovereign desolation." It had looked so bright and gay and pleasant a mile off, and the situation is so exquisite, that we began to believe ourselves under the influence of a spell, or just awaking from one, to find our fairy palaces changed into hovels: this had so often happened to us in France, that we were less excusable in having raised our expectations so highly. We were not, however, allowed long to look upon the little stone caves in this hazel bower; for the usual hospitality of the country was again extended to us, and we took up our abode during our stay at the seat of a gentleman in the vicinity. From thence we had many opportunities of visiting the charming spots with which this part of the country abounds. Not that a traveller is ill-accommodated, even in this ill-built and unprepossessing place, where very neat, clean lodgings can be had, and where the inn is sufficiently commodious and good; but there is not a street in which a prospect of anything in the slightest degree alluring can be obtained, although the whole country round is a paradise. It is recorded that a native of Dolgelly, on being asked to describe the town, threw a cork and a handful of nut-shells on a table, and, letting the one represent the church, and the others the plan of the buildings, gave as good an idea as could possibly be conveyed of the style of architecture and form of the streets. The church is not old or picturesque, either within or without: one monument alone of any interest remains hidden in a corner: it is of an early date, and has the effigy of a knight in full armour, bearing the inscription:—"Hic jacet Mauric, filius Ynyr Vychan." The family of Vaughan, or Vychan, were long the lords of this part of Wales, and are still the chief personages, although the death of the well-known sir Robert Vaughan, of Nannau park, has made a void in the society which can never be replaced. There are no pews in the church, instead of which there are open benches; a custom which allows of a great deal of space. Decorated coffin-plates are hung in remarkable profusion over the pillars of the church, and convey an idea of the votive offerings to saints in catholic places of worship: this is a usual practice here: the plates are taken from the coffin when a person is buried, and hung up there. This is, no doubt, a relic of some catholic superstition; and it has a most singular effect. * * * A few rugged stones in a dirty corner is all that remains of the parliament house where Owen Glendwr held meetings with his friends; but, though probably many of the houses are built on the site of convents, nothing is left to indicate such an origin, or to redeem the town from ugliness, or render it a fitting abode for animals of a higher species than the huge hogs which, as is usual in Welsh towns, make the streets their favourite resort.

* From "The Falls, Lakes, and Mountains of North Wales," by L. Stuart Costello, author of "A Summer among the Bocages," &c. &c. (pp. 281). Longmans.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 563.—JANUARY 10, 1846.

(The Oak at Mamre.)

HEBRON.

HEBRON, now little more than a village, called "Habroun" and "Khalyl," is situated about twenty-seven miles to the south of Jerusalem, and was a most ancient city. It was also called "Mamre," and known in the time of Abram as "Kirjath-arba" (Gen. xxiii. 2), or, the city of Arba (xxxv. 27), a great man (Josh. xiv. 15) among the Anakims, and the father of Anak. The town is situated on the slope of an eminence, at the top of which are some straggling remains of a castle.

The present position of the English church in Jerusalem by the establishment of the bishopric, and the prospect of its stability and security, now opened by the late firman, cast, as it were, an additional interest on every subject connected with the Holy Land. A protestant bishop, of our own communion, is now visiting localities the very names of which are sacred, and preaching, by himself and others, the truth as it is in Jesus, and declaring the "name of the Lord in Zion, and his praise in Jerusalem" (Ps. cii.). May we not indulge the fervent hope that even now, in these our own days, the gracious declaration of the Psalmist will be fulfilled—"Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come"? The voice of the adorable Saviour is no longer, indeed, heard in the streets of Jerusalem, or the towns and villages of the Holy Land; but the voice of his ministering servants, thanks to his condescending grace and mercy, may now be heard. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be

sin for us who knew no sin, that we might be made the righteousness of God in him."

"Hebron," says Mr. Ewald, "is one of the most ancient cities of the world. After Abraham had separated himself from Lot, he pitched his tent in the plain of Mamre, before Hebron. Here it was that the angels visited him; and here he bought the cave of Machpelah, to bury Sarah in; and here, again, Isaac and Ishmael buried their father Abraham. Jacob, after his long absence, visited his father in Hebron; and Esau and Jacob buried their father in the cave of Machpelah. Jacob was, after his death, brought by his children from Egypt to Hebron. When Moses sent the twelve spies from the wilderness, it was from this fruitful valley that they brought to their brethren the rich produce of the land. After the country was conquered, Hebron was given to Caleb, and was made a city of refuge. In Hebron king David resided seven years and six months; and, when Absalom rebelled against his father, it was here he found most of his followers. When Judah was conquered by the Babylonians, Hebron shared the lot of most of the other cities; and, when the Israelites returned from the captivity of Babylon, Hebron was rebuilt. It was afterwards taken by the Edomites, and again wrested from their hands by Judas Maccabeus. Hebron is not mentioned in the books of the New Testament; but that Christians must have resided in the neighbourhood is evident from the ruins which are pointed out as having once been Christian villages. It was captured by the crusaders in the twelfth century. In 1167, a Latin episcopal see was established here, which flourished until 1365: it again fell into the hands of the Mahometans, by whom it is still trodden down, until the hour of Israel's delivery shall arrive. In scripture, Hebron is called Kirjath-arba 'the city of four.' Hebron means 'joining;' and it is remarkable that, to this day, Hebron consists of four different towns, divided from each other, and yet very close together: they also bear different names. At Hebron a variety of articles of coloured glass are manufactured, which are brought to Jerusalem, and eagerly purchased by the pilgrims, and carried as holy relics to all parts of the world. At present there are no Christians residing in Hebron: the population consists of Jews and Mahometans."

"There are at Hebron three synagogues; two belonging to the German Jews, and one to the Sephardim. The Sephardim have a jeshiba or college, where the Talmud and other rabbinical books are read and studied. The German Jews read the Talmud in their synagogue, which they, in fact, use as an eating and smoking room: you see them, both before and after their prayers, sitting there and smoking their pipes.

"The two communities live together in the same quarter, which is their own property: in this particular there is a great difference between the Jews of Jerusalem and those of Hebron, as in Jerusalem very few Jews possess houses of their own. The Sephardim here, who, as natives, are obliged to pay a yearly tax to the government, from which the German Jews are exempted, are poorer than the latter, which is very seldom the case; besides which, the German Jews are emigrants, every one of whom brought some money with him, and, when here, continues to be supported by his friends, whilst the Sephardim are entirely dependant upon the contributions which are sent from other countries. The latter also suffered greatly when Ibrahim Pasha conquered the place. Hebron was the town which held out longest during that war. He therefore, after having conquered it, gave it up to his soldiers to pillage. They took every thing they could carry away with them; and the rest they destroyed. Seven Jews were massacred by the soldiers; and atrocities were committed, in the quarter belonging to that devoted nation, which cannot be mentioned. When peace was restored, the Jews endeavoured to re-establish themselves, by which they incurred heavy debts.

"The Sephardim have a governor of their own, who arranges all civil matters: religious subjects are brought before their chief rabbies. The German Jews are governed by their rabbies. The Jews in Hebron spend their time entirely in reading and studying. There are but four persons among them who obtain their livelihood by manual labour: three are goldsmiths, and one a baker. Both communities send their messengers to foreign lands, to collect money for them."

Mr. Ewald thus describes bishop Alexander's visit to the plain of Mamre, January 8, 1843:—"This being Sunday, the bishop proposed that we should have divine service in the plain of Mamre, under the tree which is pointed out by tradition as the tree beneath which Abraham received and entertained the angels; consequently we set out for the plain. We passed a well which is said to have been dug by Abraham, and is even now called 'Beir Ibrahim,' *i. e.*, the well of Abraham. We then passed another well, which Jacob dug; and about half an hour further we reached the tree, which is certainly a most remarkable one. It measured twenty-two and a-half feet in circumference: it separates itself almost immediately into three large trunks, one of which divides immediately after into two: the branches extend forty-nine feet in one direction, and eighty-three in the other. It is an evergreen oak; and all travellers agree that its equal is not to be found throughout Palestine. Mr. Blackburn began the prayers. I read the 13th of Genesis as the first lesson, Mr. Rowlands the 11th chapter of the epistle to the Hebrews as the second. We sung the hymn, 'The God of Abraham praise.' At the close of the service we all kneeled down; and the bishop gave his blessing in the holy tongue."

This oak is thus described in Messrs. Bonar and McCheyne's narrative:—"In the evening we rode out of the town to see Abraham's oak, about a mile to the north-east. It is an immense spreading oak, admitted to be one of the largest trees in Palestine, and very old. Possibly it occupies the site of that tree which Jerome saw pointed out, in his days, as Abraham's oak. We found the spread of its branches to be 256 feet in circumference, and 81 feet in diameter. Round the narrowest part we measured 22 feet 9 inches, and at the point where the branches separate 25 feet 9 inches. It was under such a tree that Abraham pitched his tent when he came and dwelt under the oaks of Mamre, which is in Hebron. The ride from this tree to the town is through vineyards of the most rich and fertile description; each one having a tower in the midst for the keeper of the

vineyard. We were told that the bunches of grapes from these vineyards sometimes weigh six pounds; every grape of which weighs six or seven drachms."

The cave of Machpelah was also visited by the bishop. "As we approached it," says Mr. Ewald, "a number of Musulmans, who guessed our intentions, placed themselves immediately before the entrance, to prevent us from entering; for neither Christian nor Jew is permitted to see the inside of this sacred spot, where the ashes of the patriarchs moulder. When we asked why we were not permitted to enter, they replied, 'Only believers enter here to see the holy sepulchres.' They said that Abraham, Isaac, Jacob, and Joseph were buried there. We told them that Joseph was buried in Sichem; but they answered, with a sneer, 'We must know better than you.' The cave is surrounded by a wall, forming a parallelogram, of 200 feet long, 105 feet broad, and 60 feet high. This wall was erected, according to all accounts, by Solomon: it is built in the same style as the walls of the temple in Jerusalem. Though I understand very little of architecture, yet, in a country like this, where every ruin and every stone excites the interest of the traveller, one gets familiar with the style of building of the different ages. I may therefore mention here, that the stones of this wall are bevelled like all the stones of the ancient buildings which we see in Jerusalem, only that the stones of this wall are in their original position, whilst those of the ancient wall of the temple of Jerusalem are no more so; for any one may perceive, by a little observation, that they do not fit together now as they originally did, which proves the fulfilment of our Saviour's declaration, that not one stone should be left upon another. The walls of the temple which we see in Jerusalem have subsequently been built, though the materials of the ancient walls have been made use of; which has made some travellers erroneously suppose them to be the remnants of the wall built by Solomon. The Mahometans told us that this wall of the cave of Machpelah was erected by the spirits under the command of Solomon; and they may well say so, if they compare their wretched hovels with this piece of antique masonry. The Christians, in the time of the crusaders, built a church here, which is now converted into a mosque."

Mr. Borrer* thus describes this tomb:—"The Moslems guard this tomb with the greatest jealousy; and woe to the Christian who sets his foot within its portal. Three Europeans alone have ever ventured it, and they in the character of Moslems—Burckhardt, Ali Bey, and Giovanni Finati. It is a massive building, standing upon high ground, on the eastern aspect of the city. Sixteen pilasters on each side, and eight at either end, afford but a slight relief to its heavy appearance. Minarets, of modern structure, adorn each corner. The upper portion of the walls is composed of paltry Moslem masonry; whilst the lower portion, formed of huge bevelled stones, speak of remote antiquity. Some of these stones, measured by Irby and Mangles, were found to be above twenty-five feet in length; but the average size is not so great. Ali Bey, who entered this structure in 1807, tells us that the sepulchres of the patriarchs within are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives being red, and embroidered in the same manner; and that the sultans of Constantinople furnish these carpets, which are renewed from time to time. 'I counted,' says he, 'nine, one over the other, upon the sepulchre of Abraham. The rooms also, which contain the tombs, are covered with rich carpets. The entrance to them is guarded by iron gates, and wooden doors plated with silver, with bolts and padlocks of the same metal.' * * * 'Descending again into the town, we mounted our horses towards the afternoon, to pay a visit to a noble tree; beneath the shade of which, tradition says, Abraham ministered to the angels of the Lord.'"

* "A Journey from Naples to Jerusalem, &c., including a Trip to the Valley of Fayoum," by Dawson Borrer, Esq. London: Maldon.

Biography.

REV. CHARLES HENRY WHARTON, D.D.

NOTHING can afford deeper and more heartfelt satisfaction to the real child of God, who is living by faith, and being supported in his earthly warfare by love of his Saviour and his own coheirs of eternity, than the feeling that his love is not singular, his hopes are not unshared. Oceans may separate him from those whose hearts beat in unison with his own; but still the knowledge that others value what he values, that others are led by the same spiritual teaching and guidance by which he walks, will never fail to touch his sympathies. The true and consistent member of the English church, let the church of Rome say what she may, can enter into these feelings more fully than the members of any other Christian church. On the banks of the sunny Ganges, on the ice-bound shore of Labrador, in the fertile Irish valley, and the vast forests of America, amid the busy English city, and the distant wilds of Australia, they meet all to ask the same blessings in the self-same words. They kneel together and confess their sins as fellow-sinners, whose portion would have been everlasting destruction, had not Christ died to be their ransom; they rise at once, and, with the priest's words, "Almighty God pardoneth and absolveth all them that duly repent, and unfeignedly believe his holy gospel," engraven on their hearts, with one feeling exclaim, "Praise ye the Lord:" "The Lord's name be praised!" What body of Christians has such a privilege as this: on the same day, and almost the same hour, to meet together in such distant lands, and each one, whatever his country, whatever his race may be, to feel the self-same hopes and fears? The church of Rome has no such picture of spiritual communion to display. In her temples all her members may meet; but they meet not in one mind, their lips utter not one common prayer, their hearts are not touched by one common feeling. That poor woman at yonder altar is repeating her ave-Marias, the girl at her side is saying her prescribed number of paternosters, the lady at a distance is using her translated breviary, whilst the priest at the altar is praying for his flock. How different the service of our church, where priest and people in union approach the divine Majesty, and together

implore his forgiveness and seek his future blessings!

These ideas have been suggested to my mind from the perusal of a short memoir of the rev. Dr. Wharton, an American clergyman, whose character has been placed in a just and striking light in a sermon by the bishop of New Jersey, Dr. G. W. Doane.

Charles Henry Wharton was born in St. Mary's county, in Maryland, on the 5th of June, 1748. His ancestors were Roman catholics; and the family estate, called Notley Hall, from a governor of that name, was presented to his grandfather by lord Baltimore. From him it descended to the father, Jesse Wharton, and at his death, in 1754, became the property of Charles Henry, his elder son, and the subject of this memoir. His mother, Anne Bradford, was descended also from a respectable family among the first settlers of the province. He describes her as a woman of sweet manners and uncommon beauty: and, on his own testimony, he may be added to that long list of good and great men who have owed their goodness and their greatness, under God's blessing, to a mother's precepts and example. "Many of her maternal precepts and tender caresses," he says, in a sketch of his earlier years, "are still fresh in my memory, and frequently present her dear image to my mind." His father, also, was entitled to a double share of his gratitude; for, when only seven years old, he would have fallen a victim to the ferocity of a dog, had not his father shot it whilst still holding and lacerating his child's head with its mouth. Under the guidance of such parents, his intellectual and moral powers were, of course, diligently cultivated; and when, at the age of twelve, it was considered necessary to send him from home for his education, he was decidedly in advance of the generality of boys at that age. The school chosen for him was the English Jesuits' college at St. Omer's. His master was the rev. Edmund Walsh, whose amiability and warmth of heart, in conjunction with his high classical attainments, bound young Wharton to him by the strongest ties confidence and affection. After remaining two years at St. Omer's, the college was broken up on the expulsion of the Jesuits from France. The teachers and scholars retired to the city of Bruges, where they enjoyed the protection of the Austrian government. "It was there," he says, "that I completed my classical education, under the instruction and tuition of my beloved master, Mr. Walsh. Sequestered from all society beyond the walls of the college, and of course a total stranger to every thing inconsistent with the strictest discipline, in acquiring classical attainments and those habits of devotion which were deemed essential to a Roman catholic youth, I applied myself very diligently to my studies, and stood prominently among my associates in a very accurate knowledge of the Latin language, which became nearly as familiar as English; as we were obliged to converse in it during our ordinary relaxations from our studies."

From the completion of his education until his ordination but little is known of him, except that he was engaged during part of the time in teaching mathematics at Liege; of his great proficiency in which science his papers afford abundant evidence. His letters of orders are dated 1772, having been admitted in June of that year to the order of deacons, and in September to that of priests. The revolutionary war in America detained him unwillingly in Europe, and during the few last years of its continuance he resided at Worcester, in England, as chaplain to the Roman catholics of that city, deeply interested in the contest pending in his native land, and anxious to return there. During this period he employed himself in writing a poetical epistle to general Washington, with a sketch of his life, which was published in England for the benefit of the American prisoners in that country. This poem had the rare fortune to be read in manuscript, and alterations suggested in it, by the celebrated sir William Jones. From frequent allusions in the correspondence of an intimate friend residing in London, it is evident that his mind was at this period much agitated on his religious creed. He returned to America in 1783, in the first vessel which sailed after the peace. In May, 1784, he visited Philadelphia for the purpose of publishing his celebrated letter to the Roman catholics of Worcester, on his retirement from the Romish communion. "This production," says the venerable bishop White, "was perused by me with great pleasure in manuscript; and the subject of it caused much conversation in our city during his sojourn there. The result was my entire conviction that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction."

A striking proof not only of sincerity and disinterestedness, but of the noblest generosity, may here be mentioned. On the death of his father, the family estate descended to Mr. Wharton, as the elder brother; but, on taking orders, he directly conveyed it to his brother. After the controversy had taken place with archbishop Caroll, occasioned by the letter addressed to the Roman catholics at Worcester, it appeared that the conveyance was not complete. A meeting took place in the most friendly manner, the paper was executed, and a valuable estate, the sole patrimony of the conveyor, given a second time to a younger brother.

For the first year after Mr. Wharton's return to America, he resided at the family house; on leaving which, in July, 1784, the principal persons resident in the neighbourhood presented him with a testimonial expressing their high esteem for him, as a gentleman and a Christian. The document is one of singular merit in sentiment and ability, and reflects high honour both on those who freely gave, and on him who gratefully received it.

The next public notice which occurs is that of his presence at the general convention held in Philadelphia in September and October, 1785, as rector of Immanuel church, Newcastle, Delaware; having been present, as bishop White says, at the previous meeting, considered as the first general convention held in New York, in October, 1784. Between this date and 1792 he was in some manner connected with the Swedish church at Wilmington; from which year until 1798 he resided on his estate at Prospect Hill, in the neighbourhood of that town, in feeble health, and probably without any pastoral charge. In the year 1798 his

connexion with St. Mary's church was formed, which continued, under circumstances of peace and usefulness rarely equalled in human associations, for more than thirty-five years. The great reputation Dr. Wharton had acquired for classical knowledge caused many of the American collegiate establishments to endeavour to number him among their officers. As early as 1785 he was offered the headship of the Protestant Episcopal Academy in Philadelphia, but was compelled to decline the honour, on account of feeble health. In 1801 he was elected president of Columbia college, in the city of New York, but was under the necessity of resigning the office within the year; and again, about two years later, he was warmly urged to become principal of Beaufort college, South Carolina, and rector of the parish in which it is situated. This office he also refused, although the emolument of each office would have greatly exceeded the value of his parochial living, fearing that his delicate health might prevent him from fulfilling his duties as his heart desired. Besides which, he was reluctant to sever that bond of affection which bound him to his flock at St. Mary's. He knew the influence his holy life and conversation had gained among them, and was determined, at whatever worldly sacrifice, to stay and exercise that power which his advanced age forbade him to hope he could elsewhere gain.

Bishop Doane, in the sermon mentioned at the beginning of this paper, which is addressed to Dr. Wharton's congregation, says: "It was not my good fortune to share with you his intimate and long continued friendship. By reputation I had, indeed, known him as a pillar and ornament of the church, adorning by his life the doctrines which with his voice he proclaimed, and with his pen had so ably advocated. I saw him first in my visitation to this parish in December last; and though for a few hours only, there was in his deportment a tender so free and generous of his approbation and confidence, a simplicity so perfectly translucent, and a mixture of the affection expressed for a son and the deference designed for an official superior, as embarrassed and perplexed me, while it wholly won my heart. Our subsequent intercourse was of the most endearing character, and leaves nothing for the survivor to lament, but that, as Providence designed it to be so brief, official absence should have diminished so much its golden opportunities. I looked forward, I confess, with eagerness to the conclusion of my public engagements, that I might sit down with him in his delightful, quiet home, and gather wisdom from his words, while I learned piety from his example. But the Disposer of all things did not gratify my hopes. His health had been for some time failing when I saw him first; and, though serene and cheerful, and long I trusted to be preserved to us in a green old age, it was but too apparent that the energies of his constitution were impaired, and that the elastic tone and vigour of his mind were unbent. In the conversation which I had with him (which, when at home, was daily), he displayed the deepest interest in the extension of the church of Christ, and the soundest judgment in his views and estimate of the means by which it was to be promoted. Especially did the General Theological Seminary and the General Missionary Society occupy his thoughts; and it was his desire and determination to accompany me to the annual meeting of the board of directors of the last-named institution, in May last. Indisposition, however, prevented; and I had quite given up the long cherished hope of enjoying his presence and counsel at the late convention of this diocese. On the morning of the day of meeting, however, to my great surprise, he arrived at Camden. He took a warm and active part in the proceedings, gave to the measures proposed the most manly and vigorous support, engaged earnestly in the debates, and appeared in body and mind, in voice and bearing, like one a full half century his junior. It was his last exertion. From that time he did not appear in public, and indeed scarcely left his house. His disease became gradually seated. The ability to struggle with it was gradually diminished: he reluctantly gave up, for even a single sabbath, the accustomed duty. He retreated reluctantly to his chamber and to his bed. The best resources of the healing art were applied with the utmost assiduity and skill. The constancy and tenderness of conjugal devotion, and the vigilance and care of relatives and friends, supplied whatever love could prompt and earth afford for his relief. But it was vain: exhausted nature could not rally; and, gently declining day by day, our friend and father, after a few brief struggles, more painful probably to the faithful hearts that watched beside him than to himself, fell sweetly asleep, even as an infant sinks to rest upon his mother's bosom, on the morning of Tuesday, the 23rd day of July, having entered nearly two months upon his eighty-sixth year, and having been for more than sixty-one years a minister of Christ, the senior presbyter, it is believed, of the American protestant episcopal church.

"Throughout his sickness," the bishop continues, "when absent from home on official duty, it was my privilege to see him daily; and a death-bed so serene, so tranquil, so triumphant, I have never witnessed. It seemed, from the first day to the last, so far as the issue of life was concerned, as if nature had been wholly set aside by grace. The single sentiment which animated and pervaded all he said was still, 'Thy will be done.' He was the humblest and most self-abased of Christians. In his long life there was nothing, he said, on which for a single moment he could rest. He had endeavoured to be useful with his poor abilities, as he always termed them; but he had done nothing. What he looked back on with the nearest approach to satisfaction was his desire and effort to promote peace and harmony among men. In this respect he hoped that, if he had done little good, he had at least prevented some harm. But the theme in which he gloried was the cross: that was the subject of his thoughts and the burden of his conversation. He clung to it with a child's simplicity and helplessness: 'I have been thinking,' he said to me one day, 'of the wonders of redeeming love; and the more I dwell upon it the more I am filled with admiration, that the almighty God, the maker of every thing in heaven and earth, my Maker and my Judge, should stoop to earth, and take vile flesh, and bare his bosom, and pour out his blood for me. O my dear friend,' he would often say to me, 'the cross, the cross is

all. What should we be without the cross? The Lamb of God, he taketh away the sins of the world: the blood of Jesus Christ, that cleanseth from all sin.'"

The feature in Dr. Wharton's character which appears most prominently in bishop Doane's affectionate memoir is simplicity of heart and purpose. He ever had one end in view—to bring all men to love the law of God, knowing that through spiritual obedience they would be blessed themselves and shed blessings on all around. He pursued his object with no party spirit, no wish to enlarge the body (as a mere body) to which he belonged. Self was merged in earnest desire that every one should be joined to Christ. He was, in fact, one who had imbibed deeply the characteristic feelings of his church. Quietly but earnestly he performed his given duty in the world. Pure and simple in himself, he purified the atmosphere around him. No natural feeling of the heart was annihilated, but all were sanctified. He was like a gentle spring shower, which, coming from above, refreshes and invigorates every object around it, sending them all at the same time heavenward.

THE CONQUESTS OF DEATH.

No. VI.

THE PAINTER'S GRAVE.

By Mrs. S. C. Hall.

The island of Bute is at the "opening out" of the frith of Clyde; and, although neither so wild nor so grand in character as Arran, or others of its majestic neighbours, it is still abundantly rich in the picturesque. The northern portions are as barren and rocky as those whose delight is in "rough scenery" can desire; but the southern sides are fertile, have been cultivated with care and considerable taste, and in any other locality "Mount Blair" would be elevated from its rank as a "hill," to the dignity of a "mountain." The air is deliciously soft and mild, differing essentially from the sharp atmosphere which pierces "the Sassanach" with cruel keenness—no matter how well shielded he may be—while wandering along beautiful glens, or by the sides of cloud-wreathed mountains "farther north."

Rothesay, the capital of this charming island, lies in a lovely bay. On one side are the Kyles of Bute: on the other the dark and rugged peaks of Arran are seen towering over the green and fertile hills. Roads diverge in various directions, vying with each other in interest; but our favourite walk winds by the water's edge towards Ascog, a place of silent and quiet beauty, somewhat more than two miles from Rothesay. The road is overhung by a line of rock, in some parts bare and rugged, and in others thickly covered with trees, shrubs, and wild flowers; here tangled together in the wildest luxuriance, and a few yards beyond formed into natural parterres. At intervals the scenery is tamed by elegant and well-built villas and cottages, of greater or less pretension—some exceedingly *ornée*, others of a more retiring character, nestling against the rich and sheltering hill; while, on the opposite side, the waters of the all-beautiful Clyde rush boldly around the masses of rock which time, the disturber, has hurled from the heights above. The climate is so genial, that shrubs and plants grow in Bute that are quite unknown in any other part of Scotland, except in green-houses: here they flourish in full health and vigour along the winding paths that lead to the hill-top.

But there is at Ascog one object, of simple yet deep interest, which it will be well to visit, to learn a lesson and to offer a tribute—a lesson on the uncertainty of all earthly hopes, and a tribute to the memory of one whose career, uncertain and varied as it was, deserves to be recorded with sympathy and respect.

On the point of a rock jutting out into the water a kirk has been erected in connexion with the free church of Scotland. The spot is exceedingly picturesque; and the church, destitute of every thing like ornament, or even design, is rendered interesting to the stranger from the dignified solitude of its situation. The Scottish churches present such unpromising exteriors that it is well continually to call to mind the holy purposes which "beautify within;" but, plain as the little church of Ascog is, there are few who would not look at it twice, so as to be able to recall to memory a place hallowed by deep and earnest prayer, standing like a sentinel on the firm-set rock. It is intended that a burial-ground shall surround this place of worship. At present the graveyard has but one occupant: on the western side, against the outer wall, and looking seaward, a stone tablet has been erected, bearing the words "Montague Stanley:" this is enclosed within an iron railing, marking off the lonely grave.

"And who was Montague Stanley?" He is well remembered in Edinburgh—well remembered in the best meaning of the word. There are many who, when they hear the name, will remember a fine young man, distinguished, but a very few years ago, as an actor of the most gentlemanly and prepossessing appearance, valuable to the manager of the Edinburgh theatre in various ways; for he possessed much dramatic taste, and his conduct and character were alike respected. He was the personification of enjoyment, standing well with the world, and the world with him; united to a worthy love—worthy of all the affection he bestowed. Let no one sneer at this, from an idea that the wear and tear of theatrical life leave no quiet spot wherein the best and purest affections of our natures may be cherished: let no one believe there are human creatures set apart, by a profession, from high and holy feelings: let them rather seek to discover the golden links which, however concealed by circumstances, bind us firmly, in the midst of needed labour to which we are called, to what is right and true.

Mr. and Mrs. Stanley found that constant exertion, not only in, but out of their profession, was necessary to meet the claims of a young family. Mr. Stanley never suffered his wife to appear in public after her marriage; but she was considered a successful teacher of the graceful art in which she excelled, and had dancing classes at her own house; while her husband occupied the hours between rehearsal and performance by teaching elocution and drawing. Drawing had long been the delight of his leisure moments: the handsome Montague Stanley rapidly gained a local cele-

brity; and his landscapes became annually exhibited in Edinburgh. His fame was at its zenith, when, urged by conscientious scruples which for some time had disturbed his tranquillity, he withdrew from the stage, and applied himself altogether to teaching and painting. His family increased rapidly; and his labours were redoubled. His friends told him, as friends generally do, that he "worked too hard;" that he must "take care of himself," and "abridge his hours of toil;" that it was a pity he left the stage; that he could return to it, and labour less; that it was a certain income, while teaching and the sale of pictures depended upon the taste or caprice of others. But he was not one to do what he considered wrong because it militated against his interests. He had learned to believe that his former profession was at war with his duties as a Christian; and he turned from it, not when his fame was diminishing, or his manly beauty was on the wane, but when both were in their zenith. Thus he proved the strength and truth of his moral character; and the Scotch are a people ever ready to appreciate both. He had abundance of occupation; but his health rapidly declined; and those who loved him best began to fear that his days were numbered. Early in the past year he went to the isle of Bute, where the mild and genial air is highly recommended in cases of pulmonary disease; but the complaint, the pestilence of the British isles, had seized upon him with its most tenacious grasp; and, after much suffering, he found a grave in the place where he had hoped to have been restored to health and strength. The love and tenderness of his wife and children were with him through all his exertions; but it needs strong faith to look from a dying bed into the faces of tender children, and know that they are left to struggle through the waters of life with slender help: it needs strong faith to do this, and yet say, "All is peace." After her husband's death, Mrs. Stanley collected and sent on to Edinburgh the pictures and sketches that were the memorials of his genius, hoping to realize something by their disposal; but, most unfortunately, the carriage by which they were to be conveyed from Glasgow to Edinburgh took fire, and the paintings were either destroyed or so injured as to be unfit for sale.

Those who know the painter's widow speak in terms of admiration and respect of her amiable qualities and numerous accomplishments; and she is now anxious to establish a school in the island, where she continues to reside. Nothing can be more thrilling than the contrast between the early and the latter days of Montague Stanley: the glittering lights, the loud applause, the admiration that never fails to attend upon personal grace and beauty, either in man or woman—all that excites the passions or fevers the imagination were present with him in his youth; and these, as he grew older, were exchanged for the intense and lonely labour of the studio. Instead of the stirring sounds of clapping hands, he had the smiles of his children and the quiet affection of his wife. His fine taste and tender nature appreciated these blessings; but they were to give way in their turn to the certainty that he should never aid them to battle with the strife of life, and that his future must very soon deepen into eternity. On his death-bed, we have heard, he desired to be buried in the churchyard of Ascog, within sound of the waters of the Clyde. And a fitting spot it is for a painter's grave—so solitary and sublime in its simplicity: you can hear the preacher's voice and the deep chant of the sacred psalm from within, while the waves ripple beneath, and the shadow of the sea-bird's wing passes as transiently as the sigh of childhood over the raised sod. And, as you gaze thereon, the fever of life's anxieties becomes subdued; the deceptive veil is lifted, even as the mist rises from yonder mountain; and the reality of revealed truth becomes more and more distinct. The imagination takes a higher and a loftier range: in proportion as it is elevated, it is purified; and the beauty of the material becomes blended with that of the eternal world.

Feelings such as these crowded upon us as we contemplated the simple tablet which bore only the painter's name; and so softly did their footsteps fall, that we fancied we were alone, until some little children, dressed in the deepest mourning, arrested our attention by a few words whispered to each other, while they looked earnestly at us. Another glance, and we saw they were accompanied by their mother: one little creature, not able to walk without the assistance of its parent's hand, looked lovingly and smilingly into her sad face—her gaze was fixed upon the tablet.

There is something sad beyond all description in seeing children dressed in deep mourning: it contrasts wofully with their young fair faces: it tells far too plainly of their early acquaintance with the most bitter trial incidental to humanity, and that they have already learnt a bitter lesson as to the uncertainty of life. But to see so many little more than infants, accompanied by one parent, crowding round the grave of the other, was yet more full of sorrow: we could no longer remain, or intrude upon a scene so sacred in its nature. We quitted it with the conviction that the grave could not be called "solitary," while those the painter dearly loved benewed it with their tears (Art Union Journal for October).

This paper has been substituted for one already prepared for this series on "The Conquests of Death;" but there is so much truly touching in it, that it is now inserted. The scenery of Bute is extremely beautiful, and the climate is regarded as extremely favourable for consumptive patients. Rothesay, in fact, may be regarded as the Dawlish or Torquay of Scotland.

But the point to which is is hoped that the reader's attention will be directed is Mr. Stanley's giving up a profession which was lucrative at the time, and promised fair to be productive of higher fame and greater worldly advantages. It may be regarded as a decided testimony of his rational conviction, that any engagement in the theatrical profession is incompatible with Christian privilege and Christian duty, however much the opinion that it is not so may be not merely admitted, but insisted upon by the votaries of the theatre, who surely can be but poor judges of that spirituality of heart and holiness of character which the gospel of Christ demands. Let no man, indeed, flatter himself that the theatre does

not abound with innumerable snares—that it is not likely to lead, as it often has led, to the ruin of the soul. Let no parent risk the chance that his family will there find no harm: it may and will lead to harm incalculable.'

It will not be long—if it is not already so—ere the grave of Montagus Stanley be not the solitary one in the little kirkyard of Ascog. To many who may pass it under the same circumstances of disease which he died, may not the simple tablet lead them to put the question to themselves—Has the same sovereign grace which appears to have entered the tenant of the first narrow house on this spot led me to reflect that they who live in pleasure are dead while they live, that conformity to the world cannot be consistent with that transformation, that renewal of the mind, which can alone make a death-bed easy, and render the body quietly to lie down in the grave, waiting its reunion with the soul in the regions of purity.

MISSIONARY RECORDS.

No. IX.

CONVERSIONS IN FRANCE.—*Districts of the Jura and the Saone et Loire.*—"I have scarcely had one moment to myself since I reached these parts. From every quarter I receive the most pressing entreaties to preach, or, rather, to make the sweet name of Jesus accepted of multitudes of listeners, and proclaim his glad tidings to thousands whose hearts hunger and thirst after the righteousness which is by him. Wherever I have preached, the churches have been thronged to excess; and I know that, weak as I am, my strivings have yet borne fruit richly. The word of God has converted whole towns and villages; and souls, baptized with the fire of the Spirit, are abandoning the altars of Rome in numbers, and enlisting under the banner of the gospel. At a funeral, which I attended at F——, where our friend P—— discoursed on the text: 'He that believeth on the Son hath everlasting life,' the gathering was extraordinary: the windows of the neighbouring houses were thronged with spectators, and the streets impassable for the crowd. In passing through the town we were obliged to force our way through dense ranks: the whole place was in commotion; and upwards of 3,500 persons formed our auditory. Yet we were treated with the greatest deference: neither silence nor order were for one moment disturbed. P—— and M—— walked with me at the head of the funeral procession. In the church-yard alone stood nearly 1,800, with the mayor and several of the leading individuals of the place among them. P—— spoke first; and I then addressed this host, dwelling upon the necessity of hearing the word of God, and obeying the call which the Lord had that day sent them. 'We must not delay this work,' I observed; 'for that were to put from us what is evidently given us to do.' I then took occasion to tell them, that I was not a stranger, but a fellow-countryman of theirs, well acquainted with their habits, customs, and ways. This I thought necessary, in order to remove the prejudice which they entertain against stranger-preachers; and this thought was blessed to me. We closed the ceremony with a hymn and earnest prayer. The whole lasted two hours; but not the slightest interruption occurred. The truth triumphed over false teaching in many a soul, the film of prejudice was removed from many an eye, and the enmity of many a Romanist gave way to love. On every side men said, 'You have done well: it is pure truth that you have spoken.' May the good seed, which God hath sown, grow and yield fruit a thousandfold! In every place which I have yet visited I have found of that seed: it has put forth the blossom of desire to know the whole of God's truth. There is really no end to the demands which Mr. P—— receives from Roman catholics, to come and preach the gospel among them. But he has nearly 600 souls under his charge; and, with these to feed, he is compelled in sorrow to forego the calling. Verily the harvest is ready; but the reapers are wanting. A considerable portion of the inhabitants of F—— are prepared to embrace protestantism: here the Lord has employed one of the most affluent individuals in the place as his instrument. When this excellent and venerable old gentleman renounced Rome, he knew nothing of protestantism; for he looked upon it as a mere onset upon priestcraft. But it has pleased God to open his eyes: he has been brought to the true light, and is full of love and zeal for the glorious gospel of Christ. He has built a church; and, at this time, more than half his fellow-citizens attend its services. May it be God's will that his grace may consummate what, we dare trust, his mercy has begun" (From a minister sent out by the Protestant Society at Bourgogne)!

East of France.—After a visit to Bourges I went to Sornay, another populous town and district. I am to preach at nine o'clock in the evening. As no one had arrived a short time before the hour approached, we began to feel extremely anxious: the day had been very fine, and must have been oppressive to the harvesters. But the clock had scarcely struck, when the benches began to grow crowded; and in a few minutes they were filled with a throng of peasants and cottagers, who longed to worship God in truth and simplicity, and were active in endeavouring to persuade their families and neighbours to "come, and do likewise." Neither the fatigue of the day nor the cravings of their sharpened appetites could induce them to stay away. A number of strangers, too, attended. A dear child of God, a humble female, had gone round, lantern in hand, and persuaded as many as she could to come and hear the word. You may judge of the awakening which has taken place among the rustic population in this neighbourhood, when you recollect that, as the service could not be over before ten o'clock at the earliest, they must have come prepared not to reach home again until the night was far advanced; some, indeed, could not do so till after midnight, and many had a distance of eight or ten miles to walk after working hard the whole day from the early hour of four in the morning, with the prospect of an equally heavy day's toil before them. What were they to do with their children, too? They brought them with them: parents, children, and grandchildren perfected praise under the roof of God's house. As soon as the service was over

the congregation crowded round me, shook me by the hand, and fell upon my neck. One of them lent me a tidy horse and cart, which enabled me to visit M——; and here, as indeed everywhere else, my teachings were hailed by joyful hearts" (Rev. M. Cordes).

CHINA.—Upon the report of his minister, the emperor has given permission to the subjects of France and the Christians of other countries, to erect places of worship in the five ports of the empire which have been opened to foreign commerce. But they are forbidden to visit the interior for the purpose of teaching their doctrines. If any among them should violate this order, or go beyond the limits of the ports in question, the authorities are charged to arrest and consign him to the nearest resident consul of his nation. He is not to be punished too hastily, or with too much rigour: on no account to be put to death, &c. May it be given to the protestant community to take example of the Roman catholic church, through whose activity this blessed opening for propagating the gospel of Christ has, so far as human means are concerned, been raised up to us! H. S.

GOD IS LOVE:

A Sermon,

BY THE REV. H. R. JULIUS, M.A.,

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1 JOHN iv. 16.

"God is love."

THOSE historians or writers generally gain the greatest credit among men who have themselves been eye-witnesses of the scenes which they relate; and those who have experienced the real effects of truth, which others have known only by report, are certainly the most capable of describing them. In both these respects the writings of holy scripture (and especially the books of the New Testament) claim our most implicit belief and unqualified obedience; for their authors were themselves eye-witnesses of well nigh all they described; and the various virtues and dispositions of mind upon which they insisted as necessary to form the true Christian are plainly to be traced out in their own respective characters. Thus, in the Old Testament, the character of David especially enforces the duties of humility and of penitence. He was a man pre-eminent in these graces: he loved to bow low before the throne of grace, that his God might raise him up; to prepare his heart by contrition and true sorrow for sin, that God might dwell in him, and manifest himself unto him. Hence we find throughout the psalms a constant confession of sinfulness and unworthiness; expressions which tell, in a manner not to be misunderstood, of a burden intolerable—the written experience of true sorrow. Or, if, again, we turn to St. Paul, you will well remember, brethren, his early life: he was a fierce persecutor of the church of Christ: he aided in the cruel death of the first martyr, St. Stephen: he made havoc in the flock of Christ's little ones. You well remember how he was miraculously arrested in his course; how God in his mercy turned man's wrath into an instrument of praise; how he, who was a blasphemer and injurious, at once was taught to believe in that Jesus whom he persecuted, and to ask in all meekness, "Lord, what wouldest thou have me to do?" Now, what should we expect to be the leading feature in this apostle's writings? Surely gratitude for his great deliverance, and the free grace and the mercy of that Saviour who had so marvellously arrested him, and turned his feet from the way of death into the path of life. Hence we find his repeated testimony to the freeness of God's grace, and the power and the willingness of Jesus Christ to save sinners to the uttermost: "By the grace of God I am what I am:" "Paul, an apostle by the grace of God," is his oft-boasted title: "I am determined not to know anything among you save Jesus Christ and him crucified."

Again, the chief feature in the apostle John's character was love: he was the disciple whom Jesus loved; and Christ loveth those that love him: he it was who leaned on Jesus' breast at the last supper: he it was to whose care our Lord committed his mother, in the bitter hour of his sufferings: "And that disciple took her unto his own home;" and he, too, was the first on the morning of the resurrection to enter the sepulchre where his Lord had lain. Love, then, is the burden of this apostle's writings; and, in the utterance of his own true feelings, by his own evident and continued experience, as well as by the special inspiration of that Holy Spirit which dwelt within him, he could testify the glorious truth, that "God is love."

May the Lord bless our present meditations upon this portion of his holy word: may he pour into all our hearts large supplies of his grace, enabling us to know something of that love wherewith Christ hath loved us, and constraining us to show forth towards others around us the same divine spirit of charity!

Let us consider, first, what the text means: "God is love;" and, secondly, how God is manifested as such to man.

I. It is a wondrous expression, and one which we can never fully comprehend, inasmuch as it is a divine revelation, telling us what God is — God, who is un-

searchable, and past finding out. You will observe that St. John does not here speak of love as an attribute of God, but as identical with God. You may read elsewhere that God is holy and just and good; but you do not read that he is holiness and justice and goodness. In the present instance, however, the case is reversed; and we read not that God is loving, but infinitely more than this, that "God is love." In a somewhat similar manner, God is spoken of in scripture as being "light;" by which expression we are taught his omnipresence and his perfect purity: all things are open to his view in every place of his creation; and, though he beholds the evil as well as the good, and no deeds of wickedness are unseen by him, yet he continueth ever in perfect purity, as the sunbeam which penetrates the scenes of noisome pestilence retains its brightness undiminished and undefiled. In a similar manner, God is also called "fire" in the scriptures: "The Lord thy God is a consuming fire," said Moses to the children of Israel. And St. Paul uses the same expression; by which is set forth God's unfailing justice and holiness: "He shall destroy the wicked with the brightness of his coming; and he shall be revealed from heaven, in flaming fire taking vengeance on them that know not God." But neither of these expressions can be compared with the depth and fulness of the statement, that "God is love." He may be the light to enlighten, and the fire to purify; but the fact that he is love includes both these; and it is the sinner's greatest consolation, that he with whom he has to do at every time, in every place, in every least event, is essential and unchangeable love.

II. Let us proceed to consider the manifestation of God as love. To love any person or object is to regard it with affection, to fix upon it the chief portion of our thoughts, and to assign it a chief seat within our hearts; but there is no meaning to the term "love," unless there be something whom it can regard and embrace. Love requires an object: so we are taught of the everlasting Son of the Father that he was his elect, in whom his soul delighted; and, under the name of wisdom, Christ is also set forth as the object of the Father's love: "From the beginning I was his delight, rejoicing always before him." And when the Saviour, in the likeness of man, dwelt among us, God was still unchanging love, and the voice from heaven three times declared, "Thou art my beloved Son." But there is another object towards which God declares that he is love, even us men—miserable sinners. The eternal Jehovah, so soon as man, his erring creature, fell, prepared in mercy the costly means of his restoration; and, although sin had banished him from paradise, and separated him from the immediate presence of his Maker, yet there was a promise given to comfort him—a promise which told of a sure hope of final deliverance; and, while it was impossible that God's justice could fail, and the irreversible sentence had gone forth, "Thou shalt surely die," God even then was love, undiminished, inexhaustible love: he had found a ransom. Justice should have her perfect work; but infinite wisdom had contrived that thereby love should be magnified and not diminished; and the glad tidings were made known by promise and by prophecy, and then by actual deed, that "God so loved the world, that he spared not his only begotten Son, but freely gave him up for us all." Brethren, what love is this! how utterly incomprehensible, how infinitely great, how immeasurably deep!

And what was man, that the mighty God should thus have interposed in his behalf? What have you or I deserved, that God should have been so mindful of us, and have so regarded us? How can we account that, in the midst of our sin and rebellion and deserts of punishment, God should have bestowed upon us a gift so unspeakably precious, and have ransomed our guilty souls from death and hell, by giving up his own dear Son to shame and sufferings and death? O, brethren, we cannot tell, we cannot answer again to these things, save in the amazing truth before us, that "God is love!"

Again, the manifestation of God as love is as marvellously set before us in God the Son, the second Person in the ever blessed Trinity. Was he not indeed very love, when, content to bear the sins of men, he offered up himself a voluntary sacrifice to the justice of God? Consider that infinite change which of his own free will he underwent. He who from all eternity had dwelt in the highest heavens, the mighty God, the maker of all things and of all men, humbled himself, and took upon him the form of a servant, and was born in the likeness of sinful man: he, who had ever rejoiced in heaven's glory and happiness, bowed himself low, and became a man of sorrows, a wanderer and a sufferer amid the miseries of earth; he, whose bidding was the joy of angels, before whom countless hosts did stand, pure spirits, his privileged ministers, he came not now to be ministered unto, but himself to minister to his unworthy creatures: he, whom everlasting praises had attended, became content to bear the mockings of wicked men, and the contradiction of sinners against himself; yea, he humbled himself

unto death, even the death of the cross. Consider then, again, what man is, for whom he was willing thus to be abased. O, it was not for a deserving creature: it was not for one who pitifully implored his aid, or who could duly appreciate or make any returns for his love: it was for us sinners that he came down from heaven, and suffered and died; for us, the vile, the reprobate, the lost; for us, who were his enemies by wicked works; for us, who deserved only wrath and indignation to the uttermost. O verily thou art love, mysterious, unfathomable love, thou bleeding Lamb of God.

Let us here remark the universality of this love: it extends to the whole of our guilty race. Christ took upon him our nature, and ransomed it by his cross and passion, and glorified it by his ascension to heaven, that he might redeem the whole race of Adam, and taste death for every man, and open the kingdom of heaven to all believers. Herein is the chief glory of the gospel, that none are excluded from the dying love of Christ; and it is our highest privilege, as his ministers, to testify his power and his readiness to save to the uttermost, to tell every one that no penitent shall ever be cast out, that no sins are so great, or so numerous, that Christ's precious blood cannot wash them away. Faint would be my courage, brethren, and sad my heart, did I not feel convinced that the love of God in Christ Jesus does extend to every one of you—that "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." O how can it be otherwise, since "God is love?" He is "God over all, blessed for ever;" and therefore he must be very love towards all. Sin it is that he hates; but he loves the sinner: sin separates him from your souls; but he is waiting to be gracious; and, though the impenitent unbeliever must justly perish, yet, when as penitents your sins are mourned, his love will be felt embracing you, his mercy upholding and comforting you.

But we must mention, lastly, that God the Holy Ghost is love. It is by the operations of his Spirit that God always effects his purposes of mercy towards the children of men: it is he who begins the work of grace in the soul, convincing of sin, and awakening to danger: it is he who carries on the work step by step, rescuing the soul from the powers of evil, and leading it onward in the paths of righteousness: it is he who consummates the work in perfection and glory, making the Saviour to become supreme in every desire and affection. But, brethren, none can be ignorant of the continual resistance that is offered to the merciful strivings of his Holy Spirit. Our own hearts can painfully tell of warnings slighted, of opportunities unimproved, of goodness, and of forbearance and long-suffering, which have been acknowledged with little gratitude, if not entirely forgotten. And in the case of multitudes around us, it is certain that sins are willingly indulged, though their consequences are known—the offers of salvation despised, however earnestly or affectionately they may be urged. O, then, is not that Spirit love, who still condescends to bear with man's perverseness; who still is ready to pour out mercies upon sinners, who long have slighted them; who still is willing, in spite of all that is past, to bestow upon them repentance, to sanctify them when penitent, to renew them in the image of Christ, to make them meet for glory? There are also, we are sure, some present amongst us (O that their number were an hundredfold increased), who will rejoice to bear witness to the unceasing work of love that the Spirit carries on within the renewed soul. Believers must know him as the Comforter, upholding their spirits when weary and fainting, pouring in the oil of consolation to their contrite hearts, bearing up their souls against the sorrows and trials of the world, pointing the way to brighter realms of glory, and animating them and encouraging them to stedfastness and to perseverance, by imparting foretastes of that peace and unspeakable blessedness, reserved in heaven for the faithful.

Such, then, is the work of the Holy Spirit in the souls of returning sinners. And O, who, that has ever experienced the least realities of spiritual life, will hesitate to testify, not only that the Father and the Son, but also that God the Holy Ghost is love. Meditate, brethren, we would beseech you, upon the great work of your redemption, designed, completed, and applied; and there never can be wanting an abundant evidence to prove to you, in the highest sense, that God is love.

Lastly, let us briefly notice the lesson that the apostle draws from this subject. In the seventh verse of this chapter he writes: "Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God: he that loveth not knoweth not God; for God is love." From which it plainly follows, that every one who is born of God, and knoweth God, must possess love—first, towards God; and, secondly, towards fellow-men.

Now, "to love God" is, we fear, in too many cases, little more than an empty expression. As professing Christians, we all know the necessity for loving him—if, at least, we look for salvation; and,

because of this necessity, there are many who will listen to the whisperings of Satan and of their evil hearts, and persuade themselves that they do love God, though they cannot shew one sign or proof that they really do so. I know not why we should estimate our love towards God by a different standard from that by which we estimate our love towards man, except, indeed, that it must be a much higher standard; and, if this be granted, then to love God is to find delight in his service, to rejoice to do his will, to have your chief pleasure in an assurance of his presence and favour, to seek frequently for communion with him in praise and prayer, to have our thoughts and affections chiefly fixed on him, and to strive to please him in all things. These signs at least must be present where God is loved aright: they were the distinctive marks of disciples and apostles of old, and they are apparent now in each devoted Christian; and, where they are wanting, we may reasonably doubt the existence of real love to God. But where there is the love towards God, there also is the love towards man: "By this shall all men know that ye are my disciples, if ye have love one to another." As Christ hath loved us, so we ought also to love one another; and this will be most apparent when we remember that to be a Christian is to possess the spirit of Christ, and to follow his steps, that is, to possess a spirit of perfect and boundless love, and to follow the steps of one who ever went about doing good. O, there can be no disregard for fellow-sinners in the soul where Christ dwelleth: the eternal interests of others around us cannot be passed by as matters of indifference when the least opportunity occurs for promoting them; on the contrary, being ourselves enlightened and warmed by love, we shall labour to bring in others to participate in our blessings. Brethren, I would beseech you to try your Christianity by this test; for it is invariably the case that those who love God do love their brethren also.

THE CHARACTERISTIC MARKS OF SCRIPTURE PROPHECY AS CONTRASTED WITH THE ORACLES AND DIVINATIONS OF THE HEATHEN.

By the Rev. James Chambers, B.A.,

Of All Souls' College, Oxford.

No. I.

THEIR SUBJECT MATTER.

"And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them."—Isa. xliv. 7.

Scripture prophecy is at once an integral part and a chief evidence of revealed religion. Its golden threads run through the whole web of the written word, lending to it a richness and a lustre which mark it as no mere work of man's hands. Beginning with the fall of our first parents (Gen. iii. 15), it has fulfilled its high office in every successive development of the divine economy, shining forth as the sun from behind a cloud, and throwing such light on the future as, without taking from the freedom of human action, has served in all ages to guide, warn, and encourage the church of God. Fulfilled and unfulfilled, it has served to exercise and confirm the faith of God's people, and to demonstrate to the mind of the believer his omniscience and providential government of the world. To men generally it is a living and ever-present evidence of the Christian faith, an evidence which appeals to a natural and uniform instinct of the human mind; I mean the desire to look into futurity, and which challenges assent on the simplest grounds of evidential reasoning. In all times, and in every stage of civilization, a desire to attain to the secrets of the future, and a notion that by some means or other they may be attained to, has been a prominent feature in theological systems. In the rude divinations of the Scythian soothsayer, in the mysterious oracles of the Delphic shrine, and in the more elaborate incantations of the Rosicrucian sage, we see the same instinct developing itself under the most opposite circumstances. Nor ought we to omit to notice that this fact is a strong *à priori* evidence of the real existence of prophets and prophecy, in exactly the same way as the various religious systems of the heathen and their sacrificial rites are an argument in favour of one true faith, and of the reality of the Christian atonement. Scripture prophecy, too, considered as an evidence of Christianity, is more especially important from the ever-growing proof which it necessarily affords. In a certain sense, the argument deduced from miracles ever grows, or at least seems to grow, less convincing as we are farther removed from the period of their actual performance. To us, whose lot is cast in these latter days, on the other hand, every year brings fresh proof of the foreknowledge and divine inspiration of the scripture prophecy: every traveller who returns from that holy land which once flowed with "milk and honey," but now "mourneth and fadeth away, being utterly desolate and waste;" every traveller who seeks for the site of Babylon, "the proud harlot city," or gazes on "the desolation Edo m," or stands amid the silent streets of the

city "which built its nest in a rock," is a fresh witness for their truth and fidelity.

It is not here to our purpose to examine minutely its adaptation to the purposes of God's moral government of the world. Enough has been said to shew its great use and importance, and the consequent interest of an investigation which proposes to itself, by an examination of the internal structure and external evidence of fulfilment of scripture and heathen prophecies, to distinguish the true from the false, the real from the counterfeit; for there have arisen scoffers who have dared to do violence to the scripture prophecies, by forcing them into a comparison with the oracles and divinations of the heathens*—men who have sinned the awful sin of likening the working of that Spirit "which spake by the prophets" to the delusions of evil demons on the "crafty cunningness of men, whereby they lie in wait to deceive."

To ascertain, then, the characteristic marks of inspired prophecy is a necessary introduction to the study of the sacred prophecies, and a subject of high importance to the Christian theologian. To the sincere believer, indeed, this is for himself unnecessary. To him the prophetic records bear sufficient internal marks of being the result of an immediate inspiration of an omniscient, omnipotent, and all-holy Being. As Origen saith: *Ὁ δὲ μετ' ἐπιμελείας καὶ προσευχῆς ἐντυγχάνων τοῖς προφητικοῖς λόγοις, παθὼν ἐξ αὐτοῦ τοῦ ἀναγινώσκειν ἱκανὸς ἐνθουσιασμοῦ ὅτι ὧν πάσχει, πεισθήσεται οὐκ ἀνθρώπων εἶναι συγγράμματα τοὺς πεπιστευμένους Θεοῦ λόγους* †.

But, since the force of moral evidence depends on the moral character of him to whom it is addressed, we cannot expect an argument of this kind to have any weight with an unbeliever. For him, we have reasons of the faith which is in us, founded on the ordinary rules of evidence. By considering generally those differences between the scripture prophecies and the oracles and divination of the heathen which would strike the mind of a fair and unprejudiced inquirer, we shall, by a natural process of thought, arrive at certain definite criteria, and so obtain a limited number of formulas, by the application of which it will be easy to test the presence of the characteristic marks of inspired predictions. We may then institute a comparison of the nature I have proposed under some such heads as the following, considering respectively—

I. Their subject-matter.

II. The manner of their promulgation.

III. The historical proof of their fulfilment.

I. Their subject-matter.

The subject-matter and the use of miracles and prophecy stand first among their internal evidences. Our knowledge of the being and attributes of him "who seeth the things that are not as though they were" would lead us to look with suspicion on any interference with the established course of things, or any revelation of the future, which did not bear on its face some marks of a great design, some evidence of being adapted to the furtherance of a great end. Let us contemplate in this point of view the rival claims of scripture and heathen prophecy. In the latter, we find a number of insulated, unconnected prophecies; some being attempts to satisfy a curious inquirer on his personal fortunes, others commanding a colony to be sent forth, or a king to be deposed, or a temple to be built. There is no analogy or harmony between them: they do not appear to have any great object or objects in view; they are such as would be given to flatter and conciliate the wealthy devotee, to aid or oppose the political faction, or to spread the influence of a priesthood. How different an aspect do the scripture prophecies present! They form a complete and harmonious system, having in its view several great and distinct ends, each of which is an epoch in the development of God's moral economy; beginning with the announcement of "the seed of the woman, which should bruise the serpent's head," gradually shining brighter till "he came as God had spoken by the mouth of all his holy prophets which have been since the world began," and as once more manifested in him and his apostles, leading the mind of the believer to a yet greater extension of the church of Christ, to seasons of trial when the evil one should have power, and, finally, to the day of judgment, and the end of all things.

Let us contemplate in another point of view the subject-matter of scripture and heathen prophecy. The knowledge of future events is of two kinds: first, such as results from an acquaintance with natural antecedent causes already in being, and a practised sagacity in discerning the connection between cause and effect*; secondly, such as relates to events remotely distant, which depend on a long series of causes not yet existing, and upon the contingent volitions of man. This latter knowledge can only be ascribed to the communication of his supernatural prescience, "who seeth the things that are not as though they were," and "before whose sight the hearts of all men are open." In order, then, that the fulfilment of a prophecy may satisfactorily prove its inspiration, it will be necessary that the predicted event be one which can, by no calculations derived from probability or experience, be deduced from known causes as present in being. Instances of this kind may be found in the acute foresight of political changes which all practised statesmen acquire; a foresight derived from a collection of a number of data, and an acquaintance with principles to apply to them. So the astronomer will, by a series of calculations, predict the eclipse which is hidden from the knowledge of the common observer. In a word, any proximity of relation between the event predicted and causes at present in being, whether plain to all, or discoverable by experienced sagacity, invalidates the evidence of inspiration which the correspondence between the prophecy and event would at first sight seem to imply. So Moses warned the people, that though the sign or wonder came to pass of which the prophet spake, yet they were not to give credit to him unless his teaching satisfied other requirements" (Deut. xiii. 12).

Whatever may have been the source of the oracles and prophecies of the heathen, whether they proceeded from demons whose higher natural presaging faculty enabled them to see into the

* Vide Collins, &c.

† Περὶ ἀρχῶν, p. 102. Par. ed.

* Consult Cudworth's "Intellectual System," *passim*.

future, and who were permitted by God to communicate this knowledge to men, or whether they are to be considered as a part of a system of fraud by which sacerdotal hierarchies maintained and extended their authority, there certainly is not one extant supported by credible testimony which may not be explained by supposing it to be the result of fraud, calculation, or a daring speculation; on the other hand, the chief lines of Christian prophecy all tend to events totally unconnected with any known causes in being at the time of their promulgation. Such are the coming and death of a Redeemer, the admission of the Gentiles into the church, and the mysterious fate of the Jewish people. I do not mean to say that every prophecy in holy writ will bear this test. There are without doubt many which, if taken by themselves, we might possibly suppose to be the deductions of an acute mind from causes at present in being; such as the predictions concerning the destinies of heathen cities and nations. But I do maintain that the chief subjects of scripture prophecy will bear this test; and, on the other hand, that there is not a single instance of a heathen oracle which would come within its limitations. Many of the heathen oracles, and often those which at first sight appear the most remarkable, may fairly be attributed to fraud and the collusion of a widely-extended priesthood, whose position furnished them with opportunities of acquiring the most minute information, and whose superior sagacity and knowledge rendered them capable of using it to the greatest advantage. Such cases as these are not without their parallels in the history of modern fortune-telling—wonderful at first sight, but on a closer inspection resolving themselves into contemptible impostures. Another and a large class of ancient oracles is distinguished by the artful use of equivocal terms and plausible statements of specious generalities, so contrived that, come what would, the credit of the prediction was safe. Two well-known instances of this sort will serve as types of the class to which they belong—the response delivered to Crœsus, as recorded in the "Clio of Herodotus;" and the answer of Ahab's prophets (1 Kings xxii., 2 Chron. xviii.), when he inquired of them: "Shall we go up to Ramoth Gilead, or forbear?" And they said: "Go up; for the Lord will deliver it into the king's hand." The ambiguity of the latter declaration is, indeed, only fully apparent in the original; for the word "it," which occurs in our translation, is there wanting. The English reader thus naturally refers the prediction to the Syrian city, as, indeed, Ahab probably did, though without any other warrant than his own wishes. So that the prophets neither declared what city should be delivered, nor into whose hands it should be delivered. Thus, as in the exactly analogous case of Crœsus, the oracle would necessarily receive its accomplishment be the event what it might. A careful analysis of the recorded ancient oracles, will assign a large number of them to the class of these studied and equivocal generalities. Hence, we read, in the symbolical language of mythology, that it was to Saon, that is to say, "a double meaning," that the cave of Trophonius (Teraphim the Fire-witness) owed its oracular celebrity.

We seek, then, in vain among the oracles of the heathen for the unity of design and clearness of expression which mark the chief lines of scripture prophecy. To the moral teaching which is so effectively interwoven with the scripture prophecies they can lay no claim. Vague and puerile, without grandeur of design or moral dignity, they always take advantage of the weaknesses of man's fallen nature, and too often pander to its worst propensities. How different an aspect do the Hebrew prophetic writings present! Instead of flattering the weakness of man, or stimulating his hopes, they pursue their lofty course, daring the vengeance of haughty tyrants, telling of woe which should come, and not tarry; and of sin for which there was now no remedy. Yes, in vain shall we listen at the shrines of ancient paganism for those pure and lofty strains of moral doctrine which pervade the prophetic records. They reasoned of faith and righteousness and judgment. Their office was to preach peace to the poor, to heal the broken-hearted, to give light to such as sit in darkness and in the valley of the shadow of death.

MALMESBURY ABBEY.

THE Benedictines were the first of the religious orders in England, and, in fact, the only monks previous to the Conquest; and Malmesbury was the second in point of importance of their establishments. The founder was a Scotchman, or Irishman, named Maydulph, who went to Malmesbury as a teacher. The original name appears to have been Caer Bladow, and subsequently Mealdelmesbrig, or Maydulph's-bury. When Maydulph had collected a few pupils, he resolved to retire with them to a religious house, and erected a very humble one; which, however, in a few years, was transformed into a great abbatial structure, endowed by Saxon bishops and Saxon kings—Ina, Athelstan, Edgar, Edward the Confessor, and others. The first founder lived to be a rich abbot. He was associated with Aldhelm, a monk noted as a Saxon writer. He was said to have been the first Saxon who could write Latin, and made great improvements in music. He died at Doulting, near Shepton Mallet, whence his body was removed with great pomp to Malmesbury, under the superintendence of Egwine, bishop of Worcester, who directed that wherever the funeral procession rested crosses should be put up.

King Athelstan, two hundred and forty-six years afterwards, had bones taken up after they had been interred so many years, and put into a shrine, choosing the same church for his own resting-place. When Dunstan repaired the monastery, fearing the Danes would carry off the relics for the sake of the shrine, he deposited them on the south side of the high altar, which, with the greatest of the church, was wholly destroyed at the dissolution. The memory of this abbot is still retained by the name of an adjacent meadow, Aldhelm's mead; and, previous to the Reformation, there were many memorials preserved in the abbey, viz., his psalter, the robe wherein he said mass, and a great bell in the steeple, called "Aldhelm's bell."

In a sepulchral chapel, at the west end, is an ancient tomb, with a recumbent statue crowned,

supposed by some to be that of Athelstan; but the style does not coincide with the age.

"Ethelstan," says bishop Gibson, "made Aldhelm his tutelar saint, and for his sake granted the town of Malmesbury large immunities, and enriched the monastery with ample donations. He chose it for the place of his burial; and the inhabitants shew his monument to this day; which monument is so far from being erected immediately after his death, that it seems to have been set up since the Conquest, and possibly since the Reformation; for William of Malmesbury tells us that this king was interred under the high altar, whereas the monument is in the nave, and grass grows now where the choir was."

Notwithstanding it suffered greatly from the incursion of the Danes, who burned it during the reign of Alfred, it soon regained its former position; and, from the remnants visible on many of the ancient walls, the houses must have been of a superior order, and abounded in rich specimens of architecture.

A strong castle was built here, in the reign of Henry I. or Stephen, by Roger, bishop of Salisbury, who was obliged to surrender it to the king; and, on the invasion of England by prince Henry, afterwards Henry II., he besieged it, and took it, after an obstinate resistance.

Malmesbury was a royal garrison during the civil war; and Charles lodged in it one night, in 1643. It was soon after captured by sir William Waller. It was retaken by the royalists, but soon afterwards fell back to the parliamentarians, whose troops were here stationed till June, 1646.

The nave of the conventual church—all that remains of it entire—has been long used as the parish church, for which it was purchased, at the Dissolution, by Mr. William Stumpe, a clothier. The edifice, chiefly Norman, with a noble south porch, is a fine specimen of architecture, of receding arches, highly ornamented, and with basso relievos illustrative of scriptural subjects. The western porch, though smaller, was of a similar character; but a small portion of it only now remains. Some years ago great restorations were made, and the church cleared from many of its modern incumbrances, too frequently termed improvements. The vaulted roof was restored.

The church of St. Paul is dilapidated; but the tower, with a spire, remains, containing bells. Here, also, are the remains of a house for knight-hospitallers. About the end of the eleventh century was born the valuable old English historian, William, whose paternal name was Somerset, called "of Malmesbury," because an inmate of the abbey. He was placed here in his boyhood, became librarian and precentor, and ultimately refused the mitre; for the abbot was mitred, and sat as a lord of parliament. It was also the birthplace of the noted Thomas Hobbes.

The following account of the Stumpe family is curious:—"In the reign of Henry VIII., one William Stumpe bought the site of the abbey, with all its demesnes, for fifteen hundred points; but a great part of it is still remaining, and is used as the parish church. In the same reign, we read that one Thomas Stumpe, one of the greatest clothiers in England, saved it from being demolished, by the payment of a good sum of money; and that he was so rich, and employed so many people in his trade, that, king Henry VIII. and his hungry retinue coming to his house unexpected, after they had been hunting in Bradon Forest, he regaled them plentifully with what he had provided for his servants' dinner; whose meal, therefore, was exchanged to a supper."

Poetry.

LAYS OF A PILGRIM.

No. IV.

(For the Church of England Magazine.)

THE PEACE OF THE BLESSED.

By Mrs. H. W. Richter.

"And God shall wipe away all tears from their eyes."—Rev. xxi. 4.

Tears, mortal tears, for ever falling
O'er nature's woes, o'er nature's pain,
Some angel's voice from heaven is calling,
"Here ye will never flow again."

And death, pale messenger, still bringing
Vacant bereavement to each breast,
To some departed memory clinging,
Your empire ceases o'er the blest.

And pain and sorrow, never more
Your sharpened arrows there will be:
Far spreads along that boundless shore
The peace of immortality.

No night they know: eternal day
Shines ever on the myriad throng,
Lighting with joy their blissful way
The radiant bowers of heaven among.

Where spirits leave earth's clay-bound cell,
To roam the worlds that have no care;
With kindred souls for aye to dwell,
And find faith's full fruition there.

And in that city fair and bright
They need no more earth's glowing sun;
For God's own glory is their light,
And heaven's blest heritage is won.

THE LOW, SWEET CHIME.

By Mary Roberts.

(For the Church of England Magazine.)

There is a low, deep music in the wind,
Sounding at intervals when all is still,
Heard only by the pure in heart, who find
Joy in their daily tasks, doing their Maker's will.

Be they in velvet clad, or russet stole,
In hall or hut theirs is that low, sweet chime,
Solemn, yet cheerful, speaking to the soul
Of joys that rest not in this stranger clime.

Loud music cannot quench it, nor the sound
Of mighty voices, like the mingled roar
Of tossing waves, that with delirious bound
Leap onward in their fury to the shore.

Nor yet the jarring sounds of bustling life,
Whose weary footsteps toil in quest of gain
In dusty marts, 'mid sickening scenes of strife,
'Till the worn spirit longs for rest—in vain.

Yet few do hear it: either care or pride,
Or thoughts unholy, folly, grief, or crime,
Whelming the soul beneath their rushing tide,
Hinder the coming of that sweet chime.

Men's hearts are heavy, or they would not slight
Their spirit's oneness with so pure a strain,
Though faint as when the far-off torrents might
Seems as a murmur stealing o'er the plain.

From source far mightier comes that low, sweet sound,
Than deep, deep waters thundering on the ear;
From harps, and mingled voices, that resound
With anthems high through heaven's eternal year.

Miscellaneous.

THE STATE OF PERSIA.—The *Journal des Débats* publishes a letter from Teheran, the capital of Persia, relative to the present state of that country, from which we make the following extracts:—"Upon the death of Abbas Mirza, heir presumptive to the crown, his father, Fethi Ali-Schah, selected Mohammed Schah, as the most capable and worthy member of his family, to succeed him. At that period the repose of the country was seriously disturbed by the great losses which the country had sustained; and Fethi Ali-Schah's choice was hailed with joy by the people. Upon the death of his father, Mohammed Schah succeeded to the throne, and wisely judged it expedient, in order to maintain public order and retrieve the finances of the country, to select Hadji Mirza Agassi, a person renowned for his wisdom and strict morality, as his first minister. The king afterwards, in order to insure the tranquillity of the provinces, made a journey towards the Caspian sea, in the Korassan, and the more distant provinces, where his presence soon put an end to all disorders. From that time a state of repose and happiness previously unknown commenced in Persia. The towns were fortified, and the frontiers put in a proper state of defence. Public offices once established, the taxes were levied with little difficulty, and without being much felt by the people, who began to appreciate the benefits of the new administration. Agriculture, the base of all public prosperity, received every encouragement; and from that time the harvest became abundant. Wells were every where sunk, the old roads improved, and new ones formed; and the public security at present is such, that travellers may go from one end of the kingdom to the other without the slightest risk from banditti or other causes. Mohammed Schah then attended to the state of the army. The troops were disciplined, and their pay made regular. Arsenals were established, and artillery cast after the best European models. The army at present consists of 120,000 men. But that which showed the wisdom of the king and the foresight of his vizier the most was, that a considerable part of the state revenue remained annually at the disposal of the minister of war, to meet, in case of urgency, any increase of the army expenses. The government has now, moreover, at its disposal a considerable number of irregular troops. The three provinces alone of Fars, Lor, and Feyli, could, in case of need, furnish 300,000 men. Since the time of Nadir Schah, Persia has never been so powerful and so much respected as at present. At the suggestion of his vizier, the king has caused to be established in his palace a college for teaching the French language. Some members of the principal families will be sent to Paris at the expense of the Persian government, to complete their studies in surgery and medicine. Mohammed Schah, although remarkable for his sobriety and regularity of life, had long suffered severely from the gout; but, from the judicious treatment of his first physician, he has been completely cured."

ERUPTION OF MOUNT HECLA.—The *Borsen Halle* contains the following communication from Copenhagen, under date of October 4:—"The English journals have already stated that the largest of the Orkney isles was, during a violent storm from the north-west, on the night of the 2nd ult., covered with fine ashes resembling ground pumice stone; and that it was thought they had been driven by the wind from Mount Hecla, in Iceland, as similar appearances had been observed during several years. We now learn that on the same or the following night the crew of a vessel, bound to this port from Reikiavik, observed, whilst about 18 English miles from land, volcanic flames on the southern coast of Iceland. On Sept. 3, two vessels near the Faroe isles were also covered with ashes. According to letters which have been received here, an earthquake occurred on the previous day, in the west, north, and east portions of Iceland. More recent intelligence has arrived from the southern part; and it appears that the eruption was a more violent one than any that had taken place there during the last 60 years. The latest accounts are of Sept. 15. They confirm the intelligence of a volcanic eruption in the southern part of the island on Sept. 2, the first since the memorable one which occurred 19 years ago. The extent of the fall of sand and ashes is not yet known; but it is ascertained that the populous districts adjacent to the volcano have not been seriously injured, except that the grass plots near the mountains were destroyed." The *Kjobenhavnspost*, a Danish journal, gives the following account of the new eruption of Mount Hecla:—"Hecla, after reposing 60 years, threatens, according to private letters, to ravage Iceland. In the night of the 1st Sept., a frightful subterraneau groaning filled the inhabitants around it with terror. This continued till mid-day on the 2nd, when the mountain burst in two places with a horrible crash, and vomited masses of fire. In former times these explosions came from the summit, where Hecla has no regularly formed crater; but this time torrents of lava flowed down two gorges on the flanks of the mountain. Letters from Reikjavik, of the 13th, state that up to that day no great damage had been done in the Syssels of Rangervalla and Arnds, situated close to the mountain, inasmuch as the openings whence the ignited masses issue are fortunately on the north and north-west sides, and, consequently, took that direction, in which there is nothing but barren heaths. Besides, the wind having constantly blown from the south and south-west, has driven the ashes and dust towards the opposite points. From the clouds of smoke and vapour the top of the volcano could not be seen. The sheep on the heaths were driven down to the plains, but not till several of them were burnt. The waters of the neighbouring rivers near the eruption became so hot, that the fish were killed, and it was impossible for any one to ford them, even on horseback. Although the lava and ashes took a northern direction, the eruption was not known on that side of the island till after the 11th; and even as late as the 15th the people at the Syssels of Mule, in the north-east, were ignorant of it. In the western parts the noise accompanying the eruption was distinctly heard, like the rolling of distant thunder."—*Bell's Messenger.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 564.—JANUARY 17, 1846.

KENILWORTH CASTLE.

"When at last
I roamed among the wrecks of Kenilworth,
Assured my feet were on the very spot
Where haughty Dudley for the haughtier queen
Erected such a show of chivalry
As turned the tissues of Arabia pale.
I lingered there; and through the loop-holes grey
Gazed on the fields beneath, and ask'd a tale
Of what they might remember. The coarse grass,
Fed in the stagnant marsh, perked up its head
As though it fain would gossip; but no breeze
Gave it a tongue."

MRS. SIGOURNEY.

KENILWORTH, or Killingworth castle, in Warwickshire, within five miles of Warwick and Coventry, is a most magnificent ruin. The town—originally Kenelwarda—appears to have had its castle even in the Saxon times; but no part of the present building was erected till the beginning of the twelfth century. Its founder was Geoffrey de Clinton, said to have been a person of humble origin, from Clinton, in Oxfordshire, but who raised himself to the office of lord chamberlain and treasurer, and was finally elevated to be lord chief justice of England. In 1165, in the reign of Henry II., the castle came into the hands of the crown; but, soon after the accession of John, was restored to Henry de Clinton, grandson of the founder. It again became the property of the crown; and in 1254 possession of it was granted for life, by Henry III., to Simon de Montfort, who had that year married his sister Eleanor, countess dowager of Pembroke, and whom he soon after created earl of Leicester. This nobleman, having headed an insurrection of the barons, after the temporary success of that enterprise, fell with his son, at the battle fought near Evesham, on the 4th of August, 1265; according, it is said to a prophecy of Robert Grosteste, bishop of Lincoln, who had laid his hands on the head of the son, saying, "O, my dear son, you and your father will die on one day, and by the same kind of death, but in the cause of truth and justice"*. The royal troops were commanded by prince Edward, afterwards Edward I. In the following year the castle of Kenilworth maintained against the victorious prince a most obstinate defence. Although

* The bloody contest lasted from two in the afternoon until nine at night. No prisoners were taken. Of one hundred and eighty barons and knights of De Montfort's party, there was not one knowingly left alive; although some ten or twelve of the knights, who were afterwards found to breathe when the dead were examined, were permitted to live if they could. A more savage, inhuman carnage never disgraced England, or one that inflicted more widely-diffused and permanent sentiments of distress and horror (Old England).

Simon de Montfort, the late earl's son, had surrendered himself, a body of his father's followers, who held possession of the castle, still defied the royal authority, and were the terror and scourge of the surrounding country.

Prince Edward and his army sat down before the castle the 25th of June. Before this, a herald, whom the king had despatched to summon the garrison to surrender, had been sent back with his hand cut off. The besiegers immediately commenced the assault of the fortress; but were met with such resistance that their strongest efforts were unavailing. The castle was well stored with provisions; and it is stated that formidable engines of war were for the first time used on this occasion, by which the besieged were enabled to hurl enormous stones against the assailants. Some of these are still pointed out in the neighbourhood of the ruins. The prince then determined to turn the siege into a blockade. Various overtures were made to the garrison; and on the 24th of August a parliament was assembled in the camp, which promulgated an act for the general pardon of the rebels on very lenient conditions. Even this declaration, however, known as the "dictum de Kenilworth," produced no effect. But famine and a violent disease compelled them to capitulate about the beginning of November, by which time they had been forced to eat their horses, and every man was reduced almost to the paleness and ghastliness of a corpse.

Henry de Hastings, with the garrison, was permitted freely to go forth, with their horses, arms, and accoutrements, and four days allowed for the removal of their goods.

Henry, upon obtaining Kenilworth, bestowed it on his second son, Edmund, earl of Derby, to which title was soon after added that of earl of Leicester and Lancaster. Here, in 1279, in the reign of Edward I., was held a grand tournament, known by the name of the "round table," from the manner in which the guests who attended the festival were placed, to prevent all disputes as to precedence. A hundred ladies were present, and as many knights, many of them foreigners, headed by Roger Mortimer, earl of March. Hardyng says there were a thousand of each.

On the attainder and execution of Thomas earl of Lancaster, son of Edmund, in 1322, Kenilworth again reverted to the crown. When Edward II. fell into the hands of his insurgent barons (headed by his infamous queen and Henry of Lancaster, brother of the late earl Thomas), he was conveyed hither, and detained in close imprisonment for several months. Here he formally resigned the crown to his son. Being afterwards removed in the night by his brutal attendants to a place between the castle and Warwick, he was placed upon the bare ground and shaved with dirty water from a ditch. He was shortly after murdered at Berkeley castle, after enduring the most barbarous treatment.

"The shrieks of death, through Berkeley's roofs that ring,
Shrieks of an agonizing king."

The castle now returned to the family of Lancaster, which also obtained the title of duke; and it remained in their hands till it fell to John of Gaunt, by his marriage with Blanch, daughter and heiress of duke Henry, the "good duke," son of the Henry mentioned above. His son Henry IV. brought it once more back to the crown; from which it was not again separated till Elizabeth, soon after her accession, conferred it on Robert Dudley, the celebrated earl of Leicester. On his death, in 1588, it passed to his brother, the earl of Warwick, and shortly after to sir Robert Dudley, Leicester's son by lady Douglas Sheffield, to whom it has been generally believed that he was married, though he never acknowledged her as his wife. On Dudley persisting in remaining abroad without a licence, Kenilworth was confiscated to the crown in the commencement of the following reign, and bestowed by James on his eldest son, prince Henry. The castle itself is described as built of hewn freestone, the walls being from four to fifteen feet thick. The circuit of the manor was nineteen or twenty miles; within which were included nearly eight hundred acres of woods. The castle had been reared by the labours of four centuries, almost every proprietor having added something to its grandeur. The prevailing style of architecture is Norman, intermingled with early English. John of Gaunt in particular, and Dudley earl of Leicester, spared no expense to make it the noblest mansion in England. Dugdale states that the sum expended on the building by the latter amounted at least to 60,000*l*. At the commencement of the civil wars, Kenilworth was in all its glory. On the ascendancy of the republicans, Cromwell, however, bestowed the property upon some of his officers, who demolished the castle, and sold such materials as could be removed for what they would bring. For many years after this, it was left exposed to the depredations of all who chose to make a quarry of it, till the place became a magnificent melancholy ruin, and was reduced to the state in which it now is.

Its south, east, and west sides were surrounded by a broad belt of water, which could also be carried round the north. Out-jutting towers of defence guarded it at every point. The interior comprehended two courts, the upper and the lower ward, a large garden, and a tilt-yard, surrounded with splendid galleries. At the farthest end stood the stables; near which was the water tower; and not far off another erection, probably used as a prison. The inhabited part consisted of apartments, many of which seem to have been of the most superb description. The great hall, built by John of Gaunt, and the walls of which are still standing, was eighty-six feet in length by forty-five in width. Masses of luxuriant ivy clasp and enfold the crumbling walls and mouldering turrets. The moat, or lake, in the midst of which it once stood, and which was stored with fish and fowl, is now almost dried up. But, besides the hall, vast portions of the pile are still standing in the same dismantled state. The walls of the hall are perforated by lofty windows on each side; and spacious fire-places have been formed at both the ends. A tall, dark-coloured tower, called "Cæsar's," near the centre, supposed to have been built by Geoffry de Clinton, and to be the only portion existing of his castle, is still extant. One of the gate-houses, the work of the earl of Leicester, is also tolerably entire. The different ruins are still known by the names of Lancaster's and Leicester's buildings, in memory of their

founders. One portion is called king Henry's apartments, being that in which it is said king Henry VIII. was wont to lodge.

But the brightest (?) era in the history of Kenilworth was in the reign of Elizabeth, who visited it in 1565, 1572, and 1575, on which last occasion the festivities continued for seventeen days, and were notorious for the desecration of the sanctity of the sabbath. It is true, indeed, the morning of one sabbath was taken up with divine service, and "a fruitful sermon;" but how was the afternoon occupied?

The entertainment is said to have cost Leicester a thousand pounds a-day (fully five or six thousand of our money), and it lasted seventeen days, during all which time the great clock on the tower was stopped, and the hand kept constantly pointing to two o'clock, the hour of banquet. Truly, as old Chaucer has said, it must have "snowed" of meat and drink during the period of the revelry. Then there were, for the especial gratification of the queen, the amusements of bear-baiting, morice-dancing, boxing, and tumbling; and a regatta on the lake lent its more polished and pleasing attractions.

A monastery, founded by a Clinton for Augustine monks, was situated to the east of the castle; but a few fragments of it are all that remain.

THE CHARACTERISTIC MARKS OF SCRIPTURE PROPHECY AS CONTRASTED WITH THE ORACLES AND DIVINATIONS OF THE HEATHEN.

By the Rev. James Chambers, B.A.

Of All Souls' College, Oxford.

No. II.

MANNER OF THEIR PROMULGATION, AND HISTORICAL PROOFS OF THEIR FULFILMENT.

The mode in which the scripture prophecies were communicated to mankind differs much from the machinery of the ancient oracles and divination, and, as in the case of its subject matter, is far more consonant with our notions of the Deity. In the case of the scripture prophecies, the predictions were, for the most part, clear and explicit, so that "he who ran might read;" while, in the false oracles, a voice "peeped and muttered" "as of one that spake out of the ground." The scripture prophets often refer to this characteristic mark of difference: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." And again, at a time when God seems to have refused to answer his people by Urim: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob; and I will look for him.... And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people rather seek unto their God? to the testimony of the living ones, and not to the dead?" It was on the hill-top, in the royal court, before congregated thousands, that the messengers of him "who revealeth his secrets to his servants the prophets" "spake in the ears of all Israel that which should come to pass." A mighty spirit worked within them; and, "whether the people would hear, or whether they would forbear," the words of coming woe must be spoken "as a witness against them."

Nothing in the pictured pages of history is more sublime than the appearance, at different intervals, of God's chosen prophets on the troubled scene of the later Jewish history. "A hairy man," "bound with a leathern girdle," comes from the wild and solitary desert, where he has spent long years in a preparation for his high office. Fearless and undaunted he stands before the tyrant and oppressor. He proclaims the message entrusted to him. With mighty signs and wonders he confirms his words of power. The heavens become as brass: fire comes down from above: the earth gives up her dead.

How consistent, too, is the harmony of their lives, the dignity of their bearing with the character of prophets of the true God! They flattered no man's weakness. Before their eyes, to which the long vista of future ages lay disclosed, how petty and contemptible appeared the interests of the present! Alone, unsupported save by his almighty Spirit who sent them, standing out in sublime and solitary grandeur from the dark background of those sinful times, they combine all the attributes which we should assign to those to whom God would, in the purposes of his providence, confide the secrets of the future.

How contemptible, when compared with them, does the machinery of the ancient oracles and divination appear! In some secret and mysterious cave, where darkness and silence gave all opportunity for deception, were the ancient oracles for the most part delivered. Before an inquire was allowed to approach the sacred shrine, it was necessary to propitiate the god—or, rather, his ministers—with costly donations; not merely the gift which among eastern nations served to express a respect for persons and institutions of a sacred character, but with gold and silver, destined to swell the stores of a rapacious priesthood. Often the god was unwilling to give a response: time was required to frame a specious generality, or to acquire the necessary information. The suppliant is ordered to wait a period, or to offer yet more costly gifts. At last, after initiatory rites, all calculated to produce a morbid and unhealthy state of mind and body, he is admitted into the awful presence. Indeed, it seems to me impossible to examine the process of consulting the ancient oracles without recognizing, in the whole proceeding, marks of the imposture by which, in all ages, false systems of religion have sought to bind to themselves their votaries.

I will not here attempt to give a detailed account of the various modes of divination by which the heathen, "vainly puffed up in his fleshly mind," has sought to pry into the secrets of the future.

The ancient seers seem to have been divided into two principal classes: those, namely, who were supposed to be endued with a divine afflatus, enabling them to see darkly, as through a glass, a shadowy outline of future events; and those who resorted to some specific set of material signs, in order to ascertain the will of the gods. The

foundation of all the latter kinds of divination was a belief that, in the various aspects and phenomena of external nature, the moving spirit of the universe—that is to say, the divine will—developed itself. A belief of this kind has always found a place in imaginative minds; and, as these would compose the early priesthood of a nation, the doctrine of signs and omens would thus be impressed on the popular mind, and used in after ages to strengthen the influence of the sacerdotal power.

Of the dreamy and mystic way in which these matters were externally viewed, we have an interesting example in a passage of Jamblichus, occurrring in his treatise on the mysteries: "If the power of the gods," he says, "proceeds in pre-manifestation as far as to things inanimate—such as pebble-stones, rods, pieces of wood, stones, corn, or wheat—this very thing is most admirable in the pre-signification of divine prophecy, because it imparts soul to things inanimate, motion to things immoveable, and makes all things to be clear and known, to partake of reason, and to be defined by the measures of intellection, though possessing no portion of reason for themselves."

To recapitulate, then, briefly, the impression which a candid comparison of the means by which sacred and profane prophecies were delivered to men is calculated to produce, we see, on the one hand, a divine dignity, a consciousness of power and truth, a contempt for all outward adjuncts, an attempt to stem the mighty tide of sin and corruption. On the other side, we see nothing to command our awe or reverence.

In comparing the mode of their operation with that of the scripture prophets, we feel as if a carefully-managed modern Roman miracle were compared with Moses on the shore of the Red Sea, when "he stretched forth his hand, and the sea returned to his strength." Here all is simple, majestic, and harmonious; there, complex, mean, and inconsistent. I am now speaking exclusively of oracles as pretending to fore-knowledge. Even when contemplating them in another point of view—as great political institutions, forming part of an elaborate system, and diffusing moral instruction—I can see nothing to justify the admiration which some modern writers have felt for them.

III. The historical proof of their fulfilment.

The record of the fulfilment of a prediction is, under certain conditions, the proof of its divine inspiration. We have already considered several of these conditions. The most important ones are, that the prediction should have been made public some time before the event; and that the event thus predicted be one which could by no effort of human reason have been foretold.

We find in many ancient authors mention of oracles which received an accomplishment. The most marvellous of these, indeed, are only supported by testimony to which no commonly-received laws of evidence require us to give credit. But still there are many left, the fulfilment of which we are not at liberty to doubt, and which have seemed to some writers so remarkable as to countenance the notion that evil spirits were the authors of them. Into this difficult and much-controverted question it is not necessary here to enter. I will only say that, after a careful examination, all these seem to me capable of being resolved into one or other of the following solutions. On the other hand, neither the explanations here adduced, nor any other that can be proposed, will satisfactorily explain the fulfilment of the chief lines of scripture prophecy.

1. A great number of the fulfilled ancient oracles had for their subject-matter the fate of nations and individuals, and were such as men of discernment and practical sagacity, acquainted with certain facts, might fearlessly pronounce.

2. Some of the most striking instances of fulfilled oracles may fairly be considered as the results of a fortuitous concurrence of circumstances, where, while a hundred failed, one succeeded.

3. A great number may be explained by fraud and collusion.

4. Many, as in the case of the Sybilline oracles, can be proved to have been promulgated after the event which they foretold.

What I would then endeavour to maintain is, that there are no credibly recorded instances of the fulfilment of ancient oracles which cannot be explained away by one or other of these suppositions, and, on the other hand, that the chief lines of scripture prophecy, the fulfilment of which is daily before our eyes, cannot be resolved by these or any other modes of explanation, into a mere exercise of man's natural presaging faculty, a daring speculation, or an elaborate fraud. In different instances the correspondence between the prophecy and the event differs in its degree of fulness and precision; but in all there is so close and manifest a connection between them, that it seems strange how any doubt of their foreknowledge can occur to the sincere mind. The record of their fulfilment is not contained in the half fabulous pages of a credulous historian. Our own senses bear witness to their truth and fidelity. The external prevalence of the Christian faith, the comfort of the cross to our own souls, the scattered sons of Abraham according to the flesh, the desolation of Palestine, are so many living and present proofs that the God of truth did indeed speak by his servants the prophets. In the vivid predictions of the Jewish seers even the unbeliever* finds the most graphic description of the present physical and moral state of the east, and yet—strange mystery of iniquity!—hardens his heart like Pharaoh, and refuses to believe. They have Moses and the prophets: lo! though one rose from the dead, yet would not they believe.

I have endeavoured to clearly develop the characteristic differences between true and false prophecies, so to ascertain the requisites of true foreknowledge, and to show that, while the heathen oracles want them, the scripture prophecies possess them in the highest degree. Let us, in conclusion, briefly retrace our course, and note the chief conclusions to which it has led us.

The *a priori* probability of the existence of true prophecies is evident from the craving of man after a knowledge of the future, and the necessity of supposing that no such natural craving has been given in vain, or without a legal opportunity for its gratification. Man, the creature of immortality, cannot be satisfied to live in the present alone. He requires some knowledge of the future to complete his existence, and unite him more closely with the realities of the invisible world. Of this

* Vide Volney's Travels, &c.

natural instinct false religions have taken advantage. To the true the counterfeit is never wanting: it follows it as the shadow does the substance. By the temple of the true God the cruel altars of Baal and Moloch have arisen. When Moses worked his mighty wonders, the sorcerers of Egypt were not wanting with their juggleries. And so there have arisen, and yet shall arise, false prophets speaking lies, deluding men, yea, ready to deceive, if it were possible, the very elect.

In comparing the claims of scripture and heathen predictions, we have examined respectively the external and internal evidence of their inspiration. Under the first head we have considered the historical evidence of their fulfilment, and of their promulgation before the event: under the latter, we have passed in review their subject matter and the mode of their communication, their congruity and adaptation to the purposes of a divine economy. From these considerations, we have obtained definite criteria sufficient to test the presence of divine foreknowledge. The clear and palpable fulfilment of a prediction is, under certain conditions, the proof of its inspiration. These conditions are, first, the evidence of its promulgation previously to the event; secondly, the nature of the event; for it must be such as could by no exercise of human intellect be foreseen.

In addition to these almost mathematical demonstrations, we have considered the general aspect of scripture and heathen prophecy, and their respective consistency with our idea of a deity. The latter set of considerations come home especially to the Christian believer. How fully does he feel that such writings as the scripture prophecies can have for their author no other than him whom he has learnt to call his Father. He sees throughout them the gradual dawning of that gospel day which the Sun of Righteousness has brought to a benighted world; for the testimony of Jesus is the spirit of prophecy. With joy he saith: "Lo, our God is a God of knowledge. He revealeth the deep and secret things: he knoweth what is in the darkness; and the light dwelleth with him."

With renewed awe and wonder he contemplates this awful attribute of omniscience, with whom the past is as the present, and the future as the past; in the mystery of whose being time and space have no existence; for, to use the words of a learned divine, "we may conceive that the evolution of ages, from everlasting to everlasting, is collectedly and presentifically represented to God at once, as if all things which ever were, are, or shall be, were at this very instant, and so always really present and existent before him; which is no wonder, the animadversion and intellectual comprehension of God being absolutely infinite, according to the truth of his idea."

THOUGHTS OF PEACE FOR TROUBLOUS TIMES.

By the Rev. John Emra, M.A.,

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No. V.

THOUGHTS ON PROTESTANT MONASTERIES.

"We need not bid, for cloister'd cell,
Our neighbour and our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky.

"The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves a road
To bring us daily nearer God."

The Christian Year.

On reading the title of this paper, many may exclaim: "The very name, protestant monasteries, involves a contradiction in terms! How can such institutions be tolerated in a protestant land?" I am not about to write in defence of their reintroduction, under the countenance of the church of England; so far from it, reasons will be assigned why I should deem them, even under regulations less severe than those of the Romanist, useless, not to say injurious; but the two ideas of Romanism and monasticism need not be so closely connected. Let us trace monasteries to their origin. The company of believers formed originally a little flock in the midst of an ungodly world. They were surrounded by spiritual dangers. Whether they were inhabitants of Rome, Corinth, or Ephesus, they were tempted by their own relations continuing heathens to join again in the idolatrous rites, accompanied as they were with all that might fascinate the senses—the solemn procession, the flower-crowned altars, the festive dance, the thrilling music, to all of which they had been accustomed from the days of childhood.

Now, it was not to be wondered at that men, anxious for their souls' salvation, should fly from the allurements of the world, even as they would have fled from the sword of persecution, to the dens and caves of the desert. They laid deeply to heart such directions at that of St. John: "Love not the world, neither the things that are in the world;" and, not duly considering that the grace of the Spirit of Christ could have "kept them from the evil of the world," even though not "taken out of the world," they abandoned alike its deceitful pleasures and its lawful occupations.

They are not to be stigmatized with unqualified censure. Too soon, indeed, the solitary life was deemed meritorious; but surely some of these solitaries were men of prayer, men of holiness, men really in earnest about salvation, and trusting to obtain that salvation through the merits of the Lord Jesus Christ.

The censure pronounced by Mosheim on the monks of the fourth century is too sweeping, when he says, "They confined all the activity of the soul to a lazy contemplation of things spiritual and eternal." It was in the fourth century that St. Antony formed into a regular body a large number of those Christians who had led retired lives in the deserts of Egypt, and drew up rules to direct their conduct. Such was the origin of monasteries. They existed long before the church of Rome had grown to its subsequent gigantic power. How useful the votaries of the monastic life be-

came to the papal church, how well their now too often assumed and pretended sanctity, and their separation from the ties of the world, advanced the interests of the church of Rome, the history of the church clearly proves. It will now be seen that monastic institutions were not, strictly speaking, the offspring of Rome, but existing centuries before: they were adopted by her as most useful assistants in her schemes of spiritual ambition. Remove the vows of celibacy, the source of the deepest iniquity, and the gross superstitions of those who endowed monasteries that masses might be offered for their souls, and places of retirement from the world would not in themselves be unscriptural.

Whilst we acknowledge with profound gratitude to God our reformation from the corrupt religion taught within their walls, we cannot view the ruins of our English monasteries, situated commonly among ancient woods, and surrounded by gentle declivities, and reflecting their massive shadows in the clear and limpid streams, we cannot gaze upon "the ponderous columns, short and low," or the architecture of a later period—

> "The darken'd roof, so high aloof,
> On pillars lofty, light, and small,"

without trusting that some, at least, who chanted their matins and vespers in yon ruined chapel, or doled out the alms to the poor wayfaring man (in days when red-brick unions* were unknown) under that low Saxon archway, were accepted servants of God. Was there not some true piety within those walls, in days when Danish heathenism threatened to subvert the religion of Jesus, and the prayer was breathed, "That it may please thee to quell the cruelty of our pagan enemies; we beseech thee to hear us, good Lord."

And now, what is the object of these reflections? It was proposed to offer a few remarks on subjects much controverted in our day, and among these are protestant monastic institutions. They have been advocated of late by various writers. It has been suggested that persons might associate together in places of retirement, whose regulations should be submitted to their diocesan, and "be in harmony with the principles of our reformed faith." Those who have lived in all the gaieties and follies of the world, becoming "remorseful penitents" might "wrench themselves" from the scenes of their past dissipations, and close their lives in acts of austerity. The votary of sinful pleasure might flee to the retirement of the cloister, and there—

> "Improve the remnant of his wasted span,
> And, having lived a trifler, die a man"†.

Now, such a scheme wears a specious appearance; but (as we are turning the various topics of the day to a practical account) what effects might it probably produce? Would there not be a very strong tendency in the minds of many of the followers of sinful pleasure and God-forgetting worldliness to reason thus: "We may enjoy ourselves for some years longer, and then shall the prayers, and austerities, and self-denying deeds of the cloister be 'weighed in the balance' against our present dissipation"? And thus, would there not creep into protestant monasteries the most deadly and fatal errors of Rome?

But now, in conclusion, let us reflect that the spirit of the truly devout solitary must be ours, or we never can be meet for heaven.

Some votaries of pleasure, some persons immersed in business, yea, some young people going on in a round of religious dissipation may read this paper. Let such be reminded that they must go into some "solitary place," and there pray: they must be at times alone: they must "enter into their chamber, and shut the door, and pray to their Father which is in secret:" they must have, in a sense, their monasteries‡, their places of withdrawal from the world's turmoil: they must seek in the name of a crucified Redeemer for pardon, and peace, and holiness; or the poor deluded monk, who, amidst all his blindness, prays from the heart, in his oratory, with his crucifix before him, and his beads around his neck, will "enter the kingdom of heaven before them." They must feel the meaning of the poet's words:—

> "Far from the world, O Lord, I flee;
> From strife and tumult far;
> From scenes where Satan wages still
> His most successful war.
>
> "The calm retreat, the silent shade,
> With pray'r and praise agree;
> And seem by thy sweet bounty made
> For those who follow thee.
>
> "There, if thy Spirit touch the soul
> And grace her mean abode,
> O with what joy and peace and love
> She communes with her God."

ON THE CREATION OF MAN.

By Marianne Bloomfield.

Why was man created? is a question which has, doubtless, been asked by every man created; it being not less natural to inquire why, than how, such a being as man was originally formed by the power of an omnipotent Creator. Theologians, treating on this high and mysterious subject, have sought the reason, if such we may presume to call it, in the diminished number of celestial inhabitants, occasioned by the apostacy of the fallen angels; in order to supply which, it is supposed, the great Creator was pleased to call into existence another order of beings, who, when at some future time added to the number of the blessed, should more than compensate for the loss of those "fallen into the condemnation of the devil." Taking, however, a comprehensive view of that great system of divine power and goodness, which includes within its ample sphere "the wonderful works of God," as in creation, so in redemption, we may, I think, with equal support from reason, and additional sanction from revelation, form the opinion—humble indeed, and subdued by the consideration of human insufficiency to conceive and comprehend what lies so far beyond human understanding—that, seeing a separation had been made by sin in that kingdom where, according to the nature as well as the power of the supreme God, nought but an undivided allegiance and a willing service could be permitted to subsist, seeing that even heaven itself was not too holy, too pure, and too happy a place for ingratitude, pride, and rebellious opposition to an all-gracious as well as

* This must be considered as a contrast drawn by one fond of the picturesque, not discontented with existing institutions.

† Cowper's Poem on Retirement.

‡ Alluding to the derivation, μονος, alone.

all-powerful sovereign, hence, in order at once and for ever to heal the wound, and by a sure though gradual process to work out the first and only web of evil introduced with and by the prime author of evil, it pleased the all-wise as well as all-good Creator to call into existence another and inferior order of created beings, by whom and in whom his mercy and goodness might no less signally be displayed, than had been his justice and power by and in those apostate and rebellious angels whom he had for ever expelled from his presence. And here, we may observe, that illustrious apostle, who was so pre-eminently favoured with divine communications and divine revelations, opens to us, as through a small chink, some ray of light for illustration, in that remarkable passage in which he touches deeply, though reverently, on this great and mysterious matter—the purposes of God in respect to this his inferior creation: "The creature," says he, "was made subject to vanity, not willingly, but for the sake of him who hath subjected the same in hope;" meaning, as I would understand it, that the vanity and corruption which mark the state of man and all things human are not, as sceptics and philosophers of this world would make them out, mere accidents, involved in the purely spontaneous and self-acting course of nature, but are no other than effects over-ruled by one First Cause, and such as are to be referred to "the determinate counsel" of God, who hath made the creature—*i. e.*, all that here "live, move, and have their being"—to be subject to vanity, yet not vanity as something final, and having nothing beyond it, but in hope, and with a hope and prospect of something future and eternal, which shall hereafter abundantly compensate for the vanity and evil present and temporal. All these, then—man's creation, man's fall, and the dire consequences resulting from the fall, vanity and corruption—are but so many links in one mighty chain, and so many effects overruled to one great end—the glory of the Creator and the good of the creature.

And, carrying out the idea of this glory and this good to what would, indeed, reach to no less than infinity, we may, I think, humbly, and without incurring the charge of presumption, suppose that thus creating man good after his own image, and yet, by the necessary constitution of all finite natures, not impervious to and above the power of evil as existing in sin, the all-wise as all-good Creator thus designed by man and all connected with man to set forth that which should by time speak to no less than eternity, and make the vanity of this his inferior creation to be that to his superior creation which sun, moon, and stars were made to be to that earth to which they served "for signs and for seasons and for days and for years." Thus, we may suppose what the short-lived gourd was to instruct Jonah and illustrate Jehovah, what ancient Israel was to "warn and testify to the children of God that were scattered abroad" (John xi. 52), that, to "the city of the living God and the innumerable company of angels" who "for ever behold his face," was man, frail man, who in his eventful history may be supposed emphatically designed by his Creator to teach that which could, perhaps, never have been otherwise so fully and so forcibly taught as it has been through him—the mercy and the justice, "the goodness and the severity of God" (Rom. xi. 22).

For that the great lesson might not be without its use to, and was not superfluous even to, those pure and holy natures, we may not unreasonably conclude, considering that even angelic beings, as belonging to the order of finite as distinguished from him who is infinite, cannot strictly be denominated perfect as God is perfect, or wholly raised above the possibility of offending. That they are not, we have the authority of the Word of God, who declares that "none is good but God." Again, that they are not may be concluded from the testimony of the Word of God, which teaches, as a matter of fact and actual truth, that angels have offended; whence it may justly be inferred that angels may offend*. If, indeed, there be any analogy between angels and those who are in scripture termed "a little lower than the angels," is it not highly possible to conceive that, as the purity and peace of the heavenly mansion had originally been disturbed by the great mover of "confusion and every evil work," though peace and purity were preserved by his expulsion, and that of his evil compeers, yet, as it is observable in human affairs, the poison and contamination of evil is not always entirely and effectually removed with the removal of its origination and root, so even those angels "who kept their first estate" might possibly, by some yet lurking remains of that subtle as baneful influence spreading its poison how far and how long it were impossible to calculate—I say possibly even they might, when the power of awe excited by the fearful vindication of divine justice on those proud, rebellious ones had subsided, still have been not beyond the fatal influence, though removed from the presence of those once their companions in bliss.

Thus, then, by his dealing in respect to this his inferior rational creation, man, we may conceive it to have been the purpose of an all-wise and all-good Creator to at once and most triumphantly justify his ways in the sight of those his superior creation, the angels; so evincing that as "is his power so is his mercy and goodness," and that "the Lord is slow to anger as great in power" (Nah. i. 3); in short, making it indeed to be seen that, because his justice is ever overbalanced by his mercy, therefore is he to be feared and "had in reverence" (Ps. lxxxix. 7), to be praised with joyful adoration, and to be served with willing and devoted allegiance as a beloved Parent no less than a supreme Potentate.

How important, indeed, seems to have been the history of man in his creation and in his redemption, not only as far as man himself is concerned, but as far as relates to others, even the angels, man's elder brethren in creation, may be conceived from the lively interest which those exalted beings

* This may further be argued from the very nature of angels, as of men, who, with the faculty of reason, possessing that which is no other than its attendant and distinguishing privilege, free will, and that carrying with it, as an attendant attribute, accountability; therefore, unless they were, which they could not be, pure as God is pure, are not beyond the possibility of offending. Hence, of all his creatures, to the animal creation alone, as to the inanimate, does it belong to be beyond the power of offending. And, as it is said of the law, that it is the strength of sin, and that from which sin derives its strength, so it may be said of free will, that it is that from which sin derives its power and possibility. Beings to whom instinct alone has been given are, so far, "bound fast in fate:" not so with those to whom reason has been given, and to whom, therefore, free will belongs.

are described as taking in the work of man's salvation, and in the scheme of his redemption. Thus we read of the joy of the angels "over one sinner that repenteth." And, again, we read of the desire of the holy angels to look into, as into a subject of delightful and interesting inquiry, the page of human redemption through "Christ the righteous," and Christ the justifier. And O, when we connect with the contemplation of man's creation the contemplation of that which is its sublime counterpart and blessed accessory, man's redemption, how does the mystery of the one derive light from the mystery of the other, even that "mystery of godliness" by which, as by a light shining in the face of Jesus Christ (2 Cor. iv. 6), that has at length become clear which for ages was hid (Col. i. 26)! Thus enlightened, and thus "with open face beholding as in a glass the glory of the Lord" (2 Cor. iii. 18), clearly and intelligibly shall we be enabled to view, as viewing together, that threefold mystery of God—creation, providence, and redemption; in which, as in a three-leaved book (to use the expression of an early divine), we read the three several relations in which God has revealed himself to us in his word, and displayed himself to us in his works, even as our Creator, Preserver, and Redeemer. Here, and here alone, do we view what scripture calls "the whole counsel of God." Let us, then, reject as false, and distrust as partial, all knowledge and all wisdom which has not for its foundation the knowledge of God in and through him who hath most clearly revealed God the Father, even Jesus Christ, his Son, who was and "is in the bosom of the Father" as very God of very God. Let us view Christ in creation as in redemption: let us believe that for him, and with a reference to him, were all things made, as by him and through him all men redeemed; and then, O wiser shall we be to know man's state and man's destinies than all the wisest philosophers of this world, who have searched ever so curiously and inquired ever so diligently. No longer shall that be inextricable which by Christ becomes clearly intelligible. Christ hath redeemed man by his blood; and therefore it was that God created man by his power, forming man, in order that by man might "the riches of his mercy" be shown in the full height and depth and breadth of divine love. This, then, which viewed in itself and by itself were a question little useful, little profitable—Why was man created?—this, when viewed with reference to that which is emphatically "the doctrine according to godliness," and therefore unto edification, becomes a question fraught with all that is most momentous to the soul and interesting to the mind. Let us, then, improve it—as we may improve many other deep and mysterious inquiries—by connecting with the inquiry, Why was man created? what is so intimately interwoven therewith—the weighty consideration, for what and unto what was man created; even for his own good and for the glory of him who created him, for important duties and high destines to the individual, and for high purposes and great ends beyond the individual; how high we know not; and how great we are utterly unable to estimate.

Finally, to turn from the reason to the manner of man's creation, we may say, that, in the creation of the first man out of the dust of the earth, we have what, as an immediate act of divine power, is no other than analogous to that power before exercised by God in making the world out of nothing. Here, as there, do we recognize what may be called the working of supernatural agency, though apparently with and by, yet in effect without and independently of, means. For, because there is no natural or necessary affinity between a mass of clay and a mass of flesh, except in this, that the latter has for the law of its nature to be reduced to the elements of the former, hence no less did it belong to the working of supernatural power for the same to form man out of the dust of the earth, who had before formed the world out of nothing. No more difficult, indeed, had it been to God to have formed man, as he had done his mother earth, out of nothing. But so it pleased God, by a peculiar exercise of divine power, to form outwardly of clay the being whom it was his will to inform inwardly with a soul and spirit bearing the stamp of his own image, as, in after times, it pleased the Son of God, by a like immediate act of divine power, in restoring to sight one who was blind, to here make a lump of clay, though not the natural, necessary, and ordinary, yet the supernatural, superinduced, and extraordinary means to a certain end.

Thus, in these two grand operations of the divine power—the creation of the world and the creation of man—we recognize what, as the effect of immediate power on high, a power exercised by the simple fiat of the divine will, presents a marked contrast to the subsequent course of God's works of nature and providence, where we recognize the execution of that will by certain mediate agents and instruments, and the established system of second causes.

And so we may say that, in the vast fabric of this his lower creation, rational, animal, and inanimate, the great Creator commences first with the supernatural and extraordinary. Miracles are the groundwork of the divine operations and the first-fruits of "the wonderful works of God" in nature and in grace, in creation and in the sublime counterpart of creation, redemption. For, miraculous and immediate as was the power of God shewn in the creation of the first Adam, so miraculous and immediate was the power of God evinced in the incarnation of him who is called the second Adam. Considering, then, that that was first in order of time which was first in order of nature, and first causes were also causes of first operation, no wonder is it that "at sundry times and in divers places" God should have been pleased, by signs and wonders and mighty deeds supernatural, to show forth his power, and that it should be his pleasure again and finally to show forth his power by supernaturally quickening again that body which first supernaturally he had formed from the mere dust of the earth. Truly the wonderful works of God in nature are no other than a counterpart to and pledge of "greater things than these" in grace and glory. The miracle of creation is a mirror in which to view that of redemption; and the power of God, as shown in man's creation and in his redemption, is a sign of and forerunner to that which shall be shewn in man's resurrection, when that which is sown a natural body shall be raised a spiritual body, when

that which was sown in corruption shall be raised in incorruption, when that which was sown in dishonour shall be raised in glory, and that which was sown in weakness shall be raised in power (1 Cor. xv. 42-44).

THE BLESSEDNESS OF THE FEAR OF GOD:

A Sermon,

By the Rev. W. Digby, M.A.,

Rector of Killashee, Ardagh; formerly Archdeacon of Elphin.

Psalm xxv. 12.

"What man is he that feareth the Lord? him shall he teach in the way that he shall choose."

It is divine teaching alone that can conduct any of the fallen race of man into the right way—the way that he should choose—and keep him in the same afterwards. By nature, since the fall of Adam, we all do evil; and therefore we hate the light. We not only do not love, but we hate it. And voluntarily or of our own accord to choose what we hate is out of the question. We cannot do it, no more than we can change our nature; even as it is beyond the power of the Ethiopian to change his skin, or the leopard his spots. The assertion, therefore, of a morally free, *i. e.*, a good will, or a will to do good, or to do the will of God, in fallen men, is a manifest absurdity on the part of those who make it. They know not what they say, neither whereof they affirm. For this is to say and unsay; to admit the fall of man, and to deny it; to say that he is bad and good, ill inclined and well inclined, at the same time. It is true, indeed, of the regenerate man—of him who is born of God, or born again—that he has two minds, two wills, which urge him in different, yea, opposite directions. There is an "I myself" there, who with the mind, or inward man, or spirit, serves the law of God; and an "I myself," who with the flesh, which lusteth against the spirit, serves the law of sin. But this is, and can be, true only of such of the human race as it is now, who are born not once only, from their mother's womb, but again, of the Spirit and from above. They have two natures—the old and the new—in the same person, in perpetual struggle and strife with each other. In respect of the former of which, or the old man, they are in bondage, sold under sin unto condemnation, fear, and everlasting death; and in respect of the latter, and of it alone, they are free, being loosed from the bands of their sins, to delight in and do the will of God.

Now, to admit that we need another and a better new birth than that we all sacramentally receive by water only when we are baptized—which is most true—and at the same time proudly to assert our morally free (*i. e.*, good) will by nature, is nothing less than a contradiction, even in terms. Popery teaches that "sacraments confer grace of themselves," and "by the work done," and therefore consistently holds that all the baptized, being also regenerate, are therefore now made morally or spiritually free, as they were not by nature: "for that which is born of the Spirit is spirit." If their premises were true, their conclusion would be true also. For, as the Jerusalem which is above is free, so they who have her truly for their mother are free with her; even as Isaac, who was the son of Sarah, was therefore free, and Abraham's heir; while Ishmael, the son of Hagar the bondwoman, was himself a bondman, and to be cast out, together with his mother, as such. For these two women are an allegory, to instruct us in this matter, as Paul tells the Galatians, in his epistle.

Grant me that a man is regenerate—the question is not now when he became so, or by what means—and I will grant you (nay, I must, by the plainest rule of consistency) that he is free also to choose the right way in which he ought to go. Popery, which elevates baptism out of its proper place, and sets it above, yea, so far above, as quite to supersede and set aside the preaching of the everlasting gospel; the superstition of Rome, I say, has embraced—and obstinately as its life clings to—that greatest, and most dangerous and destructive to the life of faith, of all errors in religion, which makes the sign of the thing to be the thing itself. But we must give even to the devil his due; and, as our Lord, in the parable of the unjust steward, praises him for his wisdom, whom he could praise for nothing else, so, perfectly abhorring and detesting, as we do, the errors of the church of Rome, we must nevertheless, where Romanists are consistent with themselves, and practically own the connexion that there is between one of their errors and another, give them the praise, at least, of that consistency. But for any of those who repudiate, even with vehemence, the papistical error which confounds the outward and visible sign in sacraments with the inward and spiritual grace, and makes the sign and the thing signified to be all one, and so destroy the nature of a sacrament; for any who hold, in opposition to this manifest error, the true scripture doctrine of spiritual regeneration, to assert, at the same and in the same breath, the freedom of the will of man, not in its abstract or metaphysical sense—with which we have here nothing to do—but in its spiritual and moral, or religious, sense, which is tantamount to denying the fall of man and the total alienation of his heart and

mind from God, and the things of God, as its consequence; such palpable inconsistency as this, in bible readers, we may well wonder at, but cannot understand or explain, except it be thus; that there is in such a vain and ineffectual struggle between spiritual pride and self-righteousness on the one hand, and an effort to be, or to appear at least to be, orthodox, and to pass for believers in the doctrine of the bible, on the other.

But truth and error can never agree, no more than can light and darkness. Let us study consistency then, and either own truth comprehensively, and follow it out in its just consequences whithersoever it leads us—for, being the lamp of God himself, it can never mislead us—or else, let us not own it all, but be consistent in error, like those parties to whom we have alluded: we shall then, at least, do the less mischief.

But, perhaps some obstinate Pelagian, who, in the same proportion disparages and rejects "the grace of God, by Christ preventing us that we may have a good will, and working with us when we have it," will here say, "We are good protestants, as well as you; and who goes beyond us in opposing every shade of popery?" I answer, would to God that we were all true protestants; but, for my part, I cannot understand any real opposition, or which will be of the least real use, against the deluge of error from these quarters, which is threatening to overwhelm us now, except that which is intelligently founded in opposition to their principles. For principles, whether sound or unsound, are of sovereign potency to work out their own full results, and to carry on those who hold them in common, whether they will or no, to the same goal in the end. And there are, and can be, but two such universal principles in the world—the right and the wrong, truth and a lie. And all mankind, whatever may be the minor differences in thought or action that subsist between them, must needs belong either to the one or the other of these two mighty divisions, which are necessarily so comprehensive, each of them, as between them both to embrace us all. For no lie is of the truth. He, therefore, that is not of the truth, is of a lie; and *vice versâ*. And it were curious, if it were not so sad, to see the great mass of mankind, as it were, moving on at full speed together to the same awful catastrophe that awaits all who have "not received the love of the truth, that they might be saved."

As time advances, and the end draws near, it seems likely that there will be but two parties, or divisions, in the professing Christian world—the followers of Christ, and the followers of antichrist. The mighty concussion which the heavens and earth that now are are undergoing, in connection with "signs in the sun and moon," or political and religious world, seem threatening, as they are of force enough, to destroy, and reduce to powder, the artificial distinctions and walls of separation that have hitherto served as the shibboleths, or sibboleths of parties or denominations among us. And, when nations, as such, shall have no religion at all, and profession will be only an individual affair (to which condition things seem to be rapidly advancing among us now), then the questions that hitherto have served to keep churchmen and dissenters (as they have been severally called) asunder, and to furnish matter of angry dispute to contentions and sectarian spirits on both sides, will be practically disposed of, not in favour of one party or the other, as a victory in argument over their opponents, but as a new order of things, to last only for a short time, until the end of the present world, to which both parties, whether they will or no, must submit. And then when old combinations are dissolved, new ones, of a less artificial nature, will be formed, and like in principle will coalesce with like, as "birds of a feather."

The question then will be, not, What think you of this or that church polity, or of endowments generally, or of voluntaryism (as it has been called) as a system? which, advocating liberty to an extreme, will nevertheless, with sufficient inconsistency, tolerate nothing but itself; but the question, and the only question which the circumstances of the time that is coming on will leave to be agitated or discussed among professing Christians will be, "What is truth?" and "What think ye of Christ?" And then shall be accomplished outwardly, in fact, what is now, and always has been, true at bottom and in its principle, that "whoever is not with Christ is against him; and he that gathereth not with him scattereth."

As a man, unto whom God has given the faculty of understanding, I must have a religious belief, or confession of faith, which all hangs together, and does not contradict, and by contradicting destroy, itself. It must agree with itself, and with the letter of scripture comprehensively considered; unto which, as unto a rule or test, every thing must be referred. And lastly, it must tally with my own personal experience, or, in other words, with truth, embodied in my individual past history, and the history of all the people of God, as severally borne witness to by each of them in their day. My loins are to be girt about with truth, with the continuity of truth, of truth as a system, in which each part is con-

nected with the other. This is the first thing that I am to look to, if, as a soldier of Christ, I am to be found in my place, and to bear my part in the coming conflict, which, I repeat it, will be certainly one for principles. It is not about trifles, about dresses, or names, or things that we can dispense with, which the church had not at the first, when she achieved her noblest triumphs, and may not have at last: it is not about these or any of them that we shall have presently to contend against; not flesh and blood only, but against principalities, and powers, and spiritual wickedness in high places. But it will be then, even as it is really now, and at all times, for those principles that lie at and form the very foundation of our faith; *i. e.*, it will be for truth itself—truth which the world will soon commonly agree to abandon and vilify (still retaining its form of holiness), and which, until the personal appearing of the Judge of quick and dead, and while we are waiting for him, it will be the lot and the honourable post of them who are "called, and chosen, and faithful," to hold forth and defend.

And therefore I would, while yet I may, labour among you, and in my generation, as of the ability that God is pleased to give me, to promote that full agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, whereunto, as the one object I am to keep continually before me, I have been specifically and formally ordained as a minister. There may be some who are dull of hearing here, as there are everywhere; among whom therefore there are many things concerning Christ and his salvation, which, like Paul among the Hebrews once, we now find it hard to speak of. Nevertheless, my view of ministerial faithfulness is such, that I must not upon this account confine myself in my public teaching to the mere rudiments of the doctrine of Christ; such as "repentance from dead works, faith towards God," catechetical instruction fit for children, about the sacraments, and "laying on of hands, and of resurrection of the dead and eternal judgment;" but, while we have been inculcating these things for a long time among you—as you know—and do so still, we must take it for granted, and suppose that some of you at least are qualified for, and desirous of, receiving stronger meat, that you may go on to perfection. This, therefore, we will do, if God permit.

But what is our hope? That we shall be understood, and that our words shall be received, even when we teach the elements of the things of the Spirit of God. It is all this, brethren—it is only this—without this we should be perfectly hopeless of success even in teaching among you the rudiments of the doctrine of Christ; that, as our text says, "The secret of the Lord is with them that fear him;" and unto all such he absolutely promises what he will most certainly perform, to teach his way, which, as such, they are to choose for themselves. When the fear of God is not there, whether to old or young, learned or unlearned (as regards this world), we can spiritually teach nothing. The ignorant will be ignorant, and the wicked will do wickedly; and none of the wicked shall understand, but the wise shall understand. And, forasmuch as wisdom is infallibly justified of all her children (for the scripture says so, and the scripture cannot be broken), therefore we have no fear that our handling of the word honestly, not for any party, or sectarian, or interested purpose, but for the honour of God and of his grace, and for the salvation of souls only, will not be in due time discerned and appreciated by all the children of wisdom among you. And, in the meantime, we could not be ministers of Christ at all, if we desired to please men, or if we could not honestly say with Paul, that with us it is a very small thing to be judged (or misjudged, as it may be) of you, or of man's judgment, a day; that is, a day of but twelve hours. And to us sexagenarians how little of it may now remain? But the day of God, before whose judgment-seat we must all appear, to give an account both for our words and for our works ("For by our words," it is written, "we shall be justified; and by our words, showing what is in our hearts, we shall be condemned"), the day of God, when we shall each give account of ourselves unto him, this will be no day of limited duration, however long, at length to pass away; but it will be the day of eternity. That day, then, let us all propose to keep steadily before us; we, in speaking as we do among you the words of truth and soberness, and you, in hearing the same, which, by honestly searching the scriptures daily, you may know, and prove unto yourselves for such. We ask of you no more. Prove all things that we say, that you may hold fast that which is good. We are quite confident, our conscience also bearing us witness in the Holy Ghost, that our doctrine is true, being that of the scriptures, and of all the true churches of Christ. But it is not upon the presumption of that that we demand to be heard of you; but because we say unto you nothing but that you may read for yourselves in the oracles of truth, which are the only rule of faith that the true church of Christ can ever submit to or endure. And thus ye

shall come to understand our knowledge in the mystery of Christ.

As curious inquirers, then, perplex not yourselves with questions which must remain mysteries (*i. e.* secrets) unto such for ever. Such, as for example, Who are they whom God has chosen? and why does he choose one in preference to another? For he giveth no reason for any of his matters; nor does he condescend to justify any of his ways to man, except by telling us that they are all right. He has a chosen people; and they are alone his people. This is a fact as clearly revealed in scripture, from Genesis to Revelation, as that he in the beginning created the heavens and the earth. And, as connected with the world's history hitherto, this doctrine of the election of grace is not only true, but the very characteristic of every dispensation of God—before and since the flood—which has ever yet existed: every one of which, in its turn and for the time being, has been a dispensation of saving grace unto a remnant, and to a remnant only. But God has never revealed before-hand whom he had chosen and whom not; neither has he ever given a reason why he has chosen this one and not that, except this, that "so it hath seemed good in his sight."

Let us, then, prudently and piously abstain from all such prying into God's secrets as would be unto us not only useless, but hurtful and sinful. But, knowing that he hath a people whom he hath chosen, and who alone constitute that church of Christ, built upon him as its living rock, against which the gates of hell shall not prevail, let us take this method to have it revealed to us that we are individually of that blessed number: let us fear him: let us diligently cultivate that holy and purifying principle, which is the very beginning of wisdom, in childlike simplicity, depending upon the truth of the promise in our text, and in that dependence using the means which are necessary thereto, which are mainly the word of God both read and preached, and prayer, including in that one word all the ordinances, both of public and private devotion; for what are sacraments themselves but rites of invocation?

Observe the universality and the speciality also of the promise: "What man is he that feareth the Lord?" show me such a one, be he who he may, who now walks conscientiously, and sets God always before him: "him shall he teach in the way that he shall choose." There is no fear of it: there is no doubt about the matter. He may have very little light or clear discernment of truth at the beginning, or he may have almost none at all: he may feel himself to be "walking in darkness and to have no light:" he may have just light enough to know that "God is, and that he is the rewarder of such as diligently seek him." This is the lot of all beginners; and thus it is that we must all begin. And our first steps cannot be comfortable ever, lest we should "stay in the place of the breaking forth of children."

But the crude and unformed faith, where it is real, showing itself by conscientiousness and the fear of God, and a desire to know and do his will, is saving faith even already begun. Christ may not yet be formed in that soul as its sure hope of glory; but he is already conceived there; and, as the path of the just is as "the shining light which shineth more and more unto the perfect day," and as the kingdom of heaven in its beginning is as a grain of mustard-seed, so the secret counsel of the Lord is even already with those that fear him, and they shall know his covenant, and have this, as their joy above every other, revealed to them in due time, that their names are written in heaven. "Come ye children," says the heavenly teacher—he who "spake as never man spake"—"hearken unto me: I will teach you the fear of the Lord." He will first teach the fear of the Lord itself: he will impart the element of all true wisdom; and then he will teach afterwards all those lessons of higher "divine philosophy"—those progressive lessons of spiritual understanding that he promises unto them that fear him, until he makes them perfect in knowledge; and, transplanted into paradise, where they see his face, they shall at last know, even as they are known. For let us not think, any of us, that we attain even unto the fear of God at first of ourselves; but all things, even this first step in spiritual wisdom, which is in order to our taking a second and a third afterwards, is all of him; that no man may, for any thing, glory in himself, but that, as it is written, he that glorieth may glory in the Lord, even in him who "exerciseth loving-kindness, judgment, and righteousness in the earth" (Jer. ix. 24).

How awfully alarming and criminally dangerous, then, must be the condition of all them who have not the fear of God in their hearts or before their eyes, who are practical atheists, and live as though there were no God. And let not such—let none such think to excuse themselves, saying, "If we have not what we have not received, why doth he yet find fault? for who hath resisted his will?" For, as the parable of the talents shows us, the servant that was found unprofitable with his one talent, which he went and hid in the earth, was convicted out of his own mouth to be, not unfortunate, but wicked and slothful;

and therefore his talent was taken from him, and given to him that had ten: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath" (Matt. xxv. 29).

FLOWERS.

No. I.

THE SNOW-DROP.

(Galanthus nivalis). Linn. class and order, Hexandria, Monogynia; natural order, Amaryllidæ. Bulbs ovate; leaves two, broad, linear, glaucous green; flowers solitary.—*Hooker's British Flora.*

"There is not a sunnier clime on earth
Than the love-lit winter home."

A. A. Watts.

There is something peculiarly delightful, especially to persons resident in the country, in the reflection that St. Thomas's day has passed; not but that December has its own pleasant peculiarities—verily most pleasant, in the celebration of our Lord's nativity, when the celebration is in strict accordance with Christian joyfulness. What a happy day is Christmas! and, truly, the writer has experienced it to be so, when around the table of the Lord he has seen many guests assembled, and to them ministered the sacramental elements representative of the body and blood of the Redeemer. There is no season of the year in which the grateful heart cannot dwell upon the blessings of a gracious Providence with true thankfulness. Still the opening year seems to cause an increased fervour of feeling. Day by day, even though the cold may increase, the marked increase of vegetation is manifest also. It is very true that "the hoar-frost also as salt God poureth upon the earth; and, being congealed, it lieth on the top of the sharp stakes" (Ecclus. xliii.); still there is the promise of the coming spring; and believers may behold, in the development of the year, the development of Christian graces in the heart, when the freezing coldness of the natural heart gradually becomes warmed by the beams of the Sun of Righteousness.

"When we observe the earth gradually exchanging its winter robes for a mantle of the liveliest green, the flowers springing up with luxuriance under our feet, and every shrub and tree putting forth its buds, which are soon to be beautifully expanded into blossoms and leaves, our first feelings are those of wonder and delight at the silent and marvellous change produced in the aspect of nature; and we then naturally seek to contemplate the causes of such a universal transition. By what agency, we ask, does the vegetable world suddenly start forth from apparent death into all the beauty and exuberance of another spring? What cause, under the direction of the great Ruler of the year, works the magnificent effect?" (Duncan's "Philosophy of the Seasons—Spring. First week—Tuesday").

The appearance of the first flower of the snow-drop is well calculated to call forth peculiarly refreshing feelings. It is the harbinger, as it were, that a new year has commenced. May it not be a humble and silent monitor that the year that is gone can never be recalled? Perhaps, when we walk abroad, and behold the exquisite tokens of beauty and wisdom and power, as testified in the structure of the flowers of the field, "which toil not, neither do they spin," we may ask ourselves the question, From them have we learned wisdom? God speaks to us in every dispensation of his providence, in the beautiful arrangements of nature, as well in every manifestation of his power.

"There's not a plant or flower that grows,
But makes his glories known?"

While we look upon the snow-drop—the early offering of an opening year—may not the question be seriously put by each one of us to our hearts and consciences, Is this humble, this simple, this pure white flower, the emblem of our own cha-

racters—their humility, simplicity, and purity? are we growing in meetness for that state where

"Everlasting spring abides,
And never-withering flowers?"

Of the snow-drop there are three varieties: the common single-flowered, and the double-flowered, too well known to require any minute description; and the Russian (*Galanthus plicatus*), the leaves of which are smaller. They all require a light rich soil, and thrive well under the shade and drip of trees. Their multiplication is exceedingly easy by offsets from the roots. It flowers in January and February, which adds not a little to its interest.

"Narcissus, nature's hardy child,
'The winds of March with beauty takes;'
But, ere the suns of March have smiled,
Mid snowy wreaths Galanthus wakes;
And, waving on the icy gale,
We bid her silvery banner hail.

"Uncheck'd by storms, unchill'd by cold,
'Wan herald of the coming year,'
We see her pennon fair unfold,
While yet the skies are dark and drear;
And, streaming on the wintry gale,
We bid her spotless banner hail.

"Her hardiest veteran Flora sends,
The green and pensile staff to bear,
And, while his ramparts frost defends,
To plant her standard firmly there,
Till, like some shallop's snow-white sail,
It floats upon the icy gale.

"Soon, numerous as the countless train
That waked the Persian monarch's tear,
The welcome conquerors of the plain
Shall Flora's flowery bands appear:
Pledge of her coming, lo! we hail
Her banner waving in the gale.

"Come, then, thy signal fleur display,
And on the breeze thy streamers fling,
Fair as the flowers of sorrow's day
That in the mourner's pathway spring,
To cheer him while the storm prevails,
And bring the hope of milder gales."

"WILD GARLAND." BY MISS S. WARING.

THE TOMBS OF THE CHINESE*.

Hong Kong, Nov. 15, 1844.

BEFORE leaving England, my friend, Mr. Loudon, requested me to collect some information for him upon the manners and customs of the Chinese in the interment of their dead, as he was then much interested in the building and planting of cemeteries in various parts of the country, with the view to the discontinuance of interments in the centre of large towns. Since that time, Mr. Loudon himself has paid the debt of nature; and those memoranda which I have from time to time made are now at your service.

In the south of China the natives form no regular cemeteries or churchyards, as we do in Europe, but the tombs of the dead are scattered all over the sides of the hills, generally in most pleasant situations. The more wealthy generally convey their dead to a considerable distance, and employ a kind of fortune-teller, whose duty it is to find out the most proper resting-place. This individual goes with the corpse to the place appointed, and of course pretends to be very wise in the selection of the spot, as well as the choice of the soil in which the ashes of the dead are to mingle in after years; and, upon trial, should the particular earth appear unsuitable, he immediately orders the procession off to some other place in the neighbourhood, where he expects to be more successful in the choice of soil. I believe many of the Chinese have all these points settled before they die; for one day, when one of our principal merchants in China went to call on old Howqua, the late Hong merchant at Canton, a tray was brought in, with several kinds of earth upon it, which the old man examined with great care, and then fixed on one to accompany his remains in the grave. A particular kind of situation on the hill side is also considered of great importance. A view of a beautiful bay or lake, or perhaps, what is better, a winding stream, which in its course passes and almost returns again to the foot of the hill where the grave is to be made, is considered a most eligible situation, and always chosen when it can be found. The director of the ceremonies above alluded to, with a compass in his hand, settles the direction in which the body is to lie, which is another point of great importance. An intelligent Chinese, with whom I was acquainted, informed me that this individual is often very eloquent in his descriptions of the future happiness of those who obey his directions. He informs them that they, or their children, or some one in whom they are much interested, will enjoy riches and honours in after life, as a reward for the attention and respect they have paid to the remains of their fathers; that, as the stream which they then behold, when standing around their father's grave, flows and returns again in its windings, so shall honours, and riches, and every thing which they can desire, flow into their possession. These fellows are generally great rogues, and play upon the prejudices of the people. It frequently happens that, after interment has taken place for some time, they call upon the relatives, and inform them that, from some cause, it is absolutely necessary to remove and re-inter the body. Should the relations object to this, the answer is, "Very well, I don't care; but your children and relations will also be regardless of you when you die, and you will be miserable in your graves." The feelings of the poor deluded Chinese are thus wrought upon, and a further sum of money is extracted in the finding of a more suitable grave for the relative in question.

In my travels in the south of China, I often came upon graves in the most retired places amongst the hills: they were all, less or more, of the same form, namely, a half circle cut out of the hill side, having the body interred behind it. Sometimes, indeed generally, there were several of these half-circles, with a succession of terraces in front of the grave; and, in the cases of the more wealthy, the semicircles were built of brick or stone, and on a rather more extensive scale. In the centre of the semi-circle, and of course close to the body, the grave-stone is placed, with its inscription. Mr. Callery, who is an excellent Chinese scholar, informed me that these inscriptions are of the most simple kind, merely stating the name of the deceased, that he died in such a dynasty, in such a year. This is the plain and unflattering tale which the Chinese tombstone tells, and might, perhaps, be a useful lesson to those who are so fond of flattering on tombstones in Europe. In some instances—I cannot tell if in all—after the body has decayed, the bones are dug up, and carefully pu

* This very interesting article is extracted from the "Athenæum," with the editor's permission.

into earthenware cans, and placed on the hill side above ground. These, as well as the graves, are visited at stated times by the relatives: they go first to the patriarch, or father of the tribe, and then to the others in rotation: there they perform their devotions, offer incense, and dine together after the ceremonies are over.

Near Amoy, which is a very populous place, the scattered mode of interring the dead has been departed from, and perhaps necessarily, from its immense population: in the country, however, near that place, I often found tombs in retired and inaccessible parts of the hills, as well as in the more southern provinces; but these were certainly the property of the more wealthy inhabitants.

As the traveller proceeds northward, the circular form of constructing the tombs is less common, and they become more varied in their appearance. In Chusan, Ningpo, and various other places in that district, a great proportion of the coffins are placed on the surface of the ground, and merely thatched over with straw. You meet these coffins in all sorts of places, on the sides of the public highway, on the banks of the rivers and canals, in woods and other retired parts of the country. Sometimes the thatch is completely off, the wood rotten, and the remains of the Chinamen of former days exposed to view. On one hill, side on the island of Chusan, sculls and bones of different kinds are lying about in all directions; and more than once, when wandering through the long brushwood, I have found myself with my legs through the lid of a coffin amongst the bones of a poor Chinaman, before I was aware of the circumstance.

The wealthy in these districts, I believe, generally bury their dead; and some of them build very chaste and beautiful tombs. There are three or four very fine ones in the island of Chusan, where the paving in front of the mound which contains the body is really beautiful, and the carving elaborate and superb; the whole of the stone-work being square instead of circular, as in the tombs in the south of China. Here, as at home—and I believe in almost every part of the world—the pine tribe are great favourites, and harmonize well with the last resting-places of the dead. The Chinese frequently plant them in half circles around their tombs: *Photinia serrulata* is often used in Chusan for the same purpose.

In the Shanghae district I have frequently visited large houses, which seem to have been built by the rich to hold their bodies when they die. In these houses I generally found a coffin in one of the principal rooms, and an altar, with all the trappings of idolatry, where incense on high days is burned to the memory of the deceased, and various other ceremonies are gone through by the relatives. These houses are generally in a pine wood, and sometimes the body is buried out of doors, the altar and the records only being kept in the house, where a Chinese with his family is always placed to look after them.

But the most curious tomb of all was one I once met with during a journey in the interior, near the town of Lan-kiang-foo. It was placed on the side of a hill, and evidently belonged to some very wealthy or important personage in that city. From the base of the hill to where the tomb was—which was about half-way up—the visitor ascends by a broad flight of steps, on each side of which a number of figures carved out of stone were placed. As far as I can recollect, the following was the order in which the figures were placed: first, a pair of goats or sheep, one on each side; second, two dogs; third, two cats; fourth, two horses, saddled and bridled; and, fifth, two most gigantic priests; the whole presenting a most strange and striking picture to the view. I have since seen another or two of the same kind near Ningpo, but on a much smaller scale.

The poor as well as the rich often keep their dead in their dwelling-houses for a long time after they die: I should imagine, from the numerous coffins which I met with in such circumstances, that many are thus kept for years. The coffins are remarkably thick and strong, and the joints carefully cemented, in order to prevent any unpleasant smell from being emitted during the decay of the body. Much of this respect which is paid by the Chinese to the memory of their deceased relatives is doubtless a mere matter of form, sanctioned and rendered necessary by the customs of ages; but in charity we must suppose that a considerable portion springs from a higher and purer source; and I have no doubt that, when the Chinese periodically visit the tombs of their fathers to worship and pay respect to their memory, they indulge in the pleasing reflection that, when they themselves are no more, their graves will not be neglected and forgotten, but will also be visited by their children and grand-children, in whose hearts and affections they will live for many, many years after their bodies have mouldered into dust.—Yours, &c.,

R. FORTUNE.

Poetry.

THE WORLD IS GROWING OLD.

BY THE AUTHOR OF "SONGS FROM THE PARSONAGE."

(For the Church of England Magazine.)

THE wo is growing old: no care
For youth's pure joys hath she.
Then, poesy, thy music spare—
Too cold her heart for thee.

She loves to count her golden store,
That yet shall bless her never;
And pants, though loth to toil, for more,
As she would live for ever.

She loves to hear of new-born schemes
Of winning power and wealth,
And shakes her hoary head, and dreams
Of rest, and joy, and health.

She loves to feast as day declines;
And, would ye freely quaff
Unnumber'd wines from fairest vines,
Go wake her jocund laugh.

Her sons, that once could win regard,
Whom golden days begot—
Philosopher, and priest, and bard—
She now remembers not.

The very birds that sweetly sing,
The hills, the woods, the streams,
The opening blossoms of the spring,
Or summer's golden beams,

Autumnal tints, or winter's vest,
She cares not to behold:
No love for either warms her breast—
The world is growing old.

Then, poesy, thy music spare,
But still in secret prize;
And keep thy harp till thou repair
To sweep it in the skies.

Miscellaneous.

JESUITISM.—The province of England contained 140 Jesuits in 1841, and 164 in 1844. The Jesuits have 33 establishments, houses, colleges, residences, or simple houses. They show themselves more openly than in other countries; and the colleges and houses are generally called by the name of some saint. Thus they have the college of St. Ignatius, St. Michael, St. Stanislaus, St. John the Evangelist, St. Thomas of Canterbury, &c. Their principal establishment is the college of Stonyhurst, in Lancashire. It contains twenty priests, twenty-six novices, and fourteen brothers. The province of England has twenty missionaries at Calcutta. The English government protects them as much as the protestant missionaries, and even assists them at the present moment to establish a new college specially devoted to China. The vice-province of Ireland contained sixty-three Jesuits in 1841, and seventy-three in 1844. They possess in Ireland the colleges of Clongowes, Tullabeg, and Dublin. In Dublin they have recently founded a second college.

DEATH-BED OF PRINCE TALLEYRAND.—The *Ami de la Religion* has just published the following documents, for the authenticity of which it pledges itself, and adds that "they may be compared with the original, which is deposited in the archives in the library of the archbishop of Paris, or with the copy sent to Rome, and bearing every legal guarantee of its being authentic":—

"More than ever induced by grave considerations, and brought to consider dispassionately the consequences of a revolution which has carried everything along with it, and has lasted for fifty years, I have arrived at the period of advanced age, and (after such long experience) to blame the excesses of the epoch to which I have belonged, and to frankly condemn the grave errors which in this long course of years have troubled and afflicted the catholic, apostolic, and Roman church, and in which errors I have had the misfortune to participate. If it should please the esteemed friend of my family, his grace the archbishop of Paris, who has wished to inform me of the benevolent feelings of the sovereign pontiff regarding me, to assure the holy father, as I desire, the homage of my respectful gratitude, as well as my entire submission to the doctrine and discipline of the church, to the decisions and judgments of the holy see on French ecclesiastical matters, I dare hope that his holiness will receive them with kindness. Dispensed at a later period by the venerable Pius VII. from the exercise of ecclesiastical functions, I have sought every opportunity in my long political career to render to religion, and to many honourable and distinguished members of the catholic clergy, all the services that were in my power. Never have I ceased to consider myself a child of the church. I again deplore those acts of my life which have grieved it, and my last vows will be for her and for its supreme chief.

"CHARLES MAURICE, Prince de Talleyrand.
"Signed at Paris on the 17th of March, 1838.
"Written the 10th of March, 1838."

Letter of the Prince to His Holiness Gregory XVI.

"Very holy Father,—The young and pious child who surrounds my old age with the tenderest and most affecting attention has just made known to me the benevolent expressions which your holiness has deigned recently to utter concerning me, in announcing to me with what joy she looked for the consecrated articles that your holiness had deigned to destine for her. I am penetrated with the benevolence of his holiness, as on the day when his grace the archbishop of Paris made me acquainted with it for the first time. Before being reduced by the malady that has attacked me, I desire, very holy father, to express to you my gratitude, and at the same time my feelings: I dare hope that not only your holiness will receive them favourably, but will also deign to appreciate in your justice all the circumstances that have guided my actions. The memoirs, finished for some time past, but which, after my instructions, ought not to appear until 30 years after my death, will explain to posterity my conduct during the revolutionary storm. I will confine myself to day, in order not to fatigue the holy father, to calling his attention to the general indifference of the age I have belonged to. The respect I owe to those who gave me birth does not prohibit me also from saying that my whole youth was directed towards a profession I was not born to belong to. For the rest, I cannot do better than by throwing myself on this point, as on every other, upon the indulgence and equity of the church, and of its venerable chief. I am, with respect, very holy father, of your holiness the very humble and very obedient son and servant,

"CHARLES MAURICE, Prince de Talleyrand.
"Signed at Paris, May 17, 1838.
"Written March 10, 1838."

What a wretched thing is infidel philosophy, when the light of eternity dissipates its puerile sophistries! and how painful to see its no longer deluded victim casting himself upon the indulgence and equity of a false system of religion, instead of looking only to the Lamb of God!—*Bell's Messenger.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 565.—JANUARY 24, 1846.

EGYPT.

No. V.

CAIRO—MASSACRE OF THE MAMELUKES.

HISTORY scarcely records a more appalling instance of dastardly treachery and ferocious cruelty than that displayed at the massacre of the mamelukes, by Mohammed Ali, at the beginning of March, 1811; who, during the tragical scene, seemed to glut his revenge by the apparent coolness and satisfaction with which he witnessed the diabolical spectacle, and which he excused by stating that the beys had formed a plan to attack him as soon as the military force of 15,000 men should have been raised against Mecca and Medina. To enter fully, however, into the circumstances of the case, it may be well to give the following brief sketch from J. Von Hammer's "History of the Turkish Empire":—

"After the empires of the Pharaohs, of the Ptolemies, of the Romans, and of the Byzantines had passed away, the pyramids witnessed eight successive dynasties roll by, and sink into the dust at their feet, within a space of eight hundred years. The caliphs of the houses of Ommias and Abbas governed it by viceroys; from among whom, two Turks, Tulun and Aschid, were each the founders of short-lived dynasties. The Fatemites then erected a caliphate in Egypt (909-1171), independent of that at Bagdad; and they of the Nile and the Tigris contended, as rival emperors and rival imaum, for the sovereignty of Islam. Saladin the Great laid the foundation for the power of his own family; but scarcely for a century (1171-1254), when the first mameluke from the body-guard, who had power to raise himself to the throne, snatched the reins of government out of the hands of the last of the Ayoubides. After the mamelukes of the sea, there followed the dynasty of the Tscherkessides, whose last sultans were Chansu Chawri and Tuman Beg.

"Egypt, bounded on the west by the desert, on the north and east by the sea, has nothing to fear from the south but the invasion of the Abyssinians, and from the north-east but that of the rulers of Syria, through the neck of land which unites Africa to Asia. From the south ll warlike invasions had ceased for many centuries, and nothing but caravans laden with ivory and gold came from thence; but the danger of an hostile attack on the Asiatic side had ever remained the same; and the possession of Syria had ever been deemed by the rulers of Egypt to be indispensable to the safety of their own dominions. Syria, on this account, was soon made to feel the supremacy of Egypt, at one time partially, at another entirely; and on this account the sovereigns of Egypt came into so many hostile collisions with

the Asiatic powers that threatened Syria. Not to mention the swarms of Persian and Assyrian invaders who rushed in streams over Syria into Egypt; not to mention the many wars between the successors of Alexander, the Ptolemies, and the Seleucidæ; Syria and Egypt were, under the Arabian empire, each in their turn, a continual mark for the ambition of the several rulers, the moment they ceased to be united under the sceptre of the Abassides. The crusaders, as lords of Syria, were in constant war with the sultans of Egypt of the family of Ayoub. St. Louis, in 1250, as prisoner, was witness to their overthrow, and to the establishment of the new dynasty of the mamelukes of the Nile. The two greatest sovereigns of this line secured their power in Egypt by conquests in Syria; the one by driving out the Mongols, and destroying the strongholds of the Assassins; the other by taking away Laodicea, Tripolis, and other cities, from the crusaders: so that nothing more remained in their possession but Ptolemais and Tyre, which were reduced by his son Chalil. Thus was Syria, after two hundred years' usurpation by the crusaders, once more cleared of Franks; and from this time, with the exception of the inroad of Timur, in the uninterrupted possession of the mamelukes of the Nile, and then, from 1332, in that of the Tscherkessides, whose power lasted only 134 years.

"The battle of Ridania (22nd January, 1517), gave Egypt into the hands of the Turks, exactly a month from their leaving Damascus. On the 31st of January the army of the Turks entered Cairo; and, on the 13th of April, the last of the mameluke sultans, the brave and upright Tuman Beg, was hanged at Cairo, at the gate of the Suweila."

The power of the mamelukes continued to be exercised to a greater or a less degree. Twenty-four of them, with the title of bey, were appointed, as a check to the viceroy of the sultan; and it was not until their defeat by the French that their authority entirely ceased.

The fearful carnage, in March 1, 1811, is thus described in the "Gentleman's Magazine" for December of that year; and is stated to be from the papers of a gentleman travelling in Egypt as a Cambridge travelling bachelor at that period.

"Egypt had ever been considered by the mamelukes as their patrimony; and so deeply was this idea impressed on their minds by long possession, that they complained of the infringements of rights when, upon the evacuation of the English army, the Porte was reinstated in its original authority. But, had it been consistent with justice to restore to the mamelukes their usurped dominion, such conduct would scarcely have been reconcilable to sound policy; since their numbers had been so much reduced by the French arms, as to incapacitate them from defending the country against the attacks of a foreign invader, or even suppressing the languid efforts which the native Egyptians might make against them. Yet the beys, though sensible of their weakness, sighed for the unlimited dominion, of which they had been so lately deprived. Their obedience to the Turkish viceroy, except when enforced with arms, was merely nominal; and the operations of his government were perpetually embarrassed and resisted by mameluke intrigue or rebellion. They were carrying on open war in Upper Egypt against Mohammed Ali, the viceroy, and even then on the eve of extermination, when the news arrived of the landing of the British army under general Frazer. On the receipt of this intelligence, the pacha immediately concluded a peace with the mamelukes, and led his troops against the British. In one of the articles of the treaty, it was stipulated that the whole corps should come and reside at Cairo, a condition with which great part of them complied; and, under the command of Sciaim Bey, fixed their residence at Gizeh, near the capital, on the opposite side of the Nile; and the remainder, under the command of Ibrahim Bey, continued in Upper Egypt.

"About this period the Porte entertained considerable alarm on account of the rapid progress of the Wechabi. Mecca and Medina were in possession of these seceders from Islamism; and the heads of the law at Constantinople had asserted that misfortune must attend all their undertakings so long as the cradle of their faith remained in the hands of heretics. Jussuf, pacha of Damascus, had not been able to resist the numbers and the enthusiasm of this sect; and Suliman, pacha of Acre, had, in consequence, been commissioned to send the head of Jussuf to Constantinople, and assume the command of the pachalic of Damascus. The unfortunate Jussuf fled to Cairo, where he was hospitably received by Mohammed Ali, and protected from the attempts of his rival; and the Porte, finding Suliman no better able than Jussuf to support its authority against its infidel impugners, at last ordered the pacha of Egypt to undertake the recovery of the holy cities, and promised to invest him with the governments of Damascus and Acre.

"The pacha of Acre was already highly exasperated against the viceroy of Egypt on account of the asylum granted to his unfortunate predecessor; and this order and promise of the Porte at once increased his desire for revenge, and presented an opportunity of gratifying it. He listened with eagerness to the proposal made to him by the mamelukes of joining his forces with theirs, and of falling upon Mohammed Ali and the small remains of his army which would be left in Egypt after the departure of the expedition against Mecca, under the command of his son. The plan was matured, and the period of its execution seemed fast approaching; as the pacha of Egypt had assembled a number of boats, nearly sufficient to convey his troops down the Red Sea to Gedda; and his army was collected and encamped near Cairo, in readiness to march down to the coast. But the jealousy and vigilance of the viceroy were as great as the treachery of his enemies. A person in the confidence of Sciaim Bey had been bribed to betray his master, and regularly transmitted to the pacha copies of the correspondence carried on by the beys in Cairo with those in Upper Egypt and Suliman of Acre. The Porte was duly informed of the designs of the conspirators, and, when its definite orders were received, the viceroy immediately prepared to carry them into execution. Mohammed Ali, in his return from Suez to Cairo, announced the approaching completion of his preparations against Mecca; and that, on the 1st of March, he should celebrate a grand festival on the occasion of solemnly investing his son,

Tussun Pacha, with the pelisse of command, previous to the departure of the expedition.

"The mamelukes in Cairo were requested to honour the ceremony with their presence; and accepted the invitation. The procession was to pass through the private streets of Cairo up to the citadel, where the investiture was to take place. The Turkish infantry led the way, and were followed by the mamelukes on horseback, under the command of Sciaim Bey, who was supported by two sons of the viceroy, Ibrahim Bey and Tussun Pacha: the Delhati or Turkish cavalry followed, and closed the procession. The foot had already entered the interior of the citadel, and the mamelukes were passing between the inner and outer wall of the fortress, along a narrow way inclosed on both sides by high walls and ruined buildings, when the gates at each extremity of the passage were closed. The pacha had revealed his intention to no one until this moment, when he ordered his infantry to line the walls which surrounded the mamelukes, and to commence a heavy fire upon them: even his sons were still mixed with them, and for a time exposed to the same fate.

"The mamelukes, cooped up in a narrow space, where their equestrian skill and great dexterity in the use of the sabre were unavailing, impeded by their own numbers, encumbered by their dresses of ceremony, and surrounded on all sides by an enemy superior in force and protected by his situation, made but a feeble resistance, and were soon compelled to surrender. The wicket of the inner gate was then opened, and the Turkish soldiers dragged out their victims, one by one, into the court of the citadel, where they were first stripped, and then beheaded. They met their fate, it is said, with the most undaunted courage; regretted only that the cowardice of their adversaries had deprived them of an opportunity of displaying that bravery and skill which the Turks had so often and so fatally experienced; and menaced their executioners with the vengeance of their brethren in Upper Egypt. Of 800 mamelukes, inclosed within the walls of the citadel, none escaped; and, in the course of the month, 800 more were destroyed in the towns and villages. A large body of troops marched immediately against the surviving beys in Upper Egypt; namely, Ibrahim Bey the great, who so successfully eluded the French under general Dessaix, that Denon termed him the Egyptian Fabius; Osman Bey Hassan; Selim Bey Machrami; Achmet Bey Manifauch; and Ali Bey Ajub. These, under the command of Ibrahim Bey, were, at the head of 800 mamelukes, with a considerable body of Negroes and Arabs, encamped near the Cataracts. Ibrahim Bey is, with the exception of Osman Bey Hassan, the only leader of note who survives: and is well known as such to every English and French commander who has served in Egypt. But both he and Osman are now incapacitated by age from acting with energy proportioned to their difficulties, and from supporting the fatigues incident to their erratic modes of warfare. Indeed, a report has lately reached England, that the pacha's troops had surprized the mamelukes of Upper Egypt, and succeeded in destroying the last remains of this singular people, which had subsisted, with such varied fortunes, from the days of Saladin to the present period" (Gent. Mag., Dec., 1811, pp. 573-4).

"A young gentleman of Hull was at Alexandria when the slaughter commenced, and, in his passage up the Nile, he saw the heads, in pickle, of twenty-four beys being conveyed as a present to the grand signior at Constantinople. On his arrival at Cairo he saw the heads of the ordinary mamelukes ranged before the doors and windows of the mosques, to be owned by the relations of the deceased" (Gent. Mag., Oct., 1811, p. 373).

TO THE WATERMEN EMPLOYED ON THE RIVER SEVERN AND THE WORCESTER AND BIRMINGHAM CANAL.

My Friends,—

The "Albion," the vessel set apart as the waterman's church, having been placed in dock for repairs, will, if all be well, be opened again for public worship on Sunday next, November 2. I am very anxious, my friends, that you should, through the divine blessing, all of you profit by the means of grace thus provided for you, and that you should always bear in mind that you must, after death, give an account at the judgment-seat of every thought, word, and deed, especially of every opportunity you may have had for worshipping God on the sabbath, and hearing the gospel preached—even that gospel which invites you to seek pardon, peace, and eternal salvation, through Jesus Christ our Lord; for "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I am quite sure that the more regularly watermen, as well as all other classes, attend the house of God, the better will it be for them and their families: the psalmist found it "to be good to draw near to God," and to put his trust in the Lord God.

My friends, depend upon it, they, who "remember the sabbath-day to keep it holy," will find that "to worship the Lord in spirit and in truth" brings a blessing on their soul, and that "happy are the people who have the Lord for their God." I have been told—and I was thankful to hear it—that there is much less drunkenness and swearing about the wharfs than formerly; and that there have been instances of watermen, on a voyage from a distance, resting at Worcester during the Sunday, attending public worship, and then proceeding on with their vessels very early on Monday morning. This looks well: "where there is a will, there is a way." When I was absent for my health a little while ago, I met watermen at Bristol and Gloucester, who, I found, had attended your church, and seemed thankful for the privilege afforded them of doing so. A captain of a vessel from the upper part of the river, on the Shropshire side of the country, also informed me that the watermen thereabouts were aware that there is a place of worship at Worcester, at which they will always find a welcome.

I hope, my friends, you will "not forsake the assembling of yourselves together at public worship, as the manner of some is," but will encourage one another to serve the Lord. "Be not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Why should not the Lord be served by water as well as by land? Did not he make both water and land? And do not the winds and tides obey the commands of him who created heaven and earth, and all things therein? Have not watermen souls to be saved as well as other people? and should not they, as well as others, seek to escape from the torments of hell, and to obtain the glories of heaven? "What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Jesus Christ died for all classes, and "is able to save to the uttermost all who come unto God by him." May every waterman in England be taught from above to make the all-important inquiry, "What must I do to be saved?" and thankfully receive the gracious answer of divine mercy, "Believe on the Lord Jesus Christ, and thou shalt be saved."

While, my friends, I rejoice to hear a good account of some watermen, truth compels me to add that there are others who are living in a very bad way indeed, wilfully neglecting their souls, wilfully neglecting the gospel of Christ, frequenting places, and joining company, where drunkenness, swearing, gambling, and such like are encouraged, and all kinds of wickedness practised. Those people who act so are "in the gall of bitterness and the bond of iniquity:" they are living "without God, and without hope in the world:" they are "treasuring up for themselves wrath against the day of wrath," when, as the scriptures declare, "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Reflect, I beseech you, before it is too late. Let me exhort you all, young and old, to "prepare to meet your God." The Lord Jesus Christ, who came from heaven to save sinners, warns you to "repent, lest you perish." He declares, that "except you be converted and become as little children, you shall not enter into the kingdom of heaven." He also mercifully says, that "there is joy in heaven over one sinner that repenteth." He invites all to come to him for pardon and peace: he says, that "he will in no wise cast out those who humbly seek him," but "will give them rest"—rest from the stings of a guilty conscience in this world, and in the world to come they shall be made partakers of everlasting rest, even "that rest which remaineth for the people of God" in heaven.

My friends, be persuaded. Death may come suddenly. Again and again I implore you to listen in time to Jesus Christ, God's blessed Son: he is your best friend, for he died upon the cross to save you from death eternal, to save you "from the worm that never dieth, from the fire that is never quenched." "O seek the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." Pray for the Holy Spirit to give you repentance, to give you faith, to give you a new heart, to make you new creatures, that you may be enabled to cast off the yoke of the devil, and to follow the Lord Jesus Christ with your whole soul. Then will you be blessed indeed—blessed for ever.

I was standing on the bridge one morning, not long ago, conversing with an owner, who, much to his credit, allows his men to rest from their labour on the sabbath, "according to the commandment." One of his vessels passed by; and, pointing to it, he remarked, that the watermen then on board had been at church on Sunday, and added that, since they had obtained the rest of that sacred day, they performed as much work during the week, or more, than they did when, by working, they broke the sabbath. The reason is, they are becoming sober, steady, punctual, and trustworthy. This should always be the case. True religion is proved by the actions. All who "name the name of Christ" should not only "depart from iniquity," but follow that holiness "without which no man shall see the Lord." The real servants of Jesus Christ always "show their faith by their works;" for he says, "If ye love me, keep my commandments." While your first point should ever be to glorify your Master in heaven, you must also bear in mind that the gospel requires you to treat with respect your earthly masters. Serve them honestly, faithfully, and diligently. Take as much care of their property as if it was your own. In all things remember to do "to others as you would be done unto." Make the bible "the lamp of your feet and the light of your path." "Let prayer be the key of the day and the lock of the night." Be kind to your families. You, who are parents, set your children a good example: in all things fear the Lord. Shun all the paths of iniquity: especially dread the sin of drunkenness, which brings a curse upon soul and body. And, my friends, wherever you are, never forget this command of the Lord Jesus Christ: "Watch and pray, that ye enter not into temptation."

That the blessing of the Lord may rest on you and yours, soul and body, is the earnest prayer of your sincere friend,

JOHN DAVIES.

N.B.—Tracts may, upon application, be obtained at the waterman's church, as a gift; and bibles, testaments, and prayer-books may be purchased at a low price.

After Sunday next it is intended there should be two services at the waterman's church, the one at half-past nine o'clock in the morning, and the other at three in the afternoon.

St. Clement's, Worcester, Oct. 29, 1845.

LETTERS FROM THE EAST.

BY THE REV. W. D. VEITCH, M.A.

No. III.

MY DEAR B——,

I have been so much more than usually occupied for the last few months, that I really have not had time to undertake letters of the character which I wish these to possess. But a truce to excuses: they only occupy paper, and waste time.

My last letter, I think, ended by describing myself as a weary, hungry, and somewhat disappointed, entering the holy city. The first impression, on getting within the gate, is a very correct one. Jerusalem is a desolation: all is in ruins: the houses are only better ruins among worse. I know not one which a European, even of moderate ideas, could enter into as a residence, without endless repairs. The traveller who arrives, as I did, from Jaffa, does so under the most unfavourable auspices: he never sees the city till he is close upon it, missing those more distant and really splendid views which are to be met with if he approaches by the Damascus road, where the whole extent of the city is spread out like a map before him, and has really a splendid appearance. I will not carry you through the tedious detail of a fit of sciatica, which kept me prisoner for many weeks, and subsequently a violent sprain, which will, I suspect, make me a halter for the rest of life, but beg you to ramble with me, in a desultory way, in and about this wonderful place.

I am no great advocate for talking much about one's feelings: still this place is so utterly singular, perhaps you will pardon my for once saying a word or two about them. Well, I should be inclined to represent my state as one more of bewilderment than anything else. I found it quite impossible to think regularly, and difficult to realize the fact that I really was in Jerusalem. As I entered, I recognized one spot after another, already familiar by drawings and descriptions; but still it came over me, ever and anon, Is it possible that I am here at last? The windows and terraces of the house* I occupied commanded a view of almost every thing interesting. Right opposite was the mount of Olives, crowned by the church of the Ascension; and beneath, the area of the ancient temple, marked by the beautiful dome of the mosque of Omar, the foul crescent desecrating the spot where once the holy of holies stood, and the fire descended from God at the dedication of the glorious temple of Solomon. A little to the right were the dark mountains of Moab, their bases laved by the sad waters of the sea of Sodom. To the left was a large expanse of the city, and, rising conspicuously out of the confused mass of ruins, the domes of the church of the Sepulchre, and beyond them the *soi-disant* cave of Jeremiah, where he penned his Lamentations. Still more to the left was the pool of good Hezekiah, which yet supplies water for baths; and still further, in the same direction, a solitary lamp marked a window held especially sacred by the sapient adorers of the prophet, as that one from which David looked when he beheld Bathsheba at her ablutions. Rather a strange spot for admirers to consecrate to his memory! Surely there was enough here to provoke thought, enough to bewilder and destroy the power of thought! There was all calculated to excite the most stirring recollections of God's goodness, greatness, power—every thing suited to expose the weakness and wickedness of man; the temple, where God's worshippers are excluded in favour of haughty and besotted Mohammedans; and Latins, Greeks, Armenians, &c., uniting to make, by their profanations, the supposed scene of the atonement, burial, and resurrection of the Saviour, a Nehushtan in the eyes of every faithful Christian. Truly, I think, the abomination in the church of the Sepulchre more "an abomination that maketh desolate" than even the crescent of Mohammed on mount Moriah. *This* reminds one of Pilate, who knew nothing, cared nothing about the supposed malefactor before him; *the other* of Judas, who betrayed the Son of man with a kiss. I repeat it, then, I was bewildered: to think profitably I found impossible.

In describing Jerusalem, I would begin with the first (and that a very curious) remnant of antiquity which presents itself; viz., what is familiarly known here as the castle of David. It is an irregular collection of buildings, all more or less in a ruinous and filthy condition; and contains a mosque and a minaret, from the top of which is a magnificent view of the city and the environs. The greater part of the buildings present little to interest, or any appearance of high antiquity. One tower, however, must be excepted; the lower portion of which is of a very remarkable character. It is composed of very large stones, each one of which is left rough and unhewn in the centre; having a narrow band round, chiselled quite smooth. This gives to the whole the aspect of a wall formed in panels. This portion rises to about thirty-eight or forty feet from the bottom; and what is singular, there is no known entrance into it: it appears to be a piece of solid masonry. Now, it is an old notion, that this tower stands on the site of the fortress of David. It long bore the name of the citadel of David: later it got the name of the tower of the Pisans, but now it has recovered (what I cannot help deeming) its real name, "the tower of Hippicus," built by Herod, and so named from a friend whom he lost in battle. It appears that, in a wall which he built, known as the third wall, there were four of these towers; of Psephinus, Hippicus, Phasaelus, and Mariamne. The two last, like Hippicus, were named to commemorate the dead; viz., his brother, who, like Hippicus, was killed in battle, and Mariamne, his wife, whom, in a fit of jealousy, he had caused to be strangled, but for whom he never ceased for the remainder of his life most sincerely to mourn.

"This tower," says Josephus, "was square, its length and breadth twenty-five cubits, and its height thirty; and it had no vacuity in it"

* Mr. Nicolayson's, absent at Constantinople.

(Jewish War, vol. iv. 3). It appears that over this solid part was a reservoir, and above it "a house of two stories, * * * over which were battlements and turrets all round." This upper structure has long ago disappeared, and has been replaced by a modern one; about equal in height to the remaining antique portion. It is true, the present height of this most antique portion does not equal that mentioned by Josephus; but then there is a considerable accumulation of rubbish in the surrounding ditch, an accumulation daily increasing. It is the habit of the sapient lords of the country to consider that the ditches round fortified places were made, by the men of old time, not for defence but convenience, to save the trouble of carrying filth and rubbish of all sorts to a distance —at least their practice would suggest this; unless, perhaps, being fatalists, they have discovered the folly of the ancients in taking so much trouble; since, if a fortress is to be captured, ditches will not save it: if it is not, they are needless. Considering the march of intellect, perhaps the latter is the more probable account.

But to return to Herod and Hippicus. I have carefully examined Dr. Robinson's endeavour to identify this site, and have examined on the spot his reasoning and his authorities, as far as I have access to them; and I must say he has, in my opinion, made out a very strong probability. In this case we have here three points of great interest; viz., the identification of the site of David's castle; that of Herod's structure; and also a remnant of Roman architecture, in a sloping bulwark, which, though very ancient, is much more modern than the antique building against which it rests, as a defence to the lower portion, and which he (Dr. R.) is inclined to refer to the times of Adrian*.

I arrived in Jerusalem on a Friday, just as the gates were closing. The next day was fully occupied in settling myself, having an interview with the bishop, by whom I was most kindly received, and preparing for the next day, when I preached my first sermon in the mission chapel on mount Zion. I need scarce say how interesting such an event was. It was an incident never to be forgotten. To preach the gospel in Jerusalem, that centre from which the message of salvation was first sent throughout the earth, to a congregation very largely composed of converts from among God's ancient people, many, I may say most, of whom are indeed adorning the gospel by a consistent life, was indeed a strange and a stirring opportunity. Three months before I had had little idea of ought else but following out the quiet course of my former life among my own people in my own land; and not two months had elapsed since I bid farewell, with many regrets, to my parish in England. What a rapid and thorough change!

Next day, Monday, the first day of the year, just two months since I sailed from Southampton, I found myself sitting in the garden of Gethsemane. I cannot, my friend, tell precisely what I felt or thought: indeed, if I may judge by my own experience, those who give very accurate details of the exceedingly excellent reflections they have made on occasions like these, compose them afterwards in a manner consistent with the *genius loci*, or, what is more probable, go prepared beforehand to think so and so, and arrive and think as they have determined; and this satisfies conscience in the narrative. For myself, I know I did feel—Here probably the Redeemer endured his agony; and even this very soil was moistened with the drops of "bloody sweat:" there, opposite, certainly, he was dragged up the steep side of Moriah by the rude soldier.

In the tradition which identifies this spot I am a firm believer. The total ruin of the city by Titus, and the long subsequent absence of its native inhabitants, does, to me, give an air of ridicule to the accurate identification of this and that locality. On the return of those who knew the places, it must have been very hard, if not impossible, to point them out. Besides which, ancient Jerusalem, as every excavation proves, is many feet below the present city. At this moment a Turk is building a house within a few doors of the one I write in; and I myself saw the ancient street some 16 or 20 feet below the one we now tread: 40 feet of rubbish, the debris of other buildings, had to be dug through, before we could find a solid foundation for the Hebrew church. But Gethsemane was never thus overwhelmed. On the side of Moriah, the city never extended beyond the present walls: we know that it was over the Cedron, which this is just across, where the ascent of the mount of Olives commences, and tradition has never wavered as to the spot. The olive-trees, eight in number, are of remarkable age, most pointedly distinguished from all others which grow around; and though, as Titus cut all the trees during the siege, and those in the garden probably also, we cannot believe they are the same which witnessed the events of that awful night, it is by no means impossible they may have sprouted afresh from their roots, left at that time in the ground. The olive does this, is moreover a very long-lived tree, and these present every possible sign of age: the trunks are gnarled, hollow, and broken, and, in some places, filled up with stones to support them—one or two completely arched, so that one might pass through and through.

It is said that these eight olive-trees pay only one medine to the government, per annum, the tax laid on all existing olives by the Turks at the conquest: all trees planted since are taxed at one half their produce; therefore, he argues, these trees were found growing at that period. What truth there is in the latter part of this I know not, the former is false. I went to the reverendissimo of the Latin convent, who kindly sent for the steward to satisfy me. From him I learned that the Latins bought the ground from the Turks about three hundred years ago, and that it is wâkf, that is, pays nothing at all. We are thus thrown back on locality, tradition, and the size and age of the trees: these taken together make, I think, a very fair case, one which satisfies me at least, who wish to be satisfied; for there is nothing at Gethsemane which makes one wish to

* In the Church of England Magazine, No. 474, p. 33, is a description of the tower of Hippicus, from the very valuable and interesting work of Mr. Bartlett (strongly urged upon the notice of our readers), with an engraving, kindly supplied by the publisher, Mr. Virtue, of Ivy-lane. We hope to be able to illustrate some of Mr. Veitch's future letters with original sketches, which he has kindly promised to transmit.

discredit its claims. The monks have left this one spot in its simple nature. Here are none of the marbles, stamps, and crucifixes, and madonnas, those abominations of Bethlehem and the sepulchre, and Calvary, which almost make one hope they have mistaken the spots, that localities so consecrated in the view of all Christians may not be polluted with the spiritual whoredom of the mother of harlots.

One scarcely knows how to avoid scorn and ridicule at the besotted folly of the Latins with regard to this place: fresh instances of it come to one's knowledge from time to time. I had often noticed a stone in the wall as I passed to college, which certainly has a remarkable aperture in the centre, a rude resemblance of a human mouth. One day I had the curiosity to inspect it, and at once detected, by marks easily recognized by one dwelling in a land of relics, the polishing effects of the greasy kisses of the faithful, and also sundry crosses scratched about, in token of some marvel. The stone is a few yards from the corner of a street which turns out of the (so called) "Via Dolorosa," and on inquiring what claims it had to the affectionate respect with which it is treated, I was gravely assured it was one of the stones which opened its mouth—I forbear: you will at once detect the misplaced supposed fulfilment of a hypothetical expression, you know by whom uttered.

The state of the poor Jews here is truly deplorable. It is needless to endeavour to estimate their numbers, it is so variously estimated, and I suspect truly so; for I imagine there is a continual change. They are not positively confined to their peculiar quarter: I have them on both sides of me here; and they have their shops in the bazaar, even in the one which leads to the church of the sepulchre. Their chief misery is, I think, from their own people: the spiritual bondage, aye, and temporal too, in which they are kept by their rabbis, exceeds any thing I could have believed. Rome, in her most palmy days, scarce equalled, never certainly exceeded, her elder sister the talmudic system: they are most closely alike: the daughter's lineaments are just like the mother's: both are exclusive, "No salvation out of Israel," says the one: "Rome is the true church, out of which none can be saved," says the other. Both acknowledge a tradition of equal, or rather superior, authority to the written word: both have their purgatory, both the adoration of saints. Here it must be conceded the Israelite has the advantage: he does, indeed, pray to the saint, but he has still some respect for the second commandment; and both claim salvation as of merit, not by faith. And, if Rome may claim somewhat in the formal acknowledgment of the mediatorial character of the Redeemer, she makes void the claim by giving the honour due to God only, to the various objects of her truly polytheistical worship. The chief residence, however, of the once lords (and, we hope and believe, the future lords) of Zion, is on mount Zion: a very large portion of it is the property of the wealthy Armenians, who have a magnificent convent on the upper part; but the declivity towards the temple, and a great part of the level space intervening, the ancient valley of the Cheesemongers, is inhabited by them; and here they have several synagogues, some of which I have visited. They are in general wretchedly poor and ignorant, without occupation, supported by the contribution of their brethren in other countries. These are transmitted, by collectors, to the rulers, and by them doled out in miserable pittances to their unhappy bond-slaves. So that, if superstition should in any case fail to extort obedience to these masters in Israel, the total failure of temporal support will enforce it. You may well fancy, then, how miserable is the bondage under which they groan, and how formidable an obstacle is thus presented to the success of our society's labours. But then these very difficulties and hindrances make the cases of conversion more satisfactory, more evident the work of a higher power when they do occur. Converts here have a terrific ordeal to pass through; and there are those in our little congregation who have in the most literal sense fulfilled our Master's requisitions, and give up house, wife, children, parents, estate, all, literally all for Christ's sake and the kingdom of heaven. I am glad to tell you these things: I hope you will tell others. These are facts I give on the surest personal knowledge; and they may, and will, I trust, tend to correct some misapprehensions, and so silence some who contradict and blaspheme.—Farewell, ever, my dear B., most affectionately yours, W. D. VEITCH.

Jerusalem, Oct. 27, 1845.

JUSTIFICATION BY FAITH*.

NOTHING can be more remarkable than the singular pains which the compilers of our articles have taken, to set forth the doctrine of justification by faith with a distinctness and simplicity which would seem to have provided by anticipation a ready answer against all gainsayers in future generations. They have spoken out with a clearness which appears to leave no room for the subtleties of evasive interpretation, and have reiterated over and over again, in language seemingly too plain to be mistaken by the honest inquirer into their views, the scriptural summary of their creed on this momentous doctrine. I have quoted in the charge two short passages from the 11th and 13th articles. The language of the homily to which reference is formally made in the 11th article, is strictly accordant in doctrine, and yet more full and explanatory in terms. It opens with this proposition:—"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man, by his own acts, words, and deeds, seem they never so good, be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness of justification, to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification."

* From "A Charge delivered to the Clergy of the diocese of Winchester, by Charles Richard Sumner, D.D., bishop of Winchester, prelate of the most noble order of the garter, at his fifth visitation, in October, 1845" (71 pp.). London: John Hatchard and Son, Piccadilly.

The truth, thus enunciated, is then proved from scripture, supported by argument, and shown to be in concurrence with the belief of what are called in the homily the old and ancient authors, the Greek and Latin doctors. And then follows this statement: "You see that the very true meaning of this proposition, or saying, We be justified by faith in Christ only, according to the meaning of the old, ancient authors, is this: We put our faith in Christ, that we be justified by him only; that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own, that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof." And then, as if in excuse for this seeming redundance of definition: "Here you perceive many words to be used, to avoid contention in words with them that delight to brawl about words, and also to show the true meaning, to avoid evil talking and misunderstanding; and yet, peradventure, all will not serve with them that are contentious; but contenders will ever forge matter of contention, even when they have none occasion thereto."

Thus explicit and decisive is the language of our church in reference to this important article of faith; and, in subscribing to this view, we are only following the general accordance by common consent of the reformers upon the question at issue. The doctrine of our own formularies is also the doctrine of the Confession of Augsburg, of 1530, in the article *De bonis operibus;* of the same confession, in 1540, in the article *De fide;* of the Confession of Saxony; of the Confession of Helvetia; of the Belgian Confession; of the Confession of Bohemia; of the Catechism of Heidelberg; and of such continental reformers (by the most eminent of whom, indeed, the confessions themselves were drawn up) as Luther, Melancthon, Bucer, Bullinger, Calvin. Of our own early English divines, among a multitude of others who might be cited, it is the doctrine of Tyndale, Barnes, Cranmer, Hooper, Latimer, of King Edward the Sixth's Catechism, of the confessions of the martyrs and divines in prison in the reign of queen Mary, of Nowell's Catechism, allowed by the convocation in the reign of Elizabeth, and of Perkins, who connects the fathers and reformers of the sixteenth with the writers of the seventeenth century. Of the latter era may be mentioned, as consenting to the same doctrinal view, the names of bishops Downame and Andrews, Joseph Mede, bishop Hall, Nicholson, archbishop Usher, Hopkins, Beveridge, whose days reached into the eighteenth century*.

Yet this great doctrine is again put forth as debatable matter—as if we had neither articles nor homilies, or venerable authorities of our own, or foreign churches, or, rather, as if we had no revelation from God in holy scripture, written for our learning, and profitable for doctrine. The question is formally propounded for discussion, "Whether Christians are or are not justified by observance of the moral law†"—as if the epistles to the Romans or the Galatians had never been handed down to us, or had been blotted out of the sacred canon. We hear it asserted that "Justification and sanctification are substantially the same"—as if the doctrine of St. Paul had never been taught among us. We see it stated that "issue is joined on the following question, whether justification means in scripture counting us righteous, or making us righteous"—as if we were in the fifteenth, instead of the nineteenth century—as if we had never separated from Rome, and never viewed the doctrine involved in such startling propositions in the light in which the noble army of martyrs and confessors at the time of the Reformation undoubtedly viewed it, as the grand turning point of the whole question.

Against all such impugners and gainsayers of the truth, we must borrow our weapons of defence from the armoury of St. Paul. Is it alleged, again, that the scheme of salvation, as unfolded in the gospel, has an unfavourable aspect on the holiness of one who has been baptized into Jesus Christ? St. Paul has furnished the reply—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Is it imputed that the grace of God is turned into licence, and morality depreciated? We repudiate the charge, and find the fitting answer in the apostle's emphatic words—"What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. vi. 1, 15). And, on the authority of all the best lights of foreign churches, as well as of our own, we may safely conclude that whoever preaches a different doctrine—a doctrine of merits in opposition to grace, of works in opposition to faith—a doctrine confounding the work *ab extra* with the work within, identifying justification with sanctification, a righteousness imputed with a righteousness inherent—will preach, not according to his commission, not in obedience to his church, not the church's language in the mouth of one of her ministers, not the pure word of God, but "another gospel," destructive of the soul's peace, subversive of the foundations of the gospel of our Lord Jesus Christ.

* See bishop M'Ilvaine's "Oxford Divinity, compared with that of the Romish and Anglican Churches," chap. x. xi.

† Newman "On Justification." Lecture iii.

THE DUTY, BENEFITS, AND BLESSINGS OF REMEMBERING GOD'S COMMANDMENTS:

A Sermon,

By the Rev. John Josiah Day, M.A.,

Assistant Minister of St. Matthew's Chapel, Denmark Hill.

Deut. viii. 2.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

Out of the very many Israelites and their followers who had left Egypt, few were living at the time these words were spoken. Their dead bodies had fallen in the wilderness: they had grieved and vexed God's Holy Spirit, and he sware in his wrath that they should not enter into his rest, except Joshua and Caleb, who wholly followed the Lord. All that were above twenty when they were

brought out from the hand of Pharaoh, all were to be buried, without exception, before the promised land, the eagerly wished for Canaan could be entered. Possibly Moses might be the only one now remaining. How solemn he must have felt this moment of his life! As he passed his eyes over the assembled multitude, the thousands of Israel and ten thousands of Judah, and saw besides Caleb and Joshua, his appointed successors (who no doubt were much younger than himself), none others of his contemporaries before him, how overwhelmed he must have been! Aaron his brother's death he had been present at: Miriam his sister, she had also been buried by him. Some he had seen consigned to the earth in sure and certain hope of eternal life, while others had expired in open rebellion against God. What an emptiness, then, would this life appear to him! how worthless its anticipations, how needless its sorrows! Surely he would then see somewhat of the vast advantages of holiness, and of the folly and littleness of sin. And, as with retrospective glance he looked back on all God's dealings with his people, and saw their design—that not one tribulation was without its end, not one tear without its profit, not one happy moment had been given to them without its subserviency to this grand object (whether it effected this object or not), namely, the leading them to heaven and raising them from earth—we may imagine, in these circumstances, somewhat of the earnestness with which their lawgiver would address them; we may conceive somewhat how deeply he would feel when he commanded them in the words of our text: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

Now, my brethren, as the wilderness was a type of this our earth, and the journeying of the Israelites through it has its counterpart in what we each of us, without exception, go through in our lives, these words are as applicable to ourselves as to the Israelites, and are as capable of supplying us with instruction and guidance as them. We shall, therefore, under this view of our subject, direct your attention to three points which present themselves prominently in our text:

I. The duty of remembrance.

II. The benefit of it.

III. (From what occurs a few verses after our text) the exceeding great comfort of it.

May he who spake by Moses speak also now by me, and carry to each of your hearts with power the words that may be spoken.

I. We have the duty of remembrance. You observe the words are, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wildnerness." Here, then, we have the same form as in the ten commandments: "Thou shalt have none other God but me:" "thou shalt keep holy the sabbath:" "thou shalt not steal;" and so forth. It is, therefore, a positive duty, an obligation insisted on, to remember God's dealings with us and those before us. To this end the Holy Ghost speaketh by Micah: "O my people, remember what Balak king of Moab consulted, and what Balaam the son of Beor answered him; that ye may know the righteousness of the Lord." So again, "Remember how thou hast received, and hold fast:" "Remember from whence thou art fallen, and repent." Hence David, when obeying this command, says, "When I remember thee upon my bed." And thus, in our morning prayers, we are taught by our church to say, "O God, we have heard with our ears; and our fathers have told us the noble works thou hast done;" which is nothing more nor less than keeping in remembrance what we have heard ourselves in our own persons, and what we have heard as being spoken by the departed, *i. e.*, remembering the way God has led us, and his saints who have lived and died before us." This is, therefore, our duty.

But now what is the general course of the world about this important duty? Altogether opposed to it. Some persons, we see and know, never do remember. Go through what they will, suffer what they may, they never learn experience, or what is called common sense. Notwithstanding all their trials, all their rebuffs, all the plain declarations from circumstances or conscience that there is somewhat radically wrong in them, they continue the same thoughtless, headstrong, violent people they ever were. They never remember. Some there be, however, whose habit of mind is so loose from long indolence, that they really find it difficult so to do; others because it is painful: the thoughts of past years have so much pain in them. These are the false steps that we wilfully made, the neglected opportunities of both doing and getting good, old instances of influence abused, courses of sin presented in misgivings of conscience disregarded. To look back on all these is contrary to that peace which we strive to say to ourselves when there is no peace. Instead of meditating and examining themselves, and praying for God's grace to become altered characters, these men shut out all such reasonings as far as they can, and go on with

self-willed eagerness in their old plans: sometimes, if driven from them, they go on only in other courses of the same character; and these, too, with their old eagerness.

But, my brethren, if this duty of remembrance is important in a worldly point of view, as it regards our mutual relations on earth, it is of far greater consequence in heavenly things. It is possible to get through our earthly career, though never happily, without remembering; but heaven, the city of our God, we never shall attain, we never can come to it, unless we do remember all the way the Lord our God hath led us. We must remember him in our ways, bear in our minds our old sins, and what led us into them. Thence we shall think of what befel us in consequence; and, calmly weighing these over in our minds, we shall pray to God for grace in the future, and will avoid those occasions of sin which previously tried us. "And thou shalt remember:" yes, brethren, call up before your minds all the past mistakes and sins, the trials and bereavements of your lives. Let those rise up before you who are now silent in the grave, your children or the forms of your revered parents, or your own early friends whom you outstripped and outlived. Remember that part of your journey through this wilderness, when their dead bodies fell besides you. Think on your condition then, and contrast it with what it is now. Look at each part distinctly: slur it not over. That which you feel most disposed to pass by, fasten your thoughts on. Look at it by the light of God's word, which is his candle. Is it grievous and hard to be dwelt on? Carefully consider, weigh it well: it is part of the way which the Lord your God has suffered you to travel over. Observe the progress you have made in consequence of all this. If you can look back forty years, ask yourself what you were spiritually at that time; how has each ten years found you? You were visited with either comforts or sorrows, most probably with both, and that for an express purpose. Have they fulfilled it? Shrink not from the answer. If you wish to be Christians, all these things must be had in your view; and, if lively Christians, you will continually be working back—so to speak—your past lives. "Here," you will say, "my heavenly Father graciously stopped me: there, he saved me from bad company: at another place, he bore with me like a nurse: further on, he strove with me: still nearer, he sustained and held me up. Verily, all his ways are faithfulness and truth. The Lord hath so done all his marvellous works that they ought ever to be in my remembrance. The desire of my soul is to thy name, O Christ, and to the remembrance of thee."

II. But, secondly, in remembering all the way which we have been led, we shall find it highly profitable; because each of our lives is so directed, sooner or later, for two ends—to humble us, and to prove us whether we will serve God, or no.

Here we see, first, that all events are ordered for our humiliation. Is it not so? Brethren, have you had no remarkable turns in your lives, when, yourself or your friends intending one thing, another has come to pass? Have you had no answers to prayer, when, in your helplessness or agony, you besought God, and he hearkened? Look back to your youth, how he controlled your self-wickedness, overruled your ignorance, directed your frowardness. It may be, he answered your prayers, and punished your inventions; or that what you were so eager for, and prayed to obtain so earnestly, as thinking it would without fail make you happy, he refused, and you now find greatly to your comfort. You must, my brethren, bear these in mind: they were so ordained to humble you. We hear men say of their troubles, that they are humbling; how they will try in consequence to remove them, to fling themselves out of them. They are thwarted: this causes irritation: it shows them a glimpse of what they really are, poor and weak, blind and naked, and humbles them. Assuredly, my brethren, it does. God sends these troubles for this purpose—to humble you. Let no Christian, therefore, try, for it is a vain work, to shake them off: God sends them to humble him. Let the prayer of this man rather be, Let me be humbled. God exalteth the humble, but casteth away the proud. "Pride goeth before destruction, and a haughty spirit before a fall." "My soul shall have these things in remembrance, and be humbled within me." Lo! such things oftentimes God worketh with man, that he may withdraw man from his purpose and hide pride from him.

Thus, my brethren, we see that all the way along which God has led us is to humble us. There is in each by nature a feeling of self-complacence, self-satisfaction. This principle, therefore, God's design is to destroy, to extirpate. If, after all he has yet done, ye that are Christians, this principle is still strong within you, be ye assured that ye have much work to do. God has determined that the lofty looks of man shall be brought low, and the highness of man shall be humbled; that he alone will be exalted. If this, then, is not your case, you remember past humbling cir-

cumstances: more of these are in store for you. Such must happen before you are a vessel of honour meet for the Master's use. "Every branch," says Christ, "which beareth fruit, he purgeth; that it may bring forth more fruit." Your wisdom, then, is by prayer to root out pride, to engender in your hearts more lowliness, to feel less than the least of all saints, like St. Paul; not if you pray much to be pleased with yourself, but contrariwise, as you advance further in the divine life, strive more for David's state: O Lord my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, which are too high for me; but my soul is as a child weaned of his mother, yea, my soul is as a weaned child."

But, in discussing this second branch of our subject, we have another end also laid open to us: this is to prove us. Christ, by Malachi, says, that his coming will have the same effect on the world as the fire of the refiner on silver. And, as all the multiplied complications of our chequered lives are ordered to fit us for Christ's kingdom, we may well suppose they are calculated to produce this same effect—that of refining, or proving. Accordingly, besides the assertion of this in our text, we are told that God will do this, in several passages: "I will thoroughly purge away all thy dross, and take away thy tin: I will refine them as silver is refined: the Lord your God proveth you."

Now, brethren, there is so much alloy even in our best services, that all this is necessary. We sometimes think that it is not necessary, for this reason—because we do not like it, because it disappoints us in ourselves; yet we find, at the end, when all is over, how necessary it is. Abraham might almost be looked on as a perfect man. He had waited many years for Isaac, staggering not at the promise, though he was past age. Yet Jehovah sees it necessary, when he has obtained his son, and enjoyed him for several years, to still further prove him. Thus we read: "It came to pass, after these things, that God did tempt" or prove "Abraham." So Joseph was proved when the iron entered his soul: so Christ our Lord, whom it became, as Captain of our salvation, to be made perfect through suffering, suffered being tempted or proved. Hence, most of God's people, one time or other, have their faith and love to God, whether they will keep his commandments or no, put to the test. Some have it by straitened circumstances; some by the hidings of God's countenance; some by the disagreements of others; some by slander; some by anxiety and disappointment, and some by illness. But so it is: some in one way, and others in another—all are subject to the changes and chances of this mortal life. These things are their proofs. Asa was so tried, to prove him, when diseased in his feet: Hezekiah was so tried when the king of Babylon sent to inquire of him. These two were tried, and they failed. Like them, many others have given way. They could not stand: they fell. Yea, worse, some abandoned their profession altogether. How solemn to such are the words of our Lord! "He that taketh hold of the plough, and looketh back, is not worthy of the kingdom of God:" "If any man turn back, my soul shall have no pleasure in him." And, my brethren, think, when any great and overwhelming trial happeneth to you, so far from any new or unusual thing having befallen you, for this purpose you were born, for this purpose you eat your daily bread, to this you were appointed. For all the way the Lord has caused you to journey is expressly to try and prove you. If you stand it, well; it is by the grace of God: you shall be accepted for Christ's merits in the last day. "Well done, good and faithful servant: thou hast been tried; and the trial has purged thee: thou hast come forth as gold: enter thou into the joy of thy Lord."

III. But, thirdly, do these things seem hard?

Listen, brethren, to the great comfort to be derived from our subject. It is all—if you turn to verse 16—to do thee good at thy latter end. "Blessed is the man," says St. James, "that endureth temptation," or proving; "for when he is tried he shall receive the crown of life. All things, without exception, work together for good to them that love God. It is true, enemies mean mischief; false friends wish confusion of face; but, as Joseph said to his brethren, who had sold him, and instrumentally had brought on him the miseries he suffered in Egypt: "Ye meant it for evil; but lo, God hath brought it to good," so with Christians; the different tribulations and unevenness on their road, are the spurs which should quicken their pace to Jerusalem above, the mother of us all.

Babylon and the Assyrian, though they each grievously oppressed Israel, were only the rod of God's anger raised up for that purpose. And, in like manner, the trials of God's Israel now have the same origin, the will of their heavenly Father; and the same end, the Christian's comfort and the Christian's welfare. Do we suffer from want of one-mindedness, it is God who maketh men of one mind who dwell together in one house; or from straitened means, it is God who giveth the ability to get wealth, and thus can

withhold it; or health, it all comes from the same author; or enemies, God has stirred them up, as he did to backsliding Solomon, Jeroboam, Hadad, and Rezin.

But shall we therefore be disheartened because, he having caused them, we cannot remove them; because he is stronger than we? Nay, brethren, rather let us take comfort that he who hath wounded will heal, that he who hath broken will bind up. All these things are to do thee good; not to disappoint or blight thee, not to make thee a wreck for life; "for I know the thoughts I think of thee, saith the Lord, thoughts of good and not of evil, to give thee an expected end." Humble yourselves then: cleave with more fixedness of purpose unto God. Though he slay you, yet trust in him: strive to show, yea, be glad to show, that your hearts are whole in the way of his testimony; that whatever others do, as for you, you will, with your families, steadily serve God. This is the way to shorten and sweeten trials; and, when they have perfectly produced this end, when you are humble and perfectly proved, when you are conformed to Christ's image, they will cease, the rod will be removed, yea, it may be burnt, so as not to trouble you any more.

Thus, my brethren, we see what our conduct should be—constantly to think over God's dealings with us in times gone by; to retrace, as it were, all the past difficulties, their varied turns and different phases; to recall our despondency at each fresh event, which seemed as an additional rivet to bind our burden more securely to us; and then to remember that, most unexpectedly, in answer to our prayer, our sorrow disappeared, our chains were broken, and we escaped as a bird from the snare of the fowler.

Such recollections, my brethren, are an unfailing source, a living spring of hope and quietness; for, as in the past God has dealt with us, so will he also in the future. His plans are unchangeable. He governs the world on a uniform system. He never alters. Not like men, whose policy or conduct is liable to fluctuation from the force of events, the oppositions of others, or their own fickleness: with him (the Almighty), whom nothing can resist, no man can thwart, "with him is no variableness nor shadow of turning." Trust, therefore, in him. He has not thus long failed, neither will he. Look back on your past lives, and you will find that the way he has led you was the right way, was a gracious way, a way you would never have trodden unless he had designed to do thee good here, and also in the latter end. "And thou shalt remember all the way which the Lord thy God led thee these .orty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

Thus we have seen the duty of remembering the profitableness and the comfort: we will, by way of application, address now, in conclusion, a few words to Christians and the ungodly.

First, then, we address the Christians. Be ye encouraged. All ye who trust in the Lord, look back on the past. It is to be feared that we do not this enough. There were many grievous trials which threatened you—a shame, too, which overhung your head; but, blessed be your Rock, it did not fall upon you. The Lord your God hath also thus long provided for you, and has still further shown you that earthly sufficiency is not enough: you do not live by bread alone, but by his blessed word. Your doubts and fears he has borne, and had long patience with; and here you are at this moment, though perhaps some years back you would scarce have believed it, in a measure of peace and comfort. O what an encouragement is this for the future! Make, no more, flesh your arm. Here raise your Eben-ezer. Truly God is good to Israel. As beforetime, so in time to come, thy shoes shall be iron and brass; and as is thy day so shall thy strength be. In all future difficulties and disappointments the eternal God is thy refuge, "and underneath are the everlasting arms." Christian! be of good cheer. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But we have to turn to others. Ye that still go on carelessly, remember ye, the multitudes who came out of Egypt only two entered into Canaan: the rest heeded not his wonderful works, and they fell. You also, so far from remembering the way he has thus long led you in the wilderness, some of you twenty, some forty, some sixty years, you never think at all. Beware, lest you fall after same example of unbelief. God is not in all your thoughts. I ask you, brethren, in your consciences, how long you suppose this may go on. It may, we all know, for a time; with some longer, but with others shorter; but I solemnly charge you, it will not, cannot for ever. One day you will remember, one day you must remember all the mercies and chastisements, the blessings and privations, all the sickness and health, all the deformities and advantages you have had: then will they appear in their true colours, as so many invitations to mercy,

and warnings to flee the wrath to come. Then you will know that faith in Christ alone has happiness and life. Then, that that is peace that is joy. But then, alas! it will be too late: then it will not be to be obtained. No; as the tree has fallen so it will lie for ever. He that is wicked, let him be wicked still; he that is miserable, let him be miserable still—then, and through the never-ending ages of a ceaseless eternity. But now, brethren, you are on praying ground: now you can forego sin and renounce the world: now you have time to serve Christ. Let your past life, then, and its mercies and its pains, urge you on to holiness and righteousness; to an unreserved devotion of your hearts to God, and to a practical spirituality in your daily callings and lives. Let Jesus, your great example, who died for you, attract your love, and wash you in his blood, that "God may, indeed, do you good in your latter end."

[The Silver Pheasant.]

SKETCHES FROM NATURAL HISTORY.

No. XXXVII.

THE PHEASANT.

(Phasianus Nycthemerus)

"The stockdove builds in the old oak wood:
The rook in the elm-tree rears his brood:
The owl in a ruin doth hoot and stare:
The mavis and merle build everywhere.
But not for these will we go to-day:
'Tis the pheasant that lures us hence away—
The beautiful pheasant, that loves to be
Where the young green birches are waving free.

"Away to the woods with the silvery rind,
And the emerald tresses afloat on the wind;
For 'tis joy to go to those sylvan bowers
When summer is rich with leaves and flowers,
And to see, 'mid the growth of all lovely things,
The joyous pheasant unfold his wings,
And then cower down, as if to screen
His gorgeous purple, gold, and green.
* * * *

"O beautiful bird, in thy stately pride
Thou wast made in a waste of flowers to hide,
And to fling to the sun the glorious hues
Of thy rainbow gold, thy greens and blues.
Yes, beautiful pheasant, the birchwood bowers,
Rich many-formed leaves, bright-tinted flowers,
Broad masses of shade, and the sunshine free,
In thy gorgeous beauty are meet for thee."

MARY HOWITT.

THE pheasant was introduced into Europe from the banks of the Phasis, a river in Colchis, in Asia Minor, whence it derives its name. In chasteness and colouring it has scarcely a rival. All is rich and beautiful, while nothing appears gaudy. The top of the head and upper part of the neck are tinged with a darkish green, which shines like silk, and sometimes appears to change to blue, as it is differently presented to the eye of the spectator. The plumage of the breast, shoulders, middle of the back, and the sides, under the wings, have a blackish ground, with edges tinged of a rich purple, under which is a transverse streak of gold colour. The length of the tail, from the middle feathers to the root, is about eighteen inches. The whole plumage of the male bird is much more splendid than that of the female. The iris of the eye is yellow, and the eyes themselves are surrounded by a scarlet colour, sprinkled with small black specks.

The pheasant has amazingly multiplied in this country, the more extraordinary from the vast change from its original climate. It is essentially a wild bird. In woods the hen lays sometimes twenty eggs, and brings up her brood with the utmost attention; but when domesticated her eggs seldom exceed ten: a common hen is obliged to hatch them, as she is so careless. The pheasant breeds in April, the young being hatched at the latter end of May or beginning of June. The nest is very rudely formed, generally under some covert of fern.

It is not generally known that pheasants are beneficial to the farmer. This fact was fully proved in 1821, at Witley Court, where a hen pheasant was shot that excited the notice of the sportsmen present, from the immense size of its craw, which, on being opened, was found to contain more than half a pint of that destructive insect the wire-worm*.

Besides the common pheasant are many others of the species. The golden pheasant, or painted pheasant (*phasianus pictus*, Linn.), is the most

* See capt. Brown's note to White's Selborne.

splendid of the varieties, though all are beautiful, and is a native of China, where it is called *kenki*, or *kenkee*, "a gold flower fowl." The male bird, when in full plumage, is nearly three feet in length, of which the tail forms two-thirds. From the head rise long, fine, yellow feathers, hanging gracefully over the back part of the bird, the colours of which, together with the sides of the neck, are orange and black. The golden tinge is mixed with green on the back of the neck. The feathers of the back are bright yellow, bordered with crimson; deep blue surmounts the base of the wings, which are beautifully varied with chestnut brown and red. The feathers of the tail are chestnut and black, and above its base bright scarlet, which is the colour of all the under parts, except the neck, which is dusky brown. The iris, bill, and legs are bright yellow. The colours of the female are less splendid than those of the male, and her tail is shorter.

The silver, or pencilled pheasant (*phasianus nycthemerus*, Linn.), is much hardier than the golden; so that it has been domesticated with nearly as little care as our poultry. The plumage is not so showy, and it is about four inches shorter. The cheeks are bright red, and the top of the head has long black feathers falling backward. The back, wings, and upper part of the tail are silvery white, pencilled with black; the under parts are purplish black. It has two white long tail feathers. The bill is dusky yellow, the legs deep red.

This species, like the former, is from China; also the ring-headed pheasant; so called from the white collar about its neck. There is also a beautiful species of this bird, called Reeves's pheasant (*phasianus veneratus*), sent to this country from the north of China by Mr. Reeves of Canton.

There are what are denominated hybrid pheasants, produced from mingling the breed of the pheasant and common hen, or one species of pheasant with another. Mr. Gilbert White minutely describes a specimen of this, which was sent to him by lord Stawell, from the great lodge in the Holt Forest, in Hants*.

Besides this, are other species, as the Impeyan (*lophoparus refulgens Temnunck*), a native of the Himalaya mountains; the Argus (*argus giganteus Temnunck*), a native of Sumatra and Malacca; the crested peacock pheasant (*polypledron emphanum*), a native of Sunda and of the Molucca isles; the Thibet peacock pheasant (*pavo Thibetanus Buson*), as its name implies, a native of Thibet.

All these last mentioned varieties are only to be found in rich and rare collections, and we cannot reasonably be expected to increase in our northern climate.

RELIGION IN OTHER LANDS.

No XI.

WALLACHIA AND MOLDAVIA†.

THE prevailing religion is that of the Greek church; the patriarch of Constantinople being recognized as spiritual head. In Moldavia the Roman catholics amount to about 50,000. They once obtained leave to erect a bishopric at Bacow, which was occupied for three years; but after the bishop's death the court of Rome obtained the nomination. The French government was then in possession of the Roman states: the new prelate could not obtain his passports; and the see remained vacant; which lapse is regarded by the Moldavians as an abandonment of the papal claim. In 1818, the pope, having sent a bishop into this province to administer confirmation, failed in endeavouring to establish the see of Bacow, and had even great difficulty in accomplishing the particular object of his mission.

The ecclesiastics are mostly very ignorant; and the people place the whole of religion in observing four seasons of abstinence in the year—Christmas, Easter, the Apostles, and Assumption, which is very strict with regard to the quality of food, though not as to quantity, and to fast on Wednesdays and Fridays. Their confessors are married priests—for the Greek church ordains men who have been previously married, though it does not permit its clergy to marry after ordination—and prelates, always chosen from monasteries of the order of St. Basil, that office being interdicted as long as they remain in the monastic condition. The penitent always gives alms to the confessor, who reccommends him to have forty masses said for the dead. The bishops who composed the sacred synod, under the venerable patriarchs Cyril and Gregory—most of whom have fallen by Turkish butchery—joined to the purest morals the most enlightened philosophy; and they were sincerely desirous of seeing the two churches terminate their differences by an union which is generally desired, which the times have facilitated, but which only the fear of the Turks impedes.

The common people regard as infidels all not of their communion. Hence, more worship is paid to an image than to the sacrament of the eucharist. For instance, there is an image of the virgin, which is esteemed miraculous. When the prince or any great nobleman is ill, a fine carriage is sent to bring it from the monastery of Serandari, where it is kept: the abbot mounts the carriage, surrounded with lighted torches, resting the image on his bosom. If the invalid is of inferior degree, a monk in a chariot conducts a smaller image of the same form; but, if it is a poor man that is sick, a common monk carries a little picture on foot. In the streets where this image is carried, every one prostrates himself with a reverence which is always in proportion to its size.

The eucharist, however, is carried on foot, in a little coffer, by a priest: a child precedes it with a dirty lantern; and no attention is attracted by it. It is composed of bread and consecrated wine, and not of a wafer like the popish one. Mass is said in the churches only once, at day-break, except in the chapels belonging to the princes, or where "mi-matins" are said. There is a prodigious number of festivals; and in Wallachia even the feast of the devil is celebrated, on the second Wednesday after Easter, with much superstition.

The people believe in sorcery and divination, and in all that the roguery of man has ever invented. They are persuaded that there are persons so malacious that they can dry up a tree by fixing their eyes upon it, and even strike a man

* In the notes to the admirable addition to the history of Selborne, edited by the deeply lamented E. T. Bennett, much interesting information will be found respecting the hybrid; p. 430, &c.

† From an account published a few years ago.

with sickness. They do not love to hear their children, their horses, or any other favourite object praised too highly*; and hang garlic-tops from their necks as an efficacious antidote against witchcraft. If any one happens to praise such an object with earnestness, they entreat him to spit upon it. This is common in the Levant. One of the most absurd exhibitions, and which serves the priests best, is that of the vampires. They assert that a corpse, which is not immediately tainted, preserves a spark of life, and that the soul is not yet parted, nor can be, if the individual had incurred an ecclesiastical censure, whether openly or tacitly; that during the night the soul quits her tomb, and seeks to do all the harm she can among the living. The first proof or suspicion of this being the case is, when the earth which covers the body trembles; then the priest, his wife, and at length the whole neighbourhood—as being the most exposed—begin to spread the report, and call on the relations of the defunct, who are obliged to pay the priest for disinterring the corpse, and delivering it from the excommunication. If it is found entire, they place it against a wall; and it often happens that the body falls to dust while the priest is exorcising it. If, on the contrary, it is slow in decaying, or remains upright, the assistants redouble their complaints and howlings, in the persuasion that the excommunication which rests on it is most weighty and of the first degree: a priest of higher order is then sent for, and sometimes a bishop, by whom the miracle is performed. As the nobles are buried under tombs of stone, they are probably free from the imputation of vampiricism, and their corpses are never exposed to this inconvenience. It is the captains of police and the dealers in provisions who are most so; for persons of their calling are detested by the people; and their ill-gotten wealth seems to devolve, in some just proportion at least, upon the clergy.

The number of churches and convents in the towns and their suburbs is almost incredible. All the princes, and many wealthy individuals, have had the vanity to perpetuate their names by building them, not forgetting to have their portraits and those of their families painted on the walls within. The churches are very dark: the walls are covered with paintings of saints and their miracles, which reflect no credit on the artist, either for execution or design. In the further chapel there is only a single altar, which, according to Greek custom, is hidden by a curtain and a portico of gilt wood. The walls are lined with seats: in the principal churches a throne is raised for the prince, and a smaller one for the princess. At the entrance are marble tombs of the founders, in which their descendants only have the right to bury: other persons, as well as the commonalty, are interred in neighbouring cemeteries. The churches and convents are extremely rich: those of Bucharest, the metropolis of Wallachia, have been computed in present times at 400,000 piastres, or 12,000*l.*; and those of Jassy, the metropolis of Moldavia, at an equal amount. Of late years no asylum has been respected by the Turkish soldiery; for these barbarians have violated the convents, tortured the treasurers to make them discover concealed valuables, and carried away the inmates as slaves, with all the usual circumstances of cruelty.

There are three dioceses in Wallachia, namely, the archbishopric metropolitan of Bucharest, the bishopric of Crayow, or Rimnik, and that of Buseo. In Moldavia there are four dioceses, namely, the archbishopric metropolitan of Jassy, and the bishoprics of Fernauci, Romanow, and Falci. In these principalities the archbishop metropolitan is president of the divan, and is regarded as the oracle of the law. Prince Ypsilanti admitted also the bishops in Wallachia; and in increasing their authority and distinction he was well aware of the ascendant they had over the uneducated and superstitious minds of the people.

* Catullus alludes to this superstition when he says, that his and Lesbia's happiness is greater than arithmetic can calculate, or envy

"Malâ fascinare linguâ."

Poetry.

THE ILLUSTRATED BIBLE*.

THOU old and time-worn volume,
Thou friend of childhood's age,
How frequently dear hands for me
Have turned the pictured page!
How oft, his sports forgetting,
The gazing boy was borne
With joyous heart, by thy sweet art,
To tread the land of morn!

Thou didst fling wide the portal
Of many a distant zone,
As in a glass I saw them pass,
Faces and forms unknown.
For a new world I thank thee
The camel wandering free,
The desert calm, and the stately palm,
And the Bedouin's tent I see.

And thou didst bring them near me,
Hero, and saint, and sage,
Whose deeds were told by the seers of old
On the book of books' dread page;
And the fair and bride-like maidens
Recorded in thy lines—
Well could I trace each form of grace
Amid thy rich designs.

And I saw the hoary patriarchs
Of old and simple days:
An angel band on either hand
Kept watch upon their ways.
I saw their meek herds drinking
By fount or river shore,
When mute I stood, in thoughtful mood,
Thine open page before.

Methinks I see thee lying
Upon thy well known chair:
Mine eager gaze once more surveys
The scenes unfolded there,
As years ago I saw them
With wonder and delight:
Each form renews its faded hues,
Fresh, beautiful, and bright.

* From "German Ballads," &c. London: Burns. An interesting collection.

Again I see them twining
In ceaseless shapes of change;
Bright and grotesque each arabesque,
Mazy and wild and strange;
Each fair design encircling
In varied shape and dress;
A blossom now, and then a bough,
But never meaningless.

As in old times, entreating,
I seek my mother's knee,
That she may teach the name of each,
And what their meanings be:
I learn for every picture
A text, a verse, a psalm;
With tranquil smile my sire the while
Watches, well pleased and calm.

Ye seem but as a fable,
O days that are gone by!
That bible old, with clasps of gold,
That young, believing eye,
Those loved and loving parents,
That childhood, blithe and gay,
That calm content, so innocent,
All, all are passed away.

Miscellaneous.

A QUERN.—ANCIENT GRANARIES.—A few weeks ago, the upper half of one of those ancient hand-mills, called "querns"—Gael, carn, or cairn—was turned up by the grubber in a turnip field on the farm of Cussillis-mill, occupied by Mr. James Baird, near the village of Dalrymple. It is of pure granite; and, though smaller than others we have seen—being not more than twelve inches in diameter—it seems, from its construction and weight, to have been well calculated to perform the work it was intended for. Unlike most other instruments of the kind, the pin upon which it revolved must have been fixed in the upper, in place of the lower, rhind. This, we should think, is a proof of its greater antiquity. If less scientific, however, in this respect, it is more so in another. The point for the handle is elongated—thereby affording a greater degree of lever power—a feature we have not remarked in other querns. How it came to be deposited where it was found is matter of surprise and conjecture. The field is part of the rising ground at the Kirkmichael side of Dalrymple bridge, and, from its exposed situation, is not likely to have been the site of any habitation. How, then, it is asked, should the hand-mill have been there? From the nature of the subsoil, which is deep gravel and exceedingly dry, it is probable that the locality, in ancient times, had been the granary of the district, where grain was deposited, and ground on the spot as occasion required. The practice of preserving corn in subterraneous places, excavated for the purpose, was common to some of the ancient nations, as well as the early Britons: These pits, or eird-houses, as they are called in the lowlands, were carefully constructed so as to exclude air and damp. In this way grain, stored in the ear, could be preserved for fifty or a hundred years. The manner of preparing it for the quern was much similar to that of roasting coffee. In a state of warfare, the necessity of concealing and stowing provisions in this manner is obvious. The probability that the eminence in question was the granary of the district, is the more striking from the fact that it stands nearly in the centre of a range of British fortlets, and is in the vicinity of one of the battle-fields—the greatest perhaps ever fought between the north Britons and the Romans. It has been absurdly supposed that these pits were intended for shelter to the inhabitants; which supposition is merely a refinement of the vulgar notion that the Pechts (Picts) lived under ground. If this had been the case, the constructors of them would not have been so careful to block up all passage for air. In some parts of the Highlands, Logan mentions, these recesses are very numerous, particularly on the moors of Auchindoer and Kildrummie; and to this day, he says, Kildrummie oats are esteemed before others in the northern counties. In Spain, similar granaries are common at the present time, and were of great use to the inhabitants, for concealing their stores during the late war. But, like the Celts of Britain, they always preferred the mountains to hiding themselves in such burrows. It is possible that, if the hill at Cassillis-mill were trenched, a number of these storehouses might be discovered. "The sides," says Logan, "were usually built of small stones, without cement; and the roof is composed of large thin stones resting on either side." In the same field, though considerably distant from where the quern was embedded, the greater part of the upper rind of a millstone of a primitive description, was found some time since, and is still preserved. It is a sandstone, not more than an inch and a half in thickness. The surface had been picked, to fit it for grinding. A similar stone, we believe, is to be seen at the mill of Milnton, near Bannockburn, where James III. was killed. Querns were in use till a comparatively recent date in Ireland, and in the more remote parts of Scotland. When Ulster was colonized by the Scots, in 1606, the planters had either to procure their meal from Scotland, or grind it with the quern, like the Irish, until they got water-mills erected.—*Ayr Observer.*

The number of persons professing the reformed faith in France is estimated by some at 1,500,000, by others at 2,000,000; in Switzerland, the protestants are 1,200,000; in Germany, including Austria and Prussia, 20,000,000; in Denmark, Sweden, and Norway together, 5,100,000; in Holland, 2,000,000; and in Russia, 1,000,000; total, 31,300,000.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 566.—JANUARY 31, 1846.

(Water-rat and Shrew-mouse.

SKETCHES FROM NATURAL HISTORY*.

No. XXXVII.

THE WATER-RAT.

(Arvicola amphibia. Rat-d'eau, Buff.)

"And 'tis thus that the water-rat liveth all day,
In these small pleasures wearing the summer away;
And, when cold winter comes, and the water-plants die,
And his little brooks yield him no longer supply,
Down into his burrows he cozily creeps,
And quietly thro' the long winter he sleeps:
Thus in summer his table by nature is spread,
And old mother earth makes in winter his bed."

MARY HOWITT.

THE water-vole, or, as it is commonly called, the water-rat, spread over most parts of Europe, is by many regarded as a variety of that destructive animal the common rat. It is, however, totally distinct. In size it equals the common brown rat; but the head is thicker, and more obtuse, the muzzle being blunt and short. The ears are scarcely apparent, being buried in the fur. The eyes are small and black. The tail is little more than half the length of the body, and thinly covered with short hair. The fur is thick and close; its colour on the upper parts being dark reddish brown, mixed with grey; on the under surface brownish white. A black variety sometimes occurs (*Arvicola ater*), common in the counties of Aberdeen and Banff; and it is said that the common water-rat is not found where it abounds. The waymarks of the water-rat on the surface of stagnant ponds, or ditches, are mantled over with a thick crop of chickweed. These tracks are made during the night, the season in which it wanders in search of food or its fellows. The roots of aquatic plants, especially the typha, the stems of equisetum, buds, and bark, &c., constitute their diet.

"The water-rat," says Mr. Howitt, "is considered a common thief, and is killed wherever he is found. If you watch him in his secluded

* The illustration is from the "Squirrels and other Animals," &c., by George Waring; for which we are indebted to the kindness of Messrs. Harvey and Darton.—ED.

streams, you will quickly discern that his food is almost entirely the herbage which grows in them; and especially the leaf of the arrow-head *(Sagittaria sagittifolia)*."

It has been affirmed that it feeds also upon insects, small fish, frogs, &c.; but for this assertion there is not the slightest foundation.

"There can be no doubt," says professor Bell, "that this supposition has arisen, from its being confounded with the common brown rat *(Mus decumanus)*, which is well known to frequent the banks of ditches, and to feed readily on almost all animal substances, attacking even the smaller alive, when driven with hunger; and it is, in fact, in the organization essentially connected with their different habits and propensities that the characters of the two families consist." ("British Quadrupeds," p. 323).

The water-rat frequents the borders of large ponds, reservoirs, streams, and rivers, dwelling in burrows of considerable extent; to which there are generally two or more outlets. The main outlet is generally close to the water's edge, so that during floods it is not unfrequently below the surface; but the gallery, sloping upwards as it proceeds in the bank, terminates in a chamber which the water does not reach. Here, in a nest of dried grass and vegetable fibres, the female rears her young, amounting to five or six, sometimes in April, but generally in May or June. Nocturnal, or crepuscular in its habits, it is chiefly as the dusk of evening steals on that the water-rat emerges from its retreat, seldom venturing far from the margin of the pond or river; into which, when alarmed, it immediately plunges, and swims under the cover of overhanging roots and herbage to its bed. Though not web-footed, it is at home in the water, and dives with great ease. It hybernates during a portion of the winter, and also lays up a store of food.

Mr. White says, "As a neighbour was lately ploughing in a dry, chalky field, far removed from any water, he turned out a water-rat that was curiously laid up in an hybernaculum artificially formed of grass and leaves. At one end of the burrow lay above a gallon of potatoes regularly stowed, on which it was to have supported itself for the winter."

Some points in the history of this species are not fully known. The dimensions are—

	Inches.	Lines.
Length of body and head .	8	4
Head	1	10
Ears	0	5
Tail	4	8

THE WATER-SHREW.

(Sorex fodiens. Pall.)

The water-shrew is a pretty little animal; the existence of which was long unknown to naturalists. Its coat is soft, short, and silky; the body gracile. The eyes are very small, ears short, and furnished with three lobes, tail slender. The colour of the upper parts, including the head, back, flanks, and outer surface of the fore and hind legs, is a rich brownish black. The under parts are nearly purely white. The black and silky fur of the upper part, and its elongated snout, have given rise in some places to the notion that it was a small water mole; "to which," says professor Bell, "both the structure and habits of the whole genus indicate a very near affinity." Its food consists chiefly of water insects, though it is often found at some distance from the water; when, after having exhausted the ditch or brook to which it has attached itself, it proceeds to seek sustenance elsewhere. The female, a little smaller than the male, and of a lighter colour, produces from five to eight young. The water-shrew differs in some respects from the common (*Sorex araneus*), which frequents dry situations, feeding upon insects and worms. It has a rank, musky smell, peculiarly disagreeable to cats, which will kill, but not eat it. Dogs also are said to have a great aversion to it.

Mr. Gilbert White strikingly illustrates the absurdity of popular superstition, by a reference to the foolish notions entertained concerning the shrew-mouse; believed to produce lameness by running over the foot, and disease to any part of an animal by the same means. The use of the ancient antidote to these imagined injuries has now probably passed away*. It consisted in the application of a twig of a shrew-ash.

"At the south corner of the plestor, or area, near the church of Selborne, there stood, about twenty years ago, a very old, grotesque, hollow pollard-ash, which for ages had been looked on with no small veneration as a shrew-ash. Now, a shrew-ash is an ash whose twigs or branches, when gently applied to the limbs of cattle, will immediately relieve the pains which a beast suffers from the running of a shrew-mouse over the part infected; for it is supposed that a shrew-mouse is of so baneful and deleterious a nature that, whenever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted with cruel anguish, and threatened with the loss of the use of the limb. Against this accident—to which they were continually liable—our provident forefathers always kept a shrew-ash at hand; which, when once medicated, would maintain its virtue for ever. A shrew-ash was made thus: Into the body of the tree a deep hole was bored with an auger, and a poor devoted shrew-mouse was thrust in alive, and plugged in, no doubt with several quaint incantations long since forgotten. As the ceremonies necessary for such a consecration are no longer understood, all succession is at an end; and no such tree is known to subsist in the manor or hundred.

"As to that on the plestor—

'The late vicar stubb'd and burn'd it,'

when he was way-warden, regardless of the remonstrances of the bystanders, who interceded in vain for its preservation, urging its power and efficacy, and alleging that it had been

'Religione patrum multos servata per annos.'"

Dr. Plot, in his "History of Staffordshire," says, "Mr. Bennett, in his edition of Mr. White's work, relates that two workmen, on sawing the

* A person, above the rank of a common labourer, has just told me that this belief is quite common in this neighbourhood (Selborne). It would appear, therefore, that the superstitious notion has not passed away.—T. B.

trunk of a solid oak, cut through the body of 'a hardishrew, or nursrow' (as they here call them), *i. e.*, a field-mouse, and that the case remains an inexplicable riddle to all those about to this very day; but, methinks to any one that considers the superstitious custom they have in this country of making nursrow trees for the cure of unaccountable swellings in their cattle, the thing should not seem strange. For to make any tree —whether oak, ash, or elm, it being indifferent which—a nursrow tree, they catch one or more of these mice (which they fancy bite their cattle, and make them swell), and, having bored a hole to the centre in the body of the tree, they put the mice in, and then drive a peg in after them of the same wood; where they, starving at last, communicate forsooth such a virtue to the tree, that cattle thus swollen, being whipped with the boughs of it, presently recover; of which trees they have not so many (though so easily made), but that at some places they go eight or ten miles to procure this remedy."

THE FAITH AND STEDFASTNESS OF THE EARLY CHRISTIANS:

A Sermon*,

BY THE REV. DANIEL BAGOT, B.D.,

Vicar-General of Newry and Morne, Vicar of Newry, and Chaplain to the Lord-Lieutenant of Ireland.

ACTS ii. 42-47.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

SUCH is the graphic and instructive account given by the evangelist, in the only book of inspired ecclesiastical history that exists of the first Christian church formed after the ascension of our blessed Redeemer. The apostles, who were appointed to be the builders of that imperishable edifice, had been commanded by their Lord and Master to remain in Jerusalem for the promised gift of the Holy Spirit, and, when they had received it, to commence their proclamation of pardoning mercy in that very place which was still moistened with the blood of Jesus. Accordingly, we find that, "when the day of Pentecost was fully come, they were all with one accord in one place;" and then the Holy Ghost descended in sacramental form and with sacramental energy; and the infant church received into her bosom the first-fruits of her Saviour's triumphant exaltation at the right hand of God. And now it was that the apostle Peter commenced the work which had been assigned to him—of building upon the one foundation, which is Christ the Lord, the first range of that spiritual temple which the triune Jehovah is to inhabit throughout eternity. With a distinctness, a boldness, and a candour, that the messengers of God in every age should seek to imitate, he asserted the claims, he expounded the objects of the death, he bore witness to the victorious resurrection of his Master: he called on the enemies and the very murderers of Christ to repent, and to be baptized, and concluded his appeal by announcing, in the most emphatic terms, the unlimited mercy and loving-kindness of God. Such was the effect of the apostle's discourse, that multitudes gladly received the word, and were admitted by the sacrament of baptism into the church; and three thousand souls were added on the same day to the communion of saints. And here we have an account of what was their primitive state, when the splendid excitement of Pentecost had subsided, and when this large assemblage of the faithful were organized by apostolic discipline, and bound together by the faith and hope of the gospel.

Let us, my brethren, examine into some of the details of this account, depending upon the grace of that blessed Spirit by whom it has been recorded, and praying that he would bring the subject so vividly before our minds, that we, as members of the church of Christ in our own day, may be stimulated to aspire after the same holiness of character and benevolence of disposition by which the first assembly of the people of God was characterized. Let us, then consider—

I. The account here given of the primitive church.

II. The blessed effects of its state and condition.

I. We have here, then, in the first place, a very full account of the primitive church. It is, in fact, a kind of full-length portrait, drawn by the pencil of inspiration, which we must analyze and examine for our own benefit. And here, first of all, we find it stated, that "they continued stedfastly in the apostle's doctrine." If you ask what this doctrine was, we refer you back to the clear outline of it which is presented to our minds in the sermon of the apostle Peter. It was the doctrine of a free and full remission of our sins, through the atoning sacrifice of our blessed Saviour, who was put to death for our offences, and was raised again for our justification. It was the glorious gospel of our ever-blessed God, which exhibits God as

* Preached in the Castle chapel, Dublin.

just, while at the same time he is the justifier of him that believeth in Jesus: that gospel which teaches that, when man was reduced to a state of moral death by sin, without strength, without merit, without holiness, the wisdom and the love of God contrived a plan for his recovery from the ruins of the fall: that gospel which teaches that the only begotten Son of God came down from heaven, assumed our nature into union with his own, and offered the sacrifice of his humanity upon the altar of his Godhead, that, in thus vindicating the holiness and justice of God, he might encircle his character and his law with the lustre of a decisive and imperishable vindication, and thus become the Author of eternal salvation to all them that obey him: that gospel which proclaims the joyful news of our Saviour's resurrection—that great and splendid fact which is the key-stone of the Christian system—the proof of the all-sufficiency of our Saviour's sacrifice, the type, the model, and the pledge of the future resurrection of all that believe in him: that gospel which announces the gift of the Holy Spirit to regenerate and to sanctify our souls, to raise us from spiritual death, to lead, to comfort, and to instruct us, that we may persevere unto the end, living a life of faith now, in the hope of a life of eternal glory hereafter. Such was the apostle's doctrine, for a fuller exposition of which we may refer you to the apostles' creed, which those who constituted the primitive church "gladly received," and in which they "stedfastly continued," as that by which alone they could procure peace and holiness and joy.

It is also asserted that these primitive Christians maintained a constant attendance on the means of grace. My brethren, a man cannot walk alone and by himself on the path which leads to glory. As soon as his conscience has been awakened, his judgment convinced, and his heart subdued to the obedience of faith, he must become a member of that church to which her divine Master has entrusted the dispensation of those means of grace which he has provided for the advancement of the spiritual interests of his people. Every conversion of a sinner must be an addition to the ranks of the church; and every converted sinner must seek in the church those means of grace which are necessary for his support and consolation. These are referred to in our text. The first disciples "continued stedfastly in prayer, in praise, in the breaking of bread, in the assembling of themselves together." By these our growth in grace, in spirituality of mind, in holiness of life, in consistency of conduct, in strength of principle, and in brotherly love, are fostered and matured. By prayer we bring down blessings from the exhaustless storehouse of our Saviour's mercy. By praise we recognize the goodness of God, we manifest gratitude for his unceasing kindness towards us, we are filled with joy and gladness of heart, and are assimilated in temperament as well as in practice to the angels above. "Breaking of bread" refers, doubtless, to the celebration of the holy communion of the body and blood of Christ, in which a ransomed church commemorates the love that brought her Saviour down from heaven for her redemption, in which the Christian solemnly surrenders himself as a willing and obedient follower to his service, in which his faith is strengthened and increased, in which his hopes are elevated and refined, in which his love is expanded and enlarged. For the purpose of enjoying the advantages which these means of grace were calculated, under the divine blessing, to confer, these primitive Christians did not neglect the "assembling of themselves together."

But we must also notice another characteristic feature in this infant church. They manifested a noble and commendable attention to the wants of their poorer brethren: they "continued stedfastly in the fellowship," or, rather, as the original word implies, in the contribution, or in the generous and considerate extension of their temporal resources for the supply of the necessities of their poorer brethren: "They had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." Their capital as well as their income was devoted to the sacred cause of charity. But let us understand this. Some persons have argued from the expressions—"they had all things common"—that there was an absolute community of goods in the church of Jerusalem, to the entire exclusion of all private and personal property. But this opinion, I believe, is nothing more than a theological fiction—the mere offspring of fancy, and which can be most easily refuted. For, if this were the case, why should it have been related of Barnabas specially that he sold a farm in order to contribute to the common stock, if all who had land did so likewise? Why should it have been said to Ananias that the possession was his own before he sold it, and that after he sold it the price was in his own power? Why should "widows" have been specified as the kind of objects to be more particularly relieved, if there was an absolute community of goods amongst all? In fact, the language of our text is no more than a strong description of the ardent and unbounded charity that pre-

vailed in the primitive church; and nothing more was practised by the first disciples of the Redeemer, than what the legitimate efficacy of Christian principle—if it were equally fresh and strong—would, in every age and country, produce. These first believers in Christ were so filled and inflamed with mutual love, that they cheerfully gave of their property for the relief of the necessities of their poorer brethren. In this sense only they had all things common. But who cannot see that the enjoining of an absolute community of goods would leave no free opportunity for the voluntary exhibition of Christian benevolence? Christian teaching is not intended to compel or to constrain the will, by an irresistible and inevitable obligation, into a mechanical conformity with some external mould and measurement of charity, but to attract, to influence, and to incline the will, so as to effect a spontaneous compliance with the apostolic precept, "Let every man do as he is disposed in his heart, not grudgingly or of necessity; for the Lord loveth a cheerful giver." And, if an absolute community of goods were necessary, it would reduce all to an external uniformity, and thus prevent our witnessing the several degrees and gradations of Christian benevolence which are seen in the voluntary exhibition of Christian kindness. Besides, what was practised by the church at Jerusalem was practised by other churches, as we are informed by the apostle Paul: "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem," and is enjoined upon all believers in every age; for the same apostle has said: "To do good and to communicate forget not; for with such sacrifices God is well pleased."

But let us pause for a moment, to contemplate and admire this signal triumph of faith in that crucified Redeemer of whom the gospel testifies. Disinterested generosity, in the full flow of liberal and cheerful distribution, was one of the first results of the almighty energy of Christian principle. Yes, my brethren, we claim it as the peculiar glory of Christianity that she alone (warmed, as she is, with the omnipotence of divine love) has succeeded in conquering avarice; in nailing selfishness to the cross of her divine Founder; in teaching men to do good, and to communicate on a scale unknown before; in making her followers generous, as God himself is generous, who causes his sun to shine on the just and the unjust, and sendeth his rain upon the wicked and the good. The fruits of self-denying philanthropy has never been produced in the wild and barren soil of heathenism. It has only been exhibited to the world in all its ripeness and its beauty, in the character and the practice of the humble followers of Jesus; who, when planted in the house of the Lord and in the courts of our God, flourishes like the palm-tree, and spreads abroad like a cedar in Lebanon.

And we cannot fail, my brethren, to notice the spirit of union and of Christian love that pervaded all the services and intercourse of these first disciples of our blessed Redeemer. There was an unity of faith; and, what was of more consequence, there was an unity of feeling amongst them, binding together into one happy family the constituent members of this infant church. It might, indeed, be said of them, "Behold how these Christians love one another;" so zealously did they endeavour to "keep the unity of the Spirit in the bonds of peace." They "were together:" they did not frustrate the great purpose for which Christ has incorporated his people into a church, by becoming hermits; but, feeling their mutual dependence on each other, they endeavoured by mutual encouragement to strengthen and to build each other up in the faith and hope of the everlasting gospel. O that our blessed Redeemer—who is the "Prince of peace," and whose office it is to promote "peace on earth, and good will towards men"—would heal the distractions, and remove the contentions that pervade his church in our day, and diffuse amongst its members the soothing influence of the Spirit of peace; so that all that in every place call upon the name of our Lord Jesus Christ might know themselves to be brethren, and realize in their happy experience "how good and pleasant a thing it is to dwell together in unity!"

Such, my brethren, was the character of the apostolic church, exhibiting principle in connection with practice, and displaying those blessed fruits of the Spirit which are intended to be the attractive embellishments of the Christian character, the essential elements of that holiness which is required as a necessary preliminary to the enjoyment of happiness either now or hereafter. And now, observe the effect of this: "The Lord added to the church daily such as should be saved"—or rather "saved persons"—persons brought into a state in which their salvation has commenced, and is progressing. For, when a sinner believes, his salvation begins in the very exercise of that belief; and, as his faith works by love, his salvation advances from grace; so that he realizes the description which says, "The path of the just is as the shining light, which shineth more and more unto the perfect day." Thus it may be seen that the full exhibition of Christian character,

and the steady performance of Christian works, on the part of the church, are some of the instruments which God employs for the increase of the church itself. It is not by preaching only that sinners are brought into the ark of God: they may be attracted by a silent influence, as well as called by a living voice. The very example of the church is in itself a powerful means of adding to the numbers that constitute the church. The sun, though it speaks not, but pursues his path of glory through the heavens in quiet and noiseless splendour, is God's appointed guide to lead men through the walks and avenues of common life; and thus the church, exhibiting in her form and aspect the lustre of Christian holiness, and the loveliness of Christian practice, is the divinely constituted light to them who have been "sitting in darkness and in the shadow of death," that she may guide their feet into the way of peace. But we should never forget that the church is but an instrument in this respect: to God alone must be given the glory of every addition to her ranks. The splendid miracle of Pentecost, the impressive sermon of Peter, the consistent piety of the primitive church—these were only channels through which the streams of divine mercy flowed down into the hearts of sinners, to fill them with joy and peace in believing.

My brethren, let us remember that this description of the primitive and apostolic church was written for our instruction, and that we should seek to copy it, until its every feature shall have been engrafted into our characters as Christians. And we have much need to study, much need to imitate the inspired account which is thus presented to our view. It is a sad reflection—that is, as far as we are concerned—that, when we desire to know what real vital Christianity is, in its essence and in its exercise, we must go to the scriptures and read of it; for the time of the church's infancy was the time of her greatest purity. Her present state does not exhibit a full and fair illustration of Christian principle and of Christian practice. Since the period of her first formation by the ministry of Christ and his apostles, the pride and the enmity of the carnal mind have too far succeeded in tarnishing the outward glory of the professing church of the Redeemer; so that our text has now become rather a description of what the church has been and should be, than of what she is. But still in that description we can find material for hope, as well as for meditation upon the past. Her first condition of purity and peace is a type of her future state, when she shall be permitted to enjoy the full consummation of her Redeemer's merciful intentions towards her. Let us, then, my brethren, in our several capacities as ministers and members of that church, strive to hasten on that glorious day; and, by a consistent adherence to apostolic truth, by a cheerful exhibition of Christian principle, by generous manifestation of Christian benevolence, by a thankful recognition of the kindness of our heavenly Father, let us seek to have in our own souls a substantial antepast of promised bliss; and let us strive to diffuse the blood-bought blessings of the gospel amongst those who are still walking in darkness and in spiritual death, until all the ends of the earth shall have seen the salvation of our God.

RELIGION IN FRANCE*.

"ALLUDING to all the educated men of the Romish church with whom I have hitherto spoken at length on such subjects in France, not excepting one, I may confidently say, that the real and virtual point at which ere long we arrived, was this: whether the bible alone, or the bible and the tradition of the church, ought to be the rule of faith. And in every conversation in which I have contended against the sacrifice of the mass, the worship of the virgin, purgatory, &c., my opponent has finally appealed to tradition as his warrant. Most fully do I believe that what our Saviour said to the Jews is still doctrinally applicable on this matter: 'Ye do make the word of God of none effect by your traditions.' And may we, as protestants, be warned now, and continue to be warned, by this and every other warning afforded by the church of Rome. May we resist, with zeal and determination, every effort made to raise tradition out of its due place. Many such efforts are now made; and, in proportion as they succeed, true doctrine must fall, and false doctrine must rise."

According to the latest statements, there are now in France above 700 established protestant pasteurs, whose salaries from the government amount to 1,219,000 francs annually. The number of churches has also greatly increased, and more are wanted for the population. They are kept back as Mr. T. states:—"It is very difficult for a foreigner or stranger to attain an insight into the question; and it perplexed me much for a considerable time, notwithstanding the many inquiries which I made on every available occasion. As the result of these inquiries, I believe that I am not inaccurate in attributing the harassing obstacles and tedious delays, of which I have above spoken, to the power which is vested in the local authorities of each district relative to the 'autorization,' as it is called, of the reformed worship. This power is of a very vague and undefined character; above all, as to the point whether the measure is likely to be productive of any disorders or interruption of public tranquillity. We can see, in one glance, to what an extent such a power may and will be abused in any country where there are two religions, and where such

* From a review in the "Athenæum" of the "Diary of Travels in France and Spain," by the rev. F. Trench.

slight matters are considered breaches of public tranquillity, as in France. Now, although where there are protestants of influence, and where Romish bigotry is not in active exercise, impediments arising from hence are not much experienced, yet elsewhere it is altogether otherwise. The efforts of small or weak bodies of protestants are neutralised; and they are either deterred from making the attempt of assembling together under a regular pastor, or their spirit is worn out by that concentrated opposition so easily raised and directed against them by the efforts of the priesthood. It is wonderful, and hardly to be accounted for on any principles of general application, that, in a country so free, enlightened, and liberal as France, such circumstances should be allowed to continue for a single day; and, for my own part, I am quite unable to reconcile them with the general system and affairs of the kingdom. But the case is so. And various causes, some of them of universal application, and some of them specially connected with French history, render the present condition of the protestants, on the subject in question, far more acceptable to the mere politician than any measures which would allow a fairer development to the principles of the Reformation. I need not add any remarks on the extreme unwillingness of the priesthood, and of all who on religious ground are adverse to their spread, that any clearer statement of right should be made and practically applied. With the strength of these two-fold adversaries the protestants of France have now virtually to contend, although theoretically and nominally there is free toleration for them, and even more—I mean, support from the state. The leading object held in view by the protestants in France at the present moment is this, to obtain a constitutional declaration of a more definite character, not extension of privileges. And what can be more fair than this claim? They ought to have the sympathy not only of every protestant, but of every honest and of every candid mind.

Poetry.

LAYS OF A PILGRIM.

No. V.

THE FOWLS OF THE AIR.

By Mrs. H. W. Richter.

(For the Church of England Magazine).

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them."—Matt. vi. 26.

I love to watch your wheeling flight,
Ye feathered denizens of air,
Choiring with wild and shrill delight
Untutored anthems there.

From woods, in depth of "shade embraced,"
From leafy solitudes you roam,
And thence away, with winged speed,
To some sweet nook—your home.

You have no sordid care, no grief:
No dark forebodings cloud your way;
For your existence, bright and brief,
Is one fair summer's day.

You toil not for the anxious morrow:
Of wealth you have no hoarded store:
From present good you gladness borrow,
Aye carolling sweet numbers o'er.

When cares for future hours oppress thee,
Go listen to their notes of joy:
No more let saddening thought distress thee,
Or weak distrust thy soul annoy.

For he, who to the "fowls of heaven"
Gives daily from his bounteous store,
Protecting care to thee has given.
Go faithless; doubt his love no more!

THE PETITION.

(For the Church of England Magazine).

Teach me, O Lord, to love thy ways
Of wisdom and of truth;
And pardon all the wayward thoughts
Of my unstable youth.

Teach me to tame this stubborn heart,
Fierce rebel to thy will:
Let deep and earnest thoughts of thee
Its void affections fill.

I am unworthy in thy sight;
Humble me in mine own:
That meek and loving spirit grant,
Which thou can'st give alone.

Withdraw the earthly clouds that veil
My dim, uncertain sight;
And shine upon my dazzled soul
In all thy glorious light.

Let fervent love to thee become
My being's end and law;
And each fresh trial will but serve
Closer its cords to draw.

O let my faith in thee be strong,
And childlike in its trust,
Yielding obedience such as claims
The Lord of all from dust.

Worldly desires, which have clung
For years around my heart,
At thy command have loosed their hold:
O bid them now depart.

Lord, in past years I strayed from thee;
And hopes and wishes wild
Led far away the erring steps
Of thy ungrateful child;

But mercifully thou didst send
Sorrow on sorrow, till,
Humbled and contrite, I was brought
Once more to know thy will.

I thank thee, gracious Lord, for these
Thy blessings in disguise:
They have recalled my thoughts to thee,
Have lent them wings to rise.

But I am weak and feeble, Lord,
Unused thy paths to tread:
Full oft my stumbling footsteps fail,
I walk in pain and dread—

Pain well deserved: yet stretch thy hand,
And, ere thy servant falls,
Sustain the helpless one, who still
To thee for succour calls.

Still may I keep the narrow way,
Where thou my lot hast cast,
Striving in humble zeal to hold
Thy heavenly precepts fast.

On let me press upon that road
In watchfulness and prayer;
And, when temptations round me throng,
O let thy aid be near.

Give me to drink the living fount
Of thy exhaustless grace,
And in my spirit to behold
The brightness of thy face.

E. F.

Miscellaneous.

TONGATABOO*.—Messrs. Tucker and Rabone, the missionaries, were kind enough to give me the following outline of the belief of the heathen belonging to this group of islands: "They worship many gods, who are believed to possess unlimited power over them, and are called the gods of 'Bulotu,' or Atua faka Bulotu, whom they believe immortal: some of these gods are of this world, and are called Atua. They believe that all evil is inflicted by certain gods, called Atua Banuu; that the spirits of all chiefs go to Bulotu, but that those of poor people remain in this world to feed upon ants and lizards; that the island of Bulotu is not distant, although they do not attempt to fix its locality; that both gods and goddesses have visited Tonga within thirty years past when they drank ava in their temples, and were married to Tonga chiefs; that the higher gods, or those of Bolotu, do not consider lying, theft, adultery, murder, &c., as crimes, but as things of this world, which are left for the inferior gods to deal with, and do not concern their more elevated natures. The only crime against the higher gods is sacrilege committed towards their temples, or an improper use of the offerings. They call their oldest god Maui, and say that he drew the world or islands out of the sea with a hook and line: the first he drew up he named Ata, which is referred to Pylstart; the next was Tonga, with all its group of islands; then Lofanga and the other Hapai islands; and, last, the Vavao group. After he had finished his work, he came and fixed his residence at Tonga. In those days the sky was so near the earth that men were obliged to crawl. One day Maui is represented as having met an old woman with water in a cocoa-nut shell, of whom he begged some drink; which she refused until he promised to send the sky up high, which he did by pushing it up, and there it has remained ever since. To Maui is ascribed the origin of that most useful tree called 'toa,' the iron-wood (Casuarina), which in time reached the sky, and enabled the god called Etumatubua to descend. Maui had two sons; the eldest, called Maui Atalonga, and the younger, Kijikiji; but by whom is not known. Kijikiji obtained some fire from the earth, and taught them to cook their food; which they found was good; and from that day food has been cooked which before was eaten raw. In order to preserve the fire, Kijikiji commanded it to go into certain trees, whence it is now obtained by friction. They further say, that during the time old Maui was on the earth the only light was like that of the moon, and that neither day nor night existed; that Maui and his two sons live under the earth, where he sleeps most of his time; that when he turns himself over, he produces earthquakes, which they call 'mofooeke.' Maui is not now worshipped by any tribe, nor is he loved or feared. Tangaloa, their second god, is thought to be nearly as old as Maui, and equal to him in dignity. He resides in the skies, which the Tongese believe to be very numerous. Hikuleo is the god of spirits, and is the third in order of time: he dwells in a cave in the island. Bulotu is most remarkable for a long tail, which prevents him from going farther from the cave in which he resides than its length will admit of. In this cave he has feasts, and lives with his wives, by whom he has many children: he has absolute power over all, and all are forced to go to him: he is a being without love or goodness: to him the spirits of the chiefs and mataboles go, becoming his servants, and are forced to do his will, and to serve for what purpose he pleases: he even uses them to make fences of, or as bars to his gates; and they have the idea that his house and all things in it are made of the spirits of people, where they continue to serve without end. They never pray to Bulotu, except when some sacrilege has been committed to the offerings they make him; and on this occasion they always make a human sacrifice. They also invoke him when the Tui Tonga is sick; and it depends on the reigning Tui Kanakabolo whether or not a human sacrifice is offered. None but gods are ever permitted to come from Bulotu. This god has his spirit-temple, where all their valuable presents to the gods are deposited. I was shown by the missionaries some large whale's teeth that were prettily carved, which had been found in the temple lately destroyed by the Christian party."

* "Narrative of the United States Exploring Expedition during the years 1838-42." By Charles Wilkes, U.S.N., &c. London: Wiley and Putnam.

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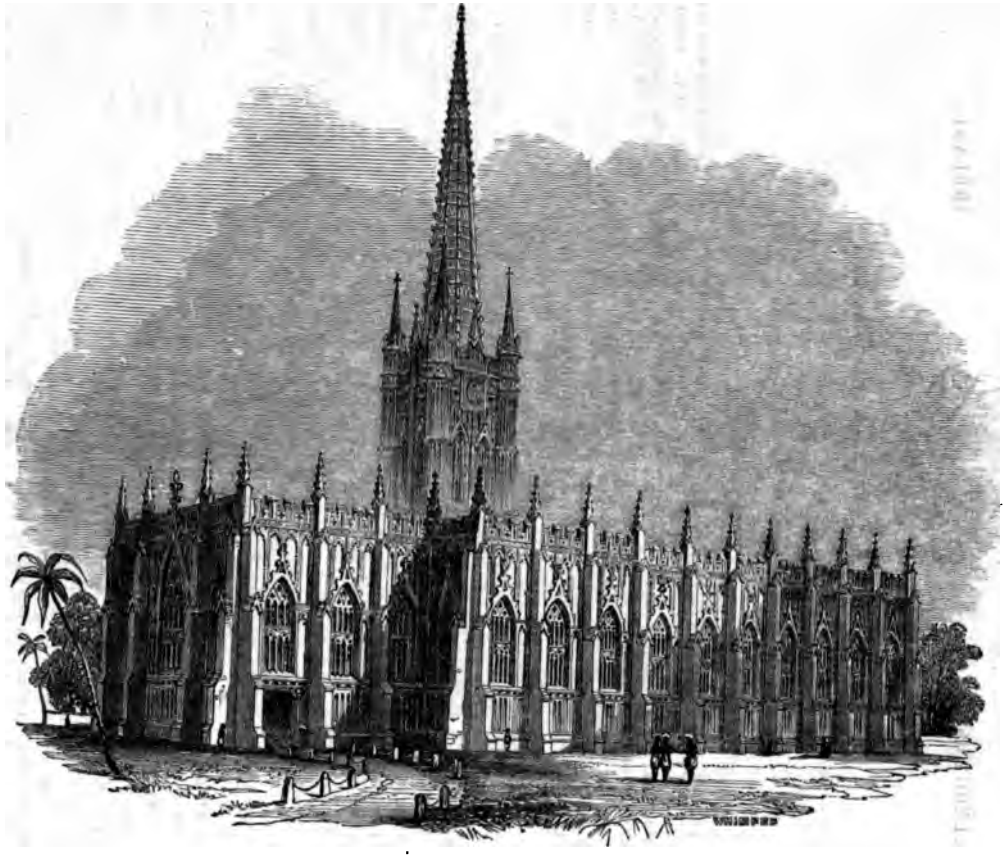

ST. PAUL'S CATHEDRAL. CALCUTTA.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 567.—FEBRUARY 7, 1846.

ST. PAUL'S CATHEDRAL, CALCUTTA*.

THE establishment of a regular episcopate in India, though formed not without much jealous opposition, has already proved a great blessing; and, when we consider our vast territorial possessions there, the millions who are subjects of the British government, and who may ultimately be brought from darkness to light, every true Christian philanthropist must view with intense interest every means adopted for the dissemmination of the truth as it is in Jesus. On this point the government of this country had a plain path of duty to pursue—the establishment of regular church order and discipline. Sects of various denominations have sent forth their missionaries, upon whom, we may hope, the blessing of God will descend; but every true member of our church must rejoice to think that the principles of that church are at this moment widely spreading throughout the earth. Looking, indeed, at the vast extent of our colonial possessions, and, at the same moment, at the small number of those therein ministering, be they bishops, priests, or deacons, the question will indeed suggest itself—"What are these among so many?" Still, under the good providence of a gracious God, even at last the multitude may be satisfied. "The day of small things" is not to be despised; and, if India's present state be compared, in a religious point of view, with what it was at the opening of the present century, we surely may take courage.

These few remarks have been made as introductory to a brief account of the cathedral of Calcutta, a building the erection of which is mainly to be attributed to the well-known zeal of the present bishop; a zeal which wrought a marvellous change ecclesiastically—and, doubtless, spiritually—in the very important parish of Islington; a change abundantly apparent, since his institution to that vicarage.

The first stone of this sacred structure was laid, with solemn prayer, Oct. 8, 1839. It is expected to be ready for consecration on the bishop's return, please God, to Calcutta, in November, 1846. Some extracts from the bishop's letters will give an idea of the progress of the work. The bishop wrote to the Propagation Society from Meerut, Feb. 15, 1840:—

"It was in the midst of several favourable circumstances that the thought arose in my mind of giving a centre to our missionary exertions by building a protestant chief church in India, and obtaining endowments for a native ministry. An opportunity unexpectedly presented itself, which, if I had allowed it to pass by, would never have returned. I seized it with eagerness. The governor-general granted me a beautiful site on the very spot where a church had been for fifteen years most urgently wanted. I found the scientific and accomplished architect, colonel Forbes, still in Calcutta, who had been employed by lord Hastings twenty years since, to prepare designs for a cathedral. * * The foundations were excavated as rapidly as the ground became thoroughly dry after the rainy season. The walls are beginning to be laid. The plan has been received with enthusiasm by all the friends of our church, and by many not of our number. Above 60,000 C. rupees were subscribed within four months of the proposals being issued. Enough is already received for the substantial parts of the sacred edifice. Ornamental works will be added as further funds come in. At this conjuncture your society rejoices my heart by the proposed endowment of a canonry for a native prebend. It is the morning-star, I trust, bringing on the day. * * * * Your venerable society shall have a faithful account of the disposal of the proceeds, and of the progress of the works. The undertaking is vast, but, with God's blessing, will, I trust, in two or three years, be to a certain extent completed, and cathedral service regularly celebrated. I shall have need probably of an act of parliament to constitute my cathedral body;

* The editors beg to state that they are indebted for the view of the cathedral to the kindness of the Society for the Propagation of the Gospel in Foreign Parts.

but, if I can obtain the endowments, I do not doubt of the legal authority being conceded me for the use of them."

The style of the cathedral architecture is what may be called Indo-gothic. The extreme length, including the buttresses, will be 248 feet, width 81, and at the transepts 116. The height of the tower and spire from the ground will be 206 feet. The roof will be a flat curve, as prevails almost universally throughout the east, in European buildings. The transepts will be on either side the lantern of the tower, and extend sixteen feet and a-half beyond the body of the church. The lantern of the tower will be 27 feet square and 83 feet high, with eight lancet windows. The pinnacles of the tower will rise 76 feet 3 inches above the roof of the building, and the spire 98 feet 10 inches above the tower. A western screen wall will defend those coming to divine service from the sun and heat.

The internal dimensions of the main body of the cathedral, or choir, will be 127 feet in length by 61, spanned by an iron-trussed roof, adorned with Gothic tracery, without clustered pillars, arches, or galleries. The body of the cathedral will accommodate 800 persons; and, if chairs be placed in the aisles, as is done in all Calcutta churches on the great festivals, 1,300 or 1,400. The transepts, also, lantern, and western verandah, should they ever be wanted for separate congregations of catechumens, or Sunday-schools, would furnish above 400 additional seats. The capacity of the cathedral will not be less, therefore, than for 1,700 persons. But the arrangement will be ruled by circumstances, and the convenience of the congregation; as all the stalls, pulpits, &c., are to be moveable. Coolness will particularly be consulted. The freest circulation of air, and the full effect of the punkahs (for these, as well as Venetians to the windows, are indispensable in Bengal), will be provided for by the height of the roof, by the thickness of the walls and buttresses, by the darkening of the windows with deeply-painted glass, by shielding the grand western entrance with a wall and verandah, by the raising of the floor above the ground, and by creating currents of air between the lower divisions of the windows of the edifice and the lantern.

The bishop, in a letter, dated May 6, 1845, on board the "Precursor" steamer, thus wrote. He had been absent on visitation for a year and a-half, and was only allowed to stay six days at Calcutta:—

"I landed at Calcutta on Saturday evening, April 26, and had begged the venerable archdeacon, and colonel Forbes, my incomparable engineer and architect, with my cathedral secretary, C. K. Robison, esq., to meet at the ghaut. Other friends joined; and we drove to the cathedral before I went to my own palace. I entered the sacred edifice, after an absence of more than a year and-a-half, and in a weak state of health, with indescribable pleasure and solemnity of mind. When our party reached the middle of the choir, I paused, and offered up, with a loud voice, my thanksgivings to almighty God, for permitting the works to proceed thus far, dedicated the place to the glory of Christ, and prayed that it might be filled with thronging converts to sound forth the praises of his redemption. The 'Gloria Patri' was then sung. The scene was overwhelming to us all. Colonel Forbes took me over the buildings. I was astonished: the effect was so much grander than I had anticipated. I must have forgotten English cathedrals, or our lantern equals or surpasses many of them. Eighty-three feet high and twenty-seven square, with eight lancet windows toward the top, for which deeply-stained glass, as well as for the great eastern window, is preparing in London; for Venetians could not be employed in them, and a mitigation of the Bengal sun is indispensable. Represent, I pray you, to your mind the effect of the scene—the transepts stretching north and south of the lantern 114 feet—the choir to the east, 140 feet—the western entrance and carriage verandah, 110 feet—the whole covered in, representing the appearance of a church. May God be praised; and may the spiritual benefits surpass immeasurably the external and subordinate buildings, which are in themselves of course nothing; though, to erect a cathedral in 'the city of palaces' without some regard to ecclesiastical appearance, would have shown a contempt for the religion we profess; but all is now in keeping.

"And here let me return to the venerable society my best thanks for their fifth and last annual contribution of 1,000*l.*; half of which five donations has been invested for the endowment fund: the other half (2,500*l.*) has been devoted to the buildings. This gift of 5,000*l.*, the similar grant of the venerable Society for Propagating the Gospel, for founding a native canonry, of 5,000*l.*, and a donation of 4,000*l.*, by a relative of the late rev. John Natt, vicar of St. Sepulchre's, have been the largest contributions yet made, but not the last, as I trust; for many, many friends, who have been connected with India, will doubtless remember St. Paul's, Calcutta, in their wills. Others will undertake collections for particular objects—the organ, for example, 1,800*l.*; the clock, 700*l.*; the putting-up and fitting the stained glass windows (of which the glass for the great eastern one is the gift of the dean and chapter of Windsor, under the sanction of her majesty queen Victoria, and is, as I learn, a fine representation, by West and Jervis, of the crucifixion), 500*l.*; the marble floor, 2,000*l.*; the erection of any one of the six canonries, 500*l.*; a native school-house, 500*l.*; communion plate, 500*l.*, &c., &c.

"I find we shall still want money, as is always found to be the case in great undertakings of an untried character, and in India. The buildings, at present, are advanced thus far: The spire is finished 206 feet from plane of site, and the scaffolding removed. It is crowned with a gilded arrow for a vane, nine feet long, which I call 'the arrow of the Lord's deliverance,' as the prophet speaks, as an emblem or token of 'the deliverance' which the gospel of Christ is about, in God's due time, to work in heathen and Mahometan India; and in which, I trust, the cathedral missionary canons may take a share. The angular turrets of the tower, &c., are not up. The great roof is on, but not finished. The whole building has to be chunammed (a kind of whitewashing, but more durable, and of stone colour) inside and out; the floor to be laid; steps of

entrance to be put up on all sides; organ and clock to be placed; windows all over the building, and Venetians to be put in; all the fittings-up, finishings, enclosure, the six canon-missionaries' houses, and school-rooms to be erected; a light Gothic iron railing, with gates at proper distances, to be thrown round the cathedral-close, or, as we term it, compound, and a variety of other things, as our octagonal chapter-house, to serve as a vestry, and leaning externally on the south wall, behind the bishop's pew; all to be gradually undertaken, as funds come in.

"These matters will be regulated by the same prudence which has guided us thus far. We have enough in hand (11,653*l.*, or a lac and 16,550 C. rs., or thereabouts) to prepare all essential finishings and fittings for the consecration of the cathedral: the rest we shall leave, if necessary, to future generations; for indeed it is for future ages such a building, in its full extent and its vast ultimate spiritual designs, is destined. It is a cause of gratitude to Almighty God that we have proceeded thus far without a single impediment from failure of funds or architectural skill, and with entire love and harmony in our committee, subscribers, and benefactors.

"My appreciation of the spiritual importance of the cathedral as the first beginning of an indigenous ministry, and the first missionary institution not dependent on friends and societies at home, commenced in India, is higher than it ever was. I believe it is God who put it into the hearts of his servants. My object in the whole is, as I trust, the glory of Christ, and the salvation of souls. The external edifice is nothing. It is the edification of an invisible church to Christ in heathen and Mahometan India which is my aim, my hope, and my prayer."

Such was the state of the works May 3, 1845, when the bishop left Calcutta. His last tidings, dated Nov. 8, describe the progress since to have been most steady and most satisfactory. The external turrets and pinnacles were nearly completed, and the interior works were begun. In September the fine organ, built by Davison and Gray, was sent off for Calcutta, as also the painted window, clock, and bells. A trial was made of the tone and powers of the organ in the Guildhall of the city of London, by permission of the lord mayor, in September. The bishop has been employed in making little collections for finishing and fitting up the cathedral, since he has been in England. If he could raise about £5,000, the cathedral could be opened and consecrated without delay. He has raised amongst a few friends about £2,000 already. Subscriptions are received by Robarts, Curtis, and Co., Lombard-street, and Herries, St. James's-street.

It is earnestly to be hoped that the bishop's plans may be fully effected; and that he may, having returned with renewed health and strength to the duties of his episcopacy, long be privileged as chief minister to officiate within the walls of an edifice erected to the honour of God, by his blessing resting on his servants, and putting into the hearts of his people a ready desire to cooperate in the good work.

THOUGHTS OF PEACE FOR TROUBLOUS TIMES.

By the Rev. John Emra, M.A.,

Perpetual Curate of Redlynch, Wilts.

No. VI.

THOUGHTS ON CHURCHMANSHIP AND DISSENT, THE APOSTOLICAL SUCCESSION, &c.

"He that in matters of controversy shall bring meekness to his defence, undoubtedly he shall overcome in the manner of handling; and, if he bring truth also, he shall prevail at last in the matter."—Bp. Bedell.

It was stated, in the first of these numbers, that "many persons, the young especially, range themselves under extreme parties in the church, without sufficient knowledge and due consideration, and that, if they should acquire more information on disputed points, they would be filled with more humility, meekness of wisdom, and love of those who are their brethren in Christ Jesus." They would also be gradually led to the formation of more moderate views on very many religious questions. I speak of those opinions on which differences are held within the pale of the national church.

I suppose the readers of this magazine to be firmly established in church principles, that is, to cling closely to the church, not so much because it is in union with the state, as because it retains "the faith once delivered to the saints." I take it for granted that theirs are not the schemes of almost universal comprehension advocated by some writers*, but that they are thankful to divine Providence for the preservation of those forms, and creeds, and articles of faith, which they deem the flood-gates erected to keep back and restrain the torrents of error and false doctrine. I would confine my remarks to differences of opinion existing within the walls of our Sion, and I would bear in mind that it is the sole object of these papers, not to plunge into the depths of controversy, but to draw "thoughts of peace," and thoughts of serious reflection, yea, and sometimes thoughts of warning too, from the controverted subjects of the day. Thus, however men's views differ on the subject of regeneration, and church rites and ceremonies, and the grace bestowed in "the Lord's supper," the absolute necessity of a complete change of heart, and of the true and spiritual worship of God, and of a lively faith in the atonement wrought out by the Lord Jesus Christ, has been dwelt upon in the second, the third, and the fourth numbers of these essays.

Nothing can have a better tendency to produce the "thoughts of peace" I would aim at promoting in these "troublous times" than solemn inquiries as to the reality of our own religion. Frivolous discussions, and hot disputes, and nice distinctions will gradually sink beneath the superincumbent weight of the all-important question,

* Such views as those of the late Dr. Arnold are here alluded to (see his letters). It is grievous to find, amongst his admirable sentiments on the subject of the religious instruction of the young, opinions of the most erroneous nature on the church of Christ. His favourite scheme of comprehension was, to admit within the church all who, to use his own phrase, "worshipped Christ." This he thought could be done even by those who denied his divinity, for he says, in one of his letters: "Whatever they may think of his nature, I never mean to deny the name of Christians to those that love and fear him" (see his letter to W. Smith, esq., M.P. for Norwich). His views are the more dangerous as advocated by such a man.

"Have we felt the power of the religion of the gospel in the midst of all these disputes?" There will be less time and less inclination to cavil at a neighbour's creed, when we are led to consider the soundness or instability of our own.

Not losing sight of the practical bearing of these papers, let us direct our attention to the subject of "the apostolical succession." There appear to be three different views on the subject of the Christian ministry.

I. Neander, in his "History of the Christian Religion," teaches that no distinct ministry was instituted by our Lord. He argues from 1 Pet. ii. 5: "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God," that "all Christians have the same priestly calling, and the same priestly right;" and, it must be observed, that as he employs the expression, "Guiding men in religious matters"*, it is evident that it is not only a priesthood such as the Jewish, but a ministry, which he would exclude from the New Testament dispensation. It is true, he afterwards allows that, in process of time, and by reason of the ignorance of the many, some were set apart as teachers of the rest; but he deems this the result not of any direct divine appointments, but simply of human exigency. According to such a view, which must be at once rejected by every churchman, there is no outward call to the ministry. Any one who lays claim to an inward call may minister in holy things.

II. There have been at all times a large majority in the church who have rationally and scripturally argued that no one can be deemed a minister of Christ without ordination by prayer and the laying on of hands. But of these some have maintained the opinion that the government of the church was intended by the Saviour and his apostles to assume the shape and symmetry and proportions of the various forms of government established in the several regions in which the gospel should be made known. Thus, in one nation it would assume a democratical, in a second an oligarchical, in a third a monarchical form. The idea is a specious one, that, like the liquid glass running into, and assuming the shape of the mould, or the wax taking the precise impress of the seal, the gospel polity, less rigid than the Jewish church, should adapt itself to every form of national government; but it may still not be a scriptural or a primitive opinion.

III. It has been very strongly argued by bishop Jeremy Taylor, and a host of learned writers, that, since our Lord, by the institution of baptism and the Lord's supper, as analogous to the Mosaic rites of circumcision and the passover, shewed that he did not purpose making any needless alterations in forms and rituals, it is reasonable to conclude that the three Jewish orders of high priest, priests, and Levites, were to receive as it were their counterpart in the Christian orders of bishops, priests, and deacons. And this view is confirmed by St. Paul's epistles to Timothy and Titus, and by the well known fact that, in the age immediately succeeding the apostles, these three orders were unanimously acknowledged†. From our blessed Lord's words to his apostles, "Lo, I am with you always, even unto the end of the world," illustrated as his words are by scriptural and consentient antiquity, it is surely implied that his special blessing would descend upon the successors of the apostles, and those whom they should ordain in successive generations to the end of time. I cannot dare to say, however, that those who are not of the apostolical succession receive no grace themselves, and are never made the channels of grace in the ministration of the word and sacraments to others. Many may say that such an inference must flow from our admission that the episcopal form of government is divine and scriptural; but it is unfair to impute to any a conclusion they disavow. "Those who deny the apostolical succession," says bishop Jeremy Taylor, "turn the grace of God into another channel." He did not believe that the grace of God could not flow in any other channel, and I will not advance a step beyond his assertion. O, let us not dare to assert that no forms of church government, which differ from that which scripture (with the light of antiquity illustrating it) lays down, can be employed by a God whose mercies are over all his works, as channels of his grace. What! has the influence of divine grace never flowed—yea, has it not flowed in deep and copious streams through the conduits of less regular ministrations, refreshing, fertilizing, purifying, renewing the souls of many of God's faithful people, and "springing up in them to everlasting life"? Can it be that no success was ever produced in the conversion of souls to God in the church of Geneva, or the kirk of Scotland? Have such works as Doddridge's "Rise and Progress of Religion," or Watts's "Divine Songs," been dry channels, "broken cisterns," holding and conveying no waters of life, and salvation? And yet, on the supposition that the apostolical succession is the *only* channel of grace, this must be the fact. But by "the fruits of the Spirit" men are known to have the Spirit; and the renewed lives of multitudes, not favoured with our scriptural ecclesiastical polity, confute the above-mentioned opinion*.

Let me now inquire, Does the eye of a minister of Christ rest upon these pages? Let him reflect that, unless his doctrine be apostolical, his apostolical descent will profit him nothing. By prayer for himself and the souls committed to him, by diligent labour, by constant study of God's word, that he may "wax riper and stronger in the ministry," let him "stir up the gift of God which is in him, by the putting on of hands." Let him seriously ask, is the character assigned by the poet Cowper to the faithful ambassador of Christ his character?

> "Much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too, affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men."
>
> THE TASK, book ii.

Or, does a layman peruse this essay? To him I would say, Suffer not your attention, whilst you are hearing an address from the pulpit, to be di-

* "A class of priests who were to guide all other men, under an assumption of their incompetence in religious matters.... Such a class of priests could find no place in Christianity." (Neander's History, vol. i. p. 181).

† Preface to Ordination Services.

* See Saravia's work on the Christian priesthood. It is well known as one of the strongest treatises on the apostolical succession; yet the author speaks with true Christian charity of the pious men of other communities (pp. 32, 44).

verted from the important work for which you appear in God's house, by speculations such as these: "Is he, who is preaching the word of life, able to trace his lineage to the apostles?" He is Christ's "ambassador," "the steward of the mysteries of God." He is commissioned by the Lord himself to proclaim to you the tidings of reconciliation. Christ beseeches you by his lips to be "reconciled to God." Whilst you are speculating about the precise nature of his commission, time is rapidly passing away; you are drawing nearer and nearer to the time when you will have to give an account of your reception of the message of peace and pardon. "He that despiseth" the ambassador of the good tidings of salvation despises the Saviour himself; and "he that despiseth him despiseth him that sent him."

And now, in closing the reflections contained in this and some preceding numbers, an earnest desire may once more be expressed that, acknowledging, as we do, one Lord, one faith, one baptism, we may all be united together in "one holy bond of truth and peace, of faith and charity." Let our conviction that the full and glorious light of eternity will dissipate the clouds that obscure our intellectual powers in the present imperfect state produce the twofold effect of uniting us in feelings of love and esteem, in the midst of minor differences, and of inducing us to look forward in hope to the time when "we shall know even as also we are known; and let us reflect with deep seriousness that it is not the bare name of churchmen, and professors of the soundest theological opinions; but it is the personal application to Christ for pardon and peace, and sanctification of heart and life, which alone can afford us any well-grounded hope that we shall at last form a portion of the "great multitude, which no man can number, of all nations and kindreds, and peoples, and tongues, who shall stand before the throne, and before the Lomb, clothed with white robes, and palms in their hands," and whose everlasting song of praise shall be, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

FLOWERS.

No. II.

THE CROCUS.

(Order—Monogynia. Class—Triandria.)

THERE are about thirty distinct species of crocus, and nearly a hundred named kinds, including hybrids and varieties. All the kinds have bulb-tubers or corms. Directly from the root issue many long narrow leaves, of a deep green colour, and amidst them the flowers all protruded from a thin univalvular radical spatha. The tube of the flower is long, standing on the root, and serving as a foot-stalk to the limb or upper part, which is erect, six-parted, widens gradually upward, and grows from three to five or six inches high. The commonest kinds are *crocus vernus*, all having in them some shade of lilac mixed with white; *crocus versicolor*, to which division belong the beautifully feathered kinds of purple; *crocus biflorus* (the Scotch crocus), striped white and purple, generally the first to flower in spring; *crocus susianus* (the cloth of gold), striped orange and very dark purple; *crocus sulphureus*, very pale yellow or cream-coloured; and *crocus luteus*, the common yellow. There is also the *crocus sativus*, which flowers in autumn, and from which saffron is obtained. This has a long-tubed bluish-purple flower, with three stigmata of a fine golden colour, and is cultivated on a large scale in some parts of England, particularly in Cambridgeshire, and Saffron Walden, in Essex. The flowers are gathered early in the morning, before they are full-blown, as well as after: the stigmata are then separated and dried on a kiln.

Saffron has been reckoned a very elegant and useful aromatic: it has been accounted one of the highest cordials, and is said to exhilarate the spirits to such a degree, as, when taken in large doses, to occasion immoderate mirth, and the ill-effects which follow from the abuse of spirituous liquors*. Saffron imparts the whole of its virtue and colour to rectified spirit, and will keep in perfection for many years.

There are also large plantations of saffron in France; but, in that country, the bulb is frequently attacked by a fungus, which the French call "mort de saffron," which makes it wither up and perish.

Of the crocus, or saffron, great quantities are imported into England, for the dyer's use, from the Levant; the medicinal properties of which are regarded as the most efficacious. Crocuses, when in flower, are frequently destroyed by sparrows, which peck at them; and the corms are often eaten by mice.

"Hasselquist," says lady Calcott (Scriptural Herbal, p. 432), "who seems to have paid great attention to this subject, found the ground between Smyrna and Magnesia in some places covered with saffron, and praises the beauty of the woods, and valleys, and shady places, where he found deep-yellow and lighter crocuses in full blossom in the early spring. Russel mentions gardens and fields of crocuses in the neighbourhood of Aleppo, and particularizes a very fragrant kind common in Syria. Possibly a mixture of the filaments of this with the ordinary drug may have imparted the perfume which induced the ancients to strew the benches of the public theatres with it, as Pliny tells us they did for the sake of its fragrance."

This sweet-scented Syrian saffron must also surely have been that which Solomon places in his garden of sweets, thus: "With spikenard and saffron; calamus and cinnamon, with all trees of frankincense.....Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden."

* See Duncan's "Edinburgh Dispensatory," 1826.

WARNING AGAINST ANOTHER GOSPEL:

A Sermon

(Preached on the Fifth of November),

BY THE REV. CHARLES S. BIRD, M.A.,

Vicar of Gainsborough, and Prebendary of Lincoln.

GAL. i. 8.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

THESE are strong words from the great apostle; and it must have been a very important occasion which drew them from him. Nowhere do we find him so vehement in his denunciation of error. And why? Because the error he denounced pretended to be the truth. It stole in under a disguised form. It laid claim to a heavenly origin; therefore it was likely to deceive people the more, and therefore it was needful for the champion of the real truth to treat it with unsparing severity.

"Satan," we are informed by the same great apostle, can "transform himself into an angel of light." If this alarming intelligence be true (and we cannot doubt it from such a quarter), it is most necessary for us to be put upon our guard against deceptions of the most awful tendency, and at the same time of the most specious character. We cannot be too strongly warned to watch, lest, when we think we are yielding to angelic guidance, we should in fact be following that of our worst enemy. And we must also be furnished with some criterion, some plain, distinct mark, by which we may know a real friend from a pretended one, a teacher of truth from a teacher of error, in spite of any outward authority.

St. Paul, after giving us the information I have mentioned, and so putting us upon our guard, does not leave us destitute of the means of escaping the danger against which he warns us. He gives us the desired criterion. "No teaching," he tells us, "is true, unless it coincides with the gospel already delivered to us." By that gospel we are to try the pretensions of any who come to us, with whatever authority: it is our "law" and our "testimony" under the new dispensation. The Jews of old were exposed to the like danger with ourselves from teachers of error. They were informed that it was possible that miracles might be worked by such teachers; yet they were not to believe them, nor follow them. But how were they to know when the miracles were to be a proof that God required their obedience, and when they were sent merely to try them? Isaiah furnishes the test: "To the law," he says, "and to the testimony: if they speak not according to this word, it is because there is no truth in them." The scriptures, then, of the Old Testament were sufficiently clear and plain, on all essential points, to protect an honest, humble-minded Jew, who simply desired to know God's will, from being deceived to his soul's hurt. How much more must the scriptures of the New Testament suffice to secure an honest, humble-minded Christian, if he be desirous of nothing but to be "led" by the Spirit "into all truth"! This is what is intimated in the text: "If we," the apostle declares, "or an angel from heaven, preach unto you any other gospel than that which we have preached unto you, let him be accursed," that is, according to the original, "let him be anathema," a thing set apart, separated, excommunicated. He bids

the Galatians separate themselves from all professed messengers from heaven who brought "another gospel." If he himself should come, speaking in different language from that in which he had already spoken, they must refuse to listen; they must renounce him, and cast him off; they must consider him an enemy, deserted of God, and opposed to Christ. If an angel from heaven came in the same manner, they must shut their eyes to his beauty, and their ears to his eloquence; they must conclude, that, if he were "an angel" indeed "of light," and not the great adversary in disguise, then he was sent to try them, whether they understood and loved the gospel. Now, it is plain, from this, that the gospel must be in itself intelligible: it could not possibly be a test and a protection otherwise. Nothing can be more clear than this inference: if the gospel be not in itself intelligible, St. Paul's words are a mockery.

Did the danger, of which the apostle speaks, befall the Galatians? Was there any other gospel ever preached to them than that which they had received? Yes: even at that moment they were assailed by false teachers: at that moment another gospel was soliciting their acceptance; "another gospel," a doctrine calling itself the gospel, yet in reality "another," and not the one, true, everlasting gospel.

Shall I remind you, briefly, my brethren, what it was which claimed this glorious title, "the gospel," but deserved it not? It was this, as St. Paul's epistle tells us—that man could not be saved by faith alone in Christ, producing the fruit of love to God and man, unless to this faith they added the observance of the Jewish law in its ceremonial ordinances. St. Paul informs us how this fatal error arose. It arose from the pride and carnal weakness of some of the Jews who had embraced Christianity. They could not bear to part with their ceremonial law altogether, and be justified by faith only. They added therefore to the gospel of our Lord Jesus Christ the necessity of circumcision: "Except ye be circumcised," they said, "ye cannot be saved." This was committing the grievous sin of adding to God's word. "Believe only on the Lord Jesus Christ, and ye shall be saved," was the message which St. Paul had been commissioned to deliver, and which he had faithfully delivered. But the new teaching was "another gospel." And, alas! even Peter had given himself to it for a moment: "Before certain Jews came from James, he did eat with the uncircumcised Gentiles; but, when they were come, he withdrew, and separated himself, fearing them which were of the circumcision." But Paul, made bold by the love of the gospel and the grace of God, rebuked him, and brought back his erring brother-apostle to the truth. Who, we may remark in passing—who can regard Peter as the superior apostle of the two, when he reads the account of this transaction? Who can regard him as the "prince of the apostles," according to the popish fiction? If there were any prince of the apostles, St. Paul was he; but we know that there was no pre-eminence among the apostles: "One," said Christ, "is your master; and all ye are brethren."

To return to the point before us. We see that an addition to the gospel, in the matter of justification, is of such fatal consequence, that it vitiates it altogether: it renders it "another gospel," "which," as the apostle afterwards says, "is not another," that is, does not deserve the name of a gospel at all. Such, my brethren, was the occasion which led to the strong language of the text. It was not a mere possibility of danger to which St. Paul alluded: it was to a danger which had actually occurred, and to which, though the Galatians were rescued from it for the moment, they would be liable to be exposed again and again.

But the church of the Galatians has long ceased to exist. Their candlestick has been removed, like that of most of the early eastern churches, because they did not sedulously guard the light. The gospel has been transplanted to other lands, principally European. And has it been liable to the same danger of corruption there? Has the necessity of "circumcision" been taught in the new churches, which were founded in after-times and still exist? No: that precise error has passed away. The converted Jews have borne so small a proportion to the Christians, in the centuries which succeeded the first, that they have had no power thus to injure the faith. Has there, then, been nothing of like kind? Has there been no perilous adding to the pure gospel of Christ, which has rendered it another gospel? Yes, brethren, you know too well that the same danger, though not in the same form, has befallen the gospel of our Lord and Saviour in European churches, which befell it in the Galatian. The same desire to escape from the humiliating doctrine of the cross, which gives all the merit and glory of our salvation to Christ, has manifested itself in every age, and will continue to manifest itself, and contend with the truth, as long as human nature shall remain the same—that is, to the end of the world. Man, though he is fallen, is yet proud, and cannot bear to owe his redemption to free grace alone: he wishes to have some part in it him-

self; therefore he adds to the gospel some inventions of his own. The gospel says: "Believe only in the Lord Jesus Christ, and thou shalt be saved;" at the same time warning us against supposing that a saving faith can be without good works, as its proper and necessary fruits. But man, not content with this, gives the moral law a share in our pardon and final salvation; as if the law, because it is good and necessary to rouse us to flee from the wrath to come, could shelter us from that wrath which it proclaims. Man finds rites and ceremonies, and outward observances, easier than subduing the pride of the heart to the obedience of faith; and so he incorporates these with the gospel, as if, because useful in their place, they were essential and meritorious. The history of the Christian churches, since the apostolic times, is the history of continued, though varied, attempts to escape from the simplicity of the true gospel, delivered in the scriptures of the New Testament, into the trammels of another gospel; a gospel more congenial to human nature, but which is altogether unworthy of the name. No one can read that history without grieving over the corruption of our nature, and trembling for himself and the church to which he belongs.

The recurrence of this day, so memorable in the annals of our church and country, as the day on which, in two separate years, we experienced two signal mercies and deliverances, carries back our thoughts to the corruptions of Christianity, to which I have alluded. They all amount to the sin of vitiating the gospel; of taking away its purity and clearness; of darkening Christ, and taking away the glory of the cross; of thrusting something between the sinner and the Saviour, and forbidding him to go straight to Jesus. The device for effecting this in the days of St. Paul was, as we have seen, the pretended necessity of circumcision and the ceremonial law of Moses. The device in the centuries that succeeded the early ones was the pretended need of traditions to complete the gospel. By degrees, church authority was put upon a par with the authority of scripture. And, whenever a usurper is able to take his place by the side of a lawful sovereign, he soon hurls the latter from his seat. Hence, in the middle ages, commonly and justly called the dark ages, the gospel was altogether dethroned and cast down. This was universally the case. The visible church of Christ was full of another gospel. Men depended for salvation on forms, and fasts, and implicit belief in whatever the priests taught them. The invisible church, doubtless, continued to exist—that church against which the gates of hell shall never prevail; consisting of those humble, enlightened souls, who, in the midst of the worst darkness and defection, are led by the Spirit to the foot of the cross; like the "seven thousand men" who, in the days of Elijah, had "not bowed the knee to Baal." But, to the eye of sense, the visible church was in an almost hopeless state. God, however, in his great mercy, interfered with his mighty power to restore the gospel. The Reformation took place. Those wonderful men, the reformers, whose merits we cannot estimate unless we imagine ourselves in their situation, and realize the difficulties they had to contend with, were raised up by a gracious Providence; and well and manfully they did the work assigned them, and, when it was finished, laid down their lives, that they might seal with their blood the excellency of their doctrines.

O, what a glorious era was that for the happy countries which accepted the Reformation, and among, and we may say above, the rest, for ours! What thanks and praise are due to God for moving the hearts of our ancestors to embrace the light, and bid farewell to darkness! The pure gospel was once more the religion of this land—I say, once more; for the church of England was free from Romish corruption in the very early times. It was not till the seventh century that the missionaries of the pope set foot on these shores. A British church was then existing, though expelled for the moment by the Saxon invaders from several parts of the kingdom. And an ungenerous advantage was taken of this momentary expulsion, to prevent its ever recovering its station. The successful monk, who was the immediate instrument of converting the Saxons, enslaved the country to his master the pope. The British church was cruelly persecuted and subdued to the same slavery; but the Reformation was the hour of deliverance and restoration to liberty. From that hour the church of this country has renounced the pope, and the corrupt doctrines and practices of popery. The authority of tradition (tradition, that is, in doctrinal matters) was disowned: the authority of scripture was once more acknowledged. Justification by faith was proclaimed and preached, as boldly and clearly as in the days of St. Paul. It was embodied in all the services of our church, explained and enforced in her homilies, and enshrined in her articles. Thus the gospel has resumed its sway; and long, long may it continue to enlighten and bless our church and country, and draw down the divine favour on this mightiest of modern empires!

When we thus trace back our mercies to the time of the Reformation, we are reminded of the two fearful attempts which were made

to undo all that it had done for us, and plunge England again in spiritual darkness: first, when the plot of the Jesuit Garnet and others, to destroy the king and nobles, took place, in the reign of James I.; and next, when James II. entered into the far worse plot of himself destroying the protestant religion, and restoring popery. These are the two attempts which Divine Providence mercifully defeated, as our church gratefully commemorates in the morning service appointed for this day.

I would not needlessly inflame your minds, my brethren, against any individuals who belong to the corrupt church of Rome. I would have you pray for them, that they may be led to see her errors, and to come out from her communion; or, at least, that they may unconsciously, by the divine guidance, reject what is evil in her, and choose the good. Doubtless there are many who are not of her, though they think it their duty to remain in her: may their number be greater than we have reason to think! we shall rejoice to meet such in heaven. But, with respect to the immense majority of her members, we have too much cause to fear that their souls are in great danger. For the church of Rome can scarcely be said to "hold Christ the head," when she allows and encourages her children to pray in the way they do to the virgin Mary, practically elevating her above him. The present pope has sainted a man who is the author of a very popular book on the "Glories of Mary," which fully bears me out in the charge I have just brought against the church of Rome. Again, what a crowd of mediators do the saints constitute, to all of whom the benighted Romanists are taught to pray. Can the effect of this fail to be that Christ, the one Mediator between God and man, is robbed of the regard due to him? Again, what is the natural consequence of granting indulgences, the traffic in which caused the first outbreak of Luther's zeal? What must be the result of calling the people of a whole principality together, as was lately the case, to worship a garment, which they call "the holy coat"—an act of superstition which has awakened the indignation and shame of a large part of catholic Germany, and which is producing a movement of which no one can calculate the end? I might mention the horrible fiction of purgatory, into which all but actual saints are supposed to pass, even those who are destined to heaven at last. What idea must Romanists have of the love and mercy of Jesus, when it is not able, according to their view, to save even his own children, except in a few rare cases, from pains and torments which are described as too horrible to be conceived? "Come unto me," he cries, "all ye that travail and are heavy laden; and I will give you rest." "No," says the priest, "not till you have passed through purgatory, and been delivered from it through my prayers and the masses offered for your soul." If this be not adding to the gospel, what is? In like manner, what an addition to the simple, solemn remembrance of our Lord in the Eucharist is that which the church of Rome has made by her doctrine of transubstantiation, which teaches that "the bread is transformed by consecration into the body, blood, soul, and divinity of our Lord Jesus Christ" (I quote the precise words of the creed put forth by authority of the council of Trent), and that not one particle of the original bread is left, though every sense assures us that not one particle is changed! Then what an endless round of burdensome forms and ceremonies does she impose on her deluded children! The time will not allow me even to glance at more of her superstitions and errors, such as adding to the canon of scripture, by placing the apocryphal books on a level with it: they all amount to this—the gospel of our Lord Jesus Christ in her hands ceases to be the true and pure gospel, and becomes "another." The warning of St. Paul should sound in our ears night and day, when there is any danger of the seductions of Romanism assailing us: "If we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." Shall any, who know what the gospel is, join themselves to those who have added to it by their traditions, as the Jews did by thein circumcision? Shall they not flee from them, as the apostle bids them in the text? Shall they not thank God, with our church, for preserving to us the unadulterated truth? and shall they not be ready, like our martyrs, to lay down their lives, if need be, in its defence?

My brethren, be assured of this, that none know what the great principle of the Reformation was—its cardinal principle, from which it derived all its life and energy—who are ignorant, in their own hearts, of the apostolic doctrine of justification by faith. This is the doctrine, as I have before intimated, of which St. Paul is speaking, when he uses the words in the text. He identifies it with "the gospel." It is the doctrine of prophets as well as apostles. Thus St. Paul, in another place, quotes Habakkuk: "The just shall live by faith." It is beautifully expressed by the same apostle in his epistle to the Romans: "Being justified by faith, we have peace with God, through Jesus Christ our Lord." Hold fast this truth, my dear brethren; for it is your life. Human nature is unwilling to see it,

to embrace it, and to hold it fast. Popery has been well called the religion of human nature, and the reason why, after the full and repeated exposure of its superstition, idolatry, and imposture, it retains its hold on so large a portion of mankind lies in their propensity to agree with it in its opposition to this vital doctrine. The whole character of Christianity is changed by that opposition; and the consciousness that this is the case is shown by the dislike and dread of the bible, which invariably accompany it. The epistles of St. Paul in particular are regarded with aversion by the opponents of justification by faith. All such opponents are no true protestants: they are no faithful children of our church. Her doctrine is too clearly expressed in her articles to be mistaken, except wilfully. Allow me, from the extreme importance of the subject, to remind you of it: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and full of comfort." If we comprehend and embrace this doctrine, we feel that we can go to Jesus Christ at once, by faith, for pardon and for peace. No works can recommend us to him, because, as our church says, no works done without his grace are pleasing to him. Deep repentance and humility prepare the heart for faith, just as a deep sense of pain and helplessness prepares a man for crying out for a physician, and welcoming him when he comes. Faith is not a work: it is only the willingness to let Christ work. The sinner no more saves himself than the sick man heals himself, because he believes in the efficacy of the physician's draught, and swallows it. It is true, a sick man might claim some share in the process, if he induced the physician to exert his skill in return for money. But the justified sinner cannot claim even this part in his justification; for he must go to Christ as one wholly destitute, having nothing to pay, and, God be praised, not being required to pay anything. The proclamation is: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, buy ye, and eat; yea, come, buy wine and milk without money and without price." To bring any thing in our hands, the merit of any efforts to be holy, the plea that we have practised any austerities, the boast that we have given to the poor, or made any similar sacrifices, to do this would be to insult the Saviour, and would draw down a curse rather than a blessing. No, we must go as needy beggars; and then he will make us rich in his righteousness. Then we shall receive grace and strength to live to his praise and glory: having his justifying righteousness, we shall also receive his sanctifying righteousness. There is no other way, my brethren, of becoming what we ought to be, and what I trust we all wish to be. This is the prescribed order: this is the gospel. Follow this path, and you walk in the way pointed out by the scriptures and by our church—the way of peace, the way of holiness, the way of everlasting life. Follow any other path, listen to any other gospel, and, though you may not be papists in name, and though you may dispute against those who are such, yet be assured you have popery in your hearts. Vain will be the gift of the gospel in the blessed book to you: vain to you will be the display of the divine power in the glorious Reformation, the republication, as it were, of that gospel: vain will be the peculiar mercy shown to England, which we this day commemorate, in God's shielding our protestantism from its cruel foes: vain will be the light and liberty, the intelligence and all the privileges which surround you in this favoured land: all, all will be vain, unless you have simple faith. Unite yourselves first to Jesus by this faith; and then all the rest that is needful for health and strength and joy and comfort will follow. May this be your happy choice, and may each of you be able to cry with the holy apostle: "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life that I now live I live by the faith of the Son of God, who loved me, and gave himself for me."

Biography.

REV. ROBERT ANDERSON, PERPETUAL CURATE OF TRINITY CHAPEL, BRIGHTON.

No. I.

[In a former number of the magazine, by the kind permission of the rev. J. S. M. Anderson, copious extracts were given from his sermon, on the melancholy occasion of his brother's death. The following additional circumstances are from the pen of his widow—an authority which is unquestionable. The volume published by Mrs. Anderson* cannot fail to be perused with the greatest interest; and the reader will assuredly feel the deepest sympathy for the widow of one called away from his ministerial labours in the middle of life—a life devoted to the fulfilment of the duties of his high and holy calling.]

From a child he walked in all the simplicity of the gospel. Left by his parents, at an early age, to the care of relatives, he was remarkable for his conscientious adherence to all their injunctions.

* "Practical Religion, exemplified by Letters and Passages from the Life of the late Rev. Robert Anderson, Perpetual Curate of Trinity Chapel, Brighton." By the hon. Mrs. Anderson. London: Rivingtons. 1845.

I have heard him describe the first time, when about eight years old, he was sent out to take a walk alone in London, how anxiously he watched the time, lest he should exceed one minute of the allotted hour, and give cause for uneasiness. It was love made him thus particular. Reality made him fearless of all but wounded affection. When he used to pass part of his holidays with his great uncle, bishop Douglas, of Salisbury, it was his invariable remark that his little nephew was the best behaved boy he ever saw; and he would hold him up for example to others. Reality made him feel the respect due to the superior age and to the holy office of his relative. He had no servile fear; but he remembered that "the powers that be are ordained of God." He had that reverence which is the essence of all reality. When he returned from school, instead of the foolish presents generally made by boys, he brought his sisters Young's "Night Thoughts," and Milton's "Paradise Lost." Reality gave him a better taste than that of children, who generally love what is coarse and impure. He had early imbibed that pure and heavenly tone of mind which invariably received good and rejected evil. His father, having himself been educated at Harrow, and holding at the time a situation in India, was not aware of his extremely delicate health, and desired that his son might be educated at that school. His increasing illness obliged him to be removed, and to be much by the sea-side, till he went to Haileybury, where it is well known that his talents won golden prizes, and his conduct golden opinions: none could ever see any deviation from the reality which guided all his actions. In India he continued in the same course: nothing could shake his constancy in the faith: no persuasions could induce him to walk in the paths of sin, so generally pursued at that time. Though he occasionally appeared at some of the evening entertainments, he received no pleasure, and soon ceased to take part in them. He early turned to the study of divinity the powers of mind so richly bestowed upon him, and, at the same time, fully enjoyed all that literature could supply, in other departments, of good and wholesome food. There, as every where else, the name of Robert Anderson was as the "open sesame." All hearts warmed at the sound: reality had made him dear to all: even his Hindoo servant observed, "that it was vain for his master to persuade him of the corruption of human nature, for that nobody could discover it in him."

His father's death, and his mother's return to England, had cast a shade over his happiness. His overflowing affection to his mother had made him contemplate her widowed state with the love of St. John, when our Saviour committed Mary to his care: from that moment he considered her as a sacred trust, though he felt it his duty to remain in India. It was not till he heard of the death of his third brother, a youth of singular promise, who was drowned at Addiscombe, in 1818, that he considered himself justified, even for a short time, in leaving his post. His prospects were of the fairest character, and the situation, at that time held by him, superior to most of those of the same standing. Though worldly considerations at no time influenced him, nothing but the dangerous state of his health would have induced him to leave the Madras civil service. The fact of his infirm health is best proved by the rejection of a proposal which he made to insure his life; and his return to India would have been certain death. The medical friends who attended him in London considered the disease, which eventually proved fatal to him, to have then begun. Before he decided finally to withdraw from the service, he was induced to become the assistant-professor of oriental languages at the East India college, at Haileybury. His engaging manners, his talents, and the reality of his religious profession, soon gained him the love and esteem of the professors, the respect and affection of the students, and the friendship of all the neighbourhood. There are many books in his deserted library, in the first pages of which are the expressions of gratitude, love, and esteem, which the students felt towards him. The following is a copy of a letter bound up with the work presented:—

"Dear Sir,—

"We cannot quit college without requesting that you will allow us to leave in your hands some memorial of respect and esteem with which you have inspired us by your invariable attention and kindness.

"We shall carry with us a grateful recollection of those proofs of your friendship; and, with the most ardent wishes for your health and happiness, we remain, your obliged and affectionate friends,

"J. Thomason.
R. C. Money.
"May, 1822." M. J. Tierney.

Finding it quite impossible to return to India, he turned his thoughts towards the ministry, "for which," as it it is stated in a note in his brother James's sermon, "his life and studies had been a continued preparation. His wish was granted; and he was admitted to the holy order of deacons on the fourth Sunday in Advent, 1821, and to that of priesthood on the same Sunday in the following year, by the archbishop of Canterbury, then bishop of London, and ex-officio visitor of the East India college. Both ordinations were held at the episcopal palace at Fulham; and on the last occasion he was appointed by the bishop to preach the ordination sermon." His brother's residence at Brighton induced him to remove to that place; and, in 1825, the bishop of Chichester granted him a licence to celebrate divine service in Trinity chapel, of which he became the proprietor and perpetual curate. Its consecration took place on the 21st of April, 1826. It had formerly been a dissenting meeting-house; but he spared no expense in adorning this "little sanctuary," as he always called it.

The reality of his faith, which never allowed him to see difficulties in any object that tended to God's glory, upheld him; and he felt sure that the work would prosper: his hope was never made ashamed. Though inconveniently situated and ill-arranged, this holy sanctuary "flourished like a tree planted by the rivers of waters, that bringeth forth its fruit in due season: its leaf never withered; and whatsoever it did prospered." Reality placed him above all that could harm him. None could ever say that he preached what he did not practise. His practice ever gave witness to the truth that was in him. "Where the Spirit of the Lord is, there is liberty." He never

preached himself or others, but ever held the pure and holy doctrine of the church of England.

* * * *

During the seventeen years of his ministry he never absented himself but when his health required it. He was ever waiting on his Lord and Master. He scarcely allowed himself time for necessary refreshment: he ate it often in haste, to be about his Master's business. Mr. Millett thus gives his testimony, in a sermon after his decease: "I have known how in weariness and painfulness, in much weakness and distress, he has kept on his way; how, leaving wife and family, and denying himself all recreation, he has set forth on his laborious round, to perform his labour of mercy and love to the sick and afflicted, and returned home fainting and weary, and often unable to take his necessary food, or at night to enjoy the refreshment of sleep." He always rose at six o'clock, that he might contemplate the rising sun, which faced his window, and, feeling his heart warmed by the Sun of Righteousness, prostrated himself, like Daniel of old, in humility before his God and Saviour. None ever thought more humbly of himself.

At nine o'clock his household gathered around him; and it was his daily custom to read one of the morning lessons, with an extempore exposition, which flowed in a stream of sweet persuasion, gentle admonition, and sound explanation. Prayer concluded the morning devotions, which he always adapted to the chapter, and to the peculiar circumstances of the family. He so combined the reading of scripture as to include it all, in the course of time; as he considered nothing of more importance than the taking the whole truth as it is in Jesus, and not merely reading those parts which suit our peculiar tastes and feelings. During the time of breakfast he scarcely ever sat two minutes together: the door-bell never ceased its calls; and no less than thirty were counted one morning. Although many were idle poor, who had no claim upon him, undeserving persons, who merited censure, no sound of impatience ever passed his lips. It was impossible to persuade him to deny himself to any who called, so fearful was he of losing an opportunity of saying a word in season.

His whole morning was consequently often interrupted. In the middle of his sermon he would at once rise, and, marking with his pencil the next word, would greet his visitor, appearing as if he had nothing else to occupy his thoughts. It was in vain to urge upon him that neither mind nor body could stand under such unwearied labour. His answer was, "It is better to wear out than to rust out." In this he followed his favourite, George Herbert, and other holy men, unmindful that they did not live in a running stream like Brighton, but in some peaceful lake, tenanted by its own inhabitants, and only occasionally ruffled by some accidental cause.

In the early part of his ministrations at Trinity chapel he performed the whole service, morning and afternoon; and for many years, besides all the festivals and frequent communions both on week-days and on Sundays, he had service and a lecture on Wednesday. He superintended his Sunday-school, and always met the children once a month on a week-day, to examine them and give them an exhortation. He also devoted the evening of the first Tuesday in each month to his Sunday-school teachers, carefully instructing them in sound doctrine, reading them passages from the most approved divines, Leighton, Hooker, and others of the same kind, and closing with an exposition of scripture and a prayer. A most painful complaint, which he had contracted in India, rendered standing so great an effort, that he was beginning to feel the performance of the whole service a serious trial of his strength, when Providence brought a dear and valued friend to Brighton—Mr. Millett, whose joy and delight it was to lighten his labours. For more than twelve years he was his constant assistant. His labour was altogether disinterested.

Wherever he might be, or however short his stay, he would never neglect to find out any, however humble, whom he might have known at Brighton in his pastoral relation. Though courted by the great, admired by the talented, he retained a genuine simplicity of mind which was not conscious of favour. He often expressed surprise at the extreme kindness he invariably met with, but never could understand that it was he who thus warmed all hearts. When he first came to Brighton, he was considered of what is called the "low church" party: in a few years he was supposed to have become a high churchman. His views on doctrinal points had never undergone the slightest change, though on church discipline he may have expressed himself more strongly."

* * * *

He had ever a kind word, a gentle admonition, a ready sympathy: in all his letters he never failed to send a kind message to each servant, mentioning them by name. They would often say that, if they did but pass him on the stairs, they felt cheered on their way by his look, even if he did not speak, which was seldom the case. Wherever he went, the same feeling was manifested towards him. The servants vied with each other in attention.

When he travelled, he would invariably enter into conversation with those he met. He never despised the coachman, but was always ready to oblige; so that he was coveted on the box. In one of his excursions, he gave an amusing description of his journey. He says: "You, yes, even you, would have allowed that I could not have been half so comfortable inside. The coachman began by observing that 'our lives were valuable;' and he then placed a thick waterproof cloth and a tarpauling over our respective pair of legs." Writing of another journey he says: "The day was most favourable in every respect; and I enjoyed the journey beyond description. I contrived to get through 'Venn,' though I was continually obliged to take the reins and the whip, while the good coachman hoped he was not troublesome, and the passengers seemed to feel for me."

REFUGEE VAUDOIS CHURCHES*.

THE little church of Dornholzhausen, a community of about 300 persons, in the landgravate of Hesse Homberg, is one of the fourteen Vaudois churches, originally from the valleys of the Upper Alps of Piedmont, that were founded in Germany between 1690 and 1699. Seven of these churches found a country in Wirtemberg; the seven others in the three Hesses, and the principality of Ysenberg. A deputy from the states-general of the United Provinces, where the Reformation then found one of its firmest props, was commissioned to treat and sign in favour of these exiled churches, capitulations that were in vigour for more than a century and a half.

Of the fourteen Vaudois churches, Dornholzhausen is the only one that has preserved, in its outward connexions, and particularly in regard to the French language, the characteristics of these refugee churches. It forms, in the centre of Germany, with the adjacent flourishing parish of Friedricksdorf, what Napoleon's soldiers, surprised to hear their own tongue spoken at this distance from their country, called "Little France."

This church was at first annexed to that of the French refugees of Homberg, whose pastor was at the same time chaplain to the landgraves. Thus the inhabitants of the valleys, whose ancestors, from time immemorial, lived free from the yoke of Rome, were seen to join in the same worship with those Frenchmen who, sacrificing every thing on earth, had also just found on a foreign soil the liberty to worship according to his word the God of the gospel. A few miles distant, at Frankfort and Stannan, the Walloons, who had escaped from the persecuting rage of the duke of Alva, in Brabant, had founded also their churches, which still exist. These disciples of Christ, gathered from divers points of Europe, joined in brotherhood together, thus to bear witness to their faith and their attachment to the Saviour, and, alas! also to the hatred of Rome to the gospel.

In 1755, Dornholzhausen, assisted by the charity of brethren, was enabled to build a church and maintain a pastor. Like all the other Vaudois churches in Germany, it was befriended by the liberality of the kings of England, who annually remitted their gifts through the archbishop of Canterbury; but, from 1806, the interruption of communications by war, and the calamities of the times, put an end to these gifts, and at the very period when Germany was exhausted by the same causes. The pastor of Dornholzhausen lived three years in poverty: thenceforth this disinherited and bereaved church continued to be without a pastor until 1824, that is to say, for fifteen years.

The landgrave of Hesse Homberg, having married an English princess, the sister of George IV., and being in London, laid before his brother-in-law the truly Christian history and sufferings of the little Vaudois community, that had been aided by his predecessors, from the reign of queen Anne. George IV. immediately remitted to the landgrave 500*l.*, that the Vaudois refugees might recall a pastor, and celebrate their worship once more. They then invited Mr. A. Convert, of Neufchâtel, who until his closing years faithfully preached Christ crucified as the only means of salvation. Mr. Convert, being attacked by serious illness, thought it his duty to resign in 1842. The choice of the church, which has retained its privilege of choosing its pastors, then fell on Mr. A. Privat, of Geneva, a candidate for the holy ministry.

Mr. Privat was ordained on Sunday, Dec. 11, 1842, in the French reformed church of Frankfort. Five pastors assisted at his consecration.

After narrating in few words the history of the church the recipient was to serve, Mr. Appia (pastor) addressed an impressive charge to him on Rev. iii. 10-13: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

After this discourse, according to the order of the liturgy of the Walloon churches, two of the pastors present addressed, alternately and repeatedly, to the candidate different passages from scripture, referring to the ministry of the gospel. The impression made by this is solemn and touching. Finally, the candidate having replied to questions from the same liturgy as to his calling, his faith in the word of God, and the manner in which he engages to fulfil his ministry, the form of consecration was read by the officiating pastor; the five ministers of Jesus Christ, who assisted, holding the right hand over his head as he knelt:—

"Dear young brother, with zealous wishes and supplications, we accompany you to your first parish, to that church of the valleys, amongst the descendants of those refugees who abandoned all, amidst a thousand terrors of death, for the name of Jesus. May God grant you, by his Holy Spirit, so to announce the gospel of grace, as to 'bring back the hearts of the fathers to the children;' and may these last, led by your care to the fount of living waters that flows from the foot of the cross of Calvary, become, in the great day of Christ, your joy and crown!"

* Translated from a letter from Germany, that appeared in "Les Archives du Christianisme," for 1843.

Poetry.

LAYS OF A PILGRIM.

No. VI.

MORNING.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

WHEN morning to the dew-bent flower
Brings gentle breeze and misty light,
The sunbeam and the summer shower,
And all things waken to new delight,
To thee, great Source of good, to thee
My early prayer shall offered be.

Ere from the east the clouds depart
Before sweet morning's living ray,
Lowly I bend with contrite heart,
And all my soul's meek homage pay;
For day is breaking—sin and care
Insidious lurk, my thoughts to share.

How silently grey light is stealing
Over the landscape far and wide,
The distant hills in mist revealing,
With streams that through the valleys glide!
Again from sleep to me is given
Health, light, the bounteous gifts of heaven.

But now the glorious vault is blue:
The shades of early morn are gone.
I would my vows to thee renew,
And rest in hope on One alone;
And morn, and noon, and eve shall bring
My vows to thee, eternal King!

Miscellaneous.

DISCOVERIES AT NINEVEH.—The news of the progress of M. Botta's excavations at Khorsabad, near Mosul, Palestine, are always interesting. There are at present 160 workmen engaged thereon; and, besides the walls, which are covered with sculptures and inscriptions, many antiquities of a peculiar, and at present inexplicable nature are met with. For example, under the large bricks of which the floor consists, are stone repositories, which are filled with small, clay, enamelled figures of men and beasts, without any thing on the surface indicating the existence of such repositories, or there being any thing within them to explain their contents. In another place they discovered great rows of earthen vases of a remarkable size, placed on a brick floor, and filled with human bones, and similar to those which have been found at Babylon, Ahwaz, and other places in South Persia. The palace seemed to have been totally plundered before its destruction, for neither jewels, nor instruments, nor even the small cylinders so numerous in the neighbourhood, are any where found; merely some bronze images of beasts—for instance, a very fine lion—have been discovered, as also a part of the bronze wheel of a war chariot. But the most incomprehensible circumstance is, that the alabaster slabs with which the walls are cased, and which are covered with inscriptions and sculptures, bear on the back, likewise, inscriptions in arrow-headed characters, and certainly not in the Assyrian, but in the Babylonian language. As it is naturally not to be presumed that the architects would have been so foolish as to have graven these inscriptions where no one could have seen them without pulling down the wall, it must be presumed that the slabs have served twice, first belonging to a Babylonian palace, and afterwards have been transposed by the Assyrians and freshly graven. At present no sculptures have been found on the back; which would, indeed, be of the greatest interest, no Babylonian sculptures having ever yet been discovered. Some of the lately-found bas-reliefs are especially remarkable; for instance, one representing the siege of a town situate on an island, the sea covered with ships, the fore-part of which forms a horse's head, and which are occupied in bringing the trunks of trees for the purpose of erecting a dam. The water is covered with all kinds of marine animals: fishes, crabs, and winged sea-horses. The richness of the details, and the mass of sculpture which the place contains, are amazing; and it is incomprehensible how so magnificent a building should have been so strangely buried in the earth. The French ambassador at Constantinople has not yet obtained permission from the Porte to send to Paris those articles of antiquity which will bear transport, which says little for their interest there, at a time when the English are removing whole cargoes of antiquities from Lesser Asia to London.—*Augsburgh Gazette.*

THE CHASIDIM.—A Jew, belonging to the sect of the Chasidim, has called upon me several times. This sect are great advocates of the doctrine of transmigration. He tried to prove this doctrine from the following passage:—"Lo, all these things worketh God twice and thrice with man, to bring back his soul from the pit, to be enlightened with the light of the living" (Job xxxiii. 29, 30). He said that God permitted the soul to enter the bodies of three men or animals, and to be purified; if, however, it is not corrected by this, it is destroyed. This sect, though small in number at Jerusalem, form a distinct body. They do not receive any money from the collection made from other countries for the generality of the Jews here, but are maintained by their friends, who reside chiefly in the Austrian dominions. They study the Zohar and other cabalistic books, more than the talmud. Their chief rabbi here is Moses ben Aaron. They occupy themselves in writing charms, in which They place great confidence. The following is one of them:—When they wish to discover any secret, they conjure the angels to appear before them in the following manner: Three days before the new moon, they abstain from all strong drink. They go before sunrise to the baths. They then take two white turtle doves, and kill them with a two-edged knife, made of copper: each dove is killed by one edge. The inside is taken out, and washed in water. Some old wine, with incense and honey, is then laid upon them: they are then cut in pieces, and, before daybreak, laid upon burning coals. The conjuror himself is dressed in clean white linen clothes. He stands before the burning coals; and, whilst the smoke is ascending, he mentions the names of those angels who minister during that month: this he does three times. On the third day he gathers the ashes together, places them in the middle of the room, lays himself upon them, and sleeps. He is then certain that the angels will come, and reveal to him what he desires. The following prayer, written on parchment, and worn on the left side, is the charm for prosperity in business:—"May it please thee, O Lord God of Israel, to give charge to the following angels to go into the house of N., the son of N., to go with him, and to make him prosper in all his undertakings, by day or by night, at home or abroad: in thy name, in thy holy zeal make prosperous N., the son of N. Amen, Selah." By writing such and similar charms, the Chasidim have procured a great name for themselves. They pretend to know the number of angels, with their names, their various occupations and services, and how to make them appear before them whenever they wish. Who does not pity this benighted sect, who put their trust in falsehood? What Christian can hear of their gross superstition, and not exclaim, "Lord, have mercy upon them?"—*Rev. J. C. Ewald's Journal.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 568.—FEBRUARY 14, 1846.

DUNVEGAN CASTLE—SKYE.

THE Isle of Skye (the Isle of Mist) is the largest of the Hebrides, except Lewis, being about forty-five miles long, and twenty-five in its extreme breadth. The outline is very irregular; large arms of the sea jutting into the land. It is divided from the main land by the Sound of Sleat, and is reached by three ferries. It is generally moorish, and contains many mountains of considerable height. In some places the scenery is wild and desolate in the extreme; in other parts exquisitely beautiful, and deeply interesting. There is only one town of importance —Portree, the King's harbour: the others are Broadford, Stein, and Kyle-akin. The former derives its name, according to some, from the circumstance that James V. landed there on his voyage to the Hebrides. Others, however, trace its origin back to the thirteenth century, when Haco, king of Norway, sailed into the loch with remains of his shattered fleet, after the battle of Largs*, in which they were defeated, after a desperate resistance, by Alexander III., Oct. 2, 1263. The population of Portree does not much exceed 300. It is held under the earl of Seafield.

Lord Mc Donald possesses about two-thirds of the island: the remainder, with one or two exceptions, belongs to McLeod, of McLeod. Armadale, the seat of the former, is at the south-east; that of the latter, Dunvegan, at the west, nearly at the middle of the coast. Armadale Castle is a modern gothic building; a third part only of the original plan being now finished. The finished portion is a broad oblong, with an octagonal tower on each side of the door-way. It overlooks the sea. It is surrounded by some fine old trees. The large staircase window is of painted glass, representing "Somerled of the Isles," the

* Haco came against Scotland with a large and well-manned fleet. The battle at Largs was an exceedingly bloody one. It is said 16,000 Norwegians perished on the field. In 1772, a small hill being opened for obtaining some materials for enclosures, there were found in it an artificial accumulation of 15,000 cartloads of stones, and having in its centre five stone coffins with human skulls and bones, and earthen urns, supposed to have been there from the period of the battle. The chief scene of the contest is supposed to have been on a plain southward of the town, where is to be found a stone ten feet long, which used to be standing erect, but now recumbent, and supposed to have been placed over the body of a chieftain. Various cairns and tumuli mark the holes into which the dead were thrown. Largs is a favourite watering-place, much resorted to by visitors. It is about ten miles from Rothsay, in the opposite island of Bute (see Church of England Magazine, Jan. part, 1846, p. 22). The surrounding scenery is very fine; and the frith of Clyde, on the east shore of which it stands, adds much to its beauty, and forms its chief attraction.

founder of the family, who flourished in the twelfth century. He was high chief and superior lord of Innisgall (or the isles of the Gael), the general name of the Hebrides.

Dunvegan Castle, twenty-two miles from Portree, is about two miles off the public road, near the head of a long bay, interspersed with numerous flat islands, and formed by two low promontories, between the extremities of which are seen the distant mountains of the Long Island. To the west are two hills, from their singularly flat summits called McLeod's Tables. The castle stands upon a rock projecting into the water, and protected by a stream on one side, and a moat on the other. It occupies three sides of an oblong figure enclosing an open area on the side next the sea, laid out as a parterre, and fenced by a low wall, pierced with embrasures. It is a very ancient, highly imposing, and extensive structure, still in repair. There are two towers, one said to have been built in the ninth, the other added in the thirteenth century.

"Whatever," says Dr. Johnson, "is imagined in the wildest tales, if giants, dragons, and enchantments be excepted, would be felt by him who, wandering in the mountains without a guide, or upon the sea without a pilot, should be carried, amidst his terror and uncertainty, to the hospitality and elegance of Raasay or Dunvegan."

The castle is thus described by Mr. Wilson, in his "Voyage round Scotland;" from which the view is taken, by kind permission, and which has already been frequently brought before the reader:—

"The ancient castle of Dunvegan rose before us close upon the northern shore of a small embayment of the sea. The weather moderating slightly, we landed for the purpose of inspection, as well as to despatch our letters. Like most other dwellings of ancient chieftains, it stands upon a rock, not, however, a very lofty one. It affords the only example of those strongholds of ancient times which we have yet met with, continuing to be inhabited by human beings, and these the direct descendants of its earliest owners; for Dunolly, Dunstaffnage, Castle Tyrim, and the rest, are merely apparitions, the spectral representatives of old ancestral halls, untenanted ('save by the bat and owl'), and in utter ruin. Dunvegan is by far the most important and extensive of those feudal dwellings we have seen. It consists of a great variety of massive buildings, obviously of very different ages, as well as character, forming in combination three sides of an irregular square; the open portion facing the sea, and overlooking it from the edge of an embrasured rock, steep, but of moderate height. On the top of the rock, and partially enclosed by the lateral portions of the building, there is a pretty large platform, or open court, in which a few trees of ash and alder flourish. Though the general pile is imposing, from its size and situation, from its dark rocks below, almost surrounded by the wild ocean waters, and its massive square towers, thickly covered by luxuriant ivy, yet it is less picturesque than might be expected, chiefly, we dare say, from some of its modern additions being built in unaccommodating, house-like form, not amalgamating with the prevailing character of the scene."

Several antiquities are preserved at Dunvegan; the most remarkable of which are the fairy flag, the horn of Rorie More, and an old drinking-cup. Of the fairy flag only a small remnant remains. Its peculiar virtue was at three different times to ensure victory to the Macleods, on being unfurled when the tide of battle was turning against them. Twice has it been efficacious; and a portion of its influence is still in reserve for a future emergency, should it ever occur—an event most justly and earnestly to be deprecated. The flag, of stout yellow silk, is said to have been taken by a Macleod from a Saracen chief during the crusades; but the probability is that it had been a consecrated banner of the knights templars. The horn of Rorie More, a celebrated hero of the Macleods, is also preserved here, but is not to be compared with a Hebridean drinking cup, preserved in the same family. It contains three bottles. Each young chief, on coming of age, should, by ancient custom, drain it, at a draught, full of claret. The greater part of the cup is now filled up when the ceremony is to be performed*. The cup is a piece of great antiquity and curious workmanship: it is about a foot high, and rests on four short legs. It is of oak, richly encased and embossed with silver; on which is a Latin inscription, in Saxon black letters, which may be translated as follows:

"Ufo, the son of John,
The son of Magnus, prince of Man,
The grandson of Liahia Macgrynell,
Trusts in the Lord Jesus,
That their works will obtain mercy.
O Neil Oimi made this in the year of God
Nine hundred and ninety-three."

It is said to have been part of the spoil taken from an Irish chief, "Nial Glundubh," Niel of the Black Knees. The author of the statistical report of this parish doubts the correctness of the century; the first nine being very indistinct, and the introduction of the Arabic numerals into Europe having been only two years previous to 993, and their use not at all common in western Europe for a considerable time thereafter†. It is, however, unquestionably of great antiquity, and a very interesting object. These relics accord well with the antiquity of the family of Macleod, descended from Liot, or Leod, son of Thorfinn, son of Torf Einar, first earl of Orkney, and grandson of Rognvallar, of Norway, brother of Rollo the Dane, founder of the duchy of Normandy. Leod settled in Lewis; and the Macleods, of Macleod or of Skye, are descended from his son Tormoid, and settled in this island in the tenth century; while the Lewis Macleods are sprung from Leod's other son, Torquil. In the ruins of the church of Trumpan are deposited the remains of the unfortunate lady Grange; an account of whose extraordinary captivity was given in a former number‡. It was in this church that, while the Macleods were at worship, their implacable foes the Macdonalds of

* There can be no question but that the horrible vice of drunkenness is now rapidly vanishing from the western islands, in which at one period it was indulged in to a very fearful extent. Sobriety, in fact, was regarded rather as the vice, drunkenness as the virtue. It was reckoned a piece of manhood at feasts, to drink until every one became so much intoxicated, that men stood at the door of the guest-room, to carry them off in barrows (see note E., "Lord of the Isles").

† See Anderson's very valuable "Guide to the Highlands."

‡ See "Church of England Magazine."

Uist suddenly came upon them, set the building on fire, and destroyed all the worshippers, except a woman who escaped in the confusion. The Macdonalds, however, were intercepted in their attempt to reach their vessels, and slain. Their bodies were then ranged in line by the side of a stone wall which skirted the scene of combat, and sand was thrown down upon them. The fray is still called "Blar Milleadh Garaidh," the battle of the destruction of the dyke. Large quantities of human bones have been here found.

In Boswell's "Journal of a Tour to the Hebrides," occurs the following:—

"Lady McLeod and I got into a warm dispute. She wanted to build a house upon a farm which she has taken, about five miles from the castle, and to make gardens and other ornaments there; all of which I approved of, but insisted that the seat of the family should always be on the rock of Dunvegan. Johnson: 'Aye, madam; in time we will build all round this rock. You may make a very good house at the farm; but it must not be such as to tempt the laird of McLeod to go hither to reside. Most of the great families in England have a secondary residence, which is called a jointure-house: let the new house be of that kind.' The lady insisted that the rock was very inconvenient; that there was no place near it, where a good garden could be made; that it must always be a rude place; that it was a Herculean labour to make a dinner here. I was vexed to find the alloy of modern refinement in a lady who had so much old family spirit. 'Madam,' said I, 'if once you quit this rock, there is no knowing where you may settle. You move five miles first; then to St. Andrew's, as the late laird did; then to Edinburgh; and so on till you end at Hampstead, or in France. No, no; keep to the rock: it is the very jewel of the estate. It looks as if it had been let down from heaven by the four corners, to be the residence of a chief. Have all the comforts and conveniences of life upon it; but never leave Rorie More's cascade.' 'But,' said she, 'is it not enough if we keep it? Must we never have more convenience than Rorie More had? He had his beef brought to dinner in one basket, and his bread in another. Why not as well be Rorie More all over, as live upon his rock? It is very well for you, who have a fine place, and every thing easy, to talk thus, and think of chaining honest folks to a rock. You would not live upon it yourself.' 'Yes, madam,' said I; 'I would live upon it were I laird of McLeod; and should be unhappy if I were not upon it.' Johnson (with strong voice and most determined manner): 'Madam, rather than quit the old rock, Boswell would live in the pit; he would make his bed in the dungeon.' I felt a degree of elation at finding my resolute feudal enthusiasm thus confirmed by such a sanction. The lady was puzzled a little. She still returned to her pretty farm, rich ground, fine garden. 'Madam,' said Dr. Johnson, 'were they in Asia, I would not leave the rock.' My opinion on this subject is still the same. An ancient family residence ought to be a primary object; and, though the situation of Dunvegan be such that little can be done here in gardening or pleasure-ground, yet, in addition to the veneration required by the lapse of time, it has many circumstances of natural grandeur, suited to the seat of a Highland chief: it has the sea, islands, rocks, hills, a noble cascade; and, when the family is again in opulence, something may be done by art."

"There is a practice prevalent among tourists," says an esteemed correspondent, who has lately returned from the island, "which should be visited with the severest reprobation: I allude to the mutilation of monuments, whether these be the productions of art, or the creations of the Great Architect, for the purpose of preserving a memorial of them to exhibit to friends. In the isle of Skye, for example, I found that the marble slab indented in the tombstone over the grave of Flora Macdonald, the devoted adherent of prince Charles, had been carried away piecemeal, to gratify this miserable taste. In prince Charles's cave, also, the pendant stalactites, which form the chief ornament of the interior, have, without any exception, been broken off, and carried away, for the same contemptible purpose; and the magnificent spar cave at Strathaird is year by year sustaining successive mutilations, till the beautiful and fantastic forms with which, when first discovered, it was literally crowded have almost been wholly annihilated by these barbarous and tasteless destroyers."

Such dilapidations are utterly inexcusable. A short time since an advertisement appeared relative to damage done to the ruins of Melrose abbey, on which the following remarks appeared in an Edinburgh newspaper:—

"Dilapidation of Melrose Abbey.—We regret to observe, from an advertisement on the subject, that depredations on rather an extensive scale have for some time been committed, chiefly by tourists, on the beautiful and interesting ruins of Melrose abbey. Our countrymen have been often charged with the mischievous propensities of defacing and obliterating the relics of antiquity, when they are indulged with the permission of visiting monuments, churchyards, public buildings, or works of art; and perhaps there may be some reason for the accusation; for the stigma has attached to the character of the Scots since the days of John Knox, and the 'dinging doun of the cathedrals.' The practice is a most barbarous one, and wholly indefensible; but in the present instance, we are happy to believe, our countrymen are not altogether to blame, and share at least this wanton act of desecration with strangers and foreigners; for the ruins of Melrose are visited by tourists from every region in the world. Be this as it may, the practice cannot be too strongly deprecated; and we are glad to see that means have been adopted for arresting the further commission of these gothic depredations. For several years back the duke of Buccleuch, the proprietor of this venerable edifice, and who may be considered as the custodier of a valuable relic of Scotland's history, has been at great expense and trouble to keep the ruin in preservation—a ruin which, as every body knows, is one of the richest monuments of antiquity of which the country can boast, and, since the beginning of the present century, rendered interesting and famous to the whole world from its association with the imperishable name of sir Walter Scott. Under these circumstances, it can cause no surprise, however much it may be regretted, that a necessity should

have arisen for excluding visitors, as the only means left to preserve what yet remains of this splendid monument of our national history."

In a judicious article on this very subject (Chambers's Edinburgh Journal, part xxiii., Nov. 1845, p. 281), is the following remark:—"Let us hope that the Melrose abbey depredators may be discovered and exposed. We express the hope, less from a desire to see the failings of tourists, or those of any other class of persons, blazoned forth, than from a belief that such a punishment would operate in checking the practice. It is the custom of farmers to nail the skins of rats to their barn doors, from a supposition that the spectacle terrifies other rats, and prevents them from stealing the corn. In imitation of this practice, it may be found expedient, should the duke relent, and once more open the abbey, to expose a list of those who have been convicted of the crime peculiar to tourists, as a warning to entrants not to do the same." The duke has kindly made arrangements for re-opening the ruins safely to the public.

A SKETCH OF VILLAGE CHARACTER.

WRITTEN FOR A CHARITY-SCHOOL.

By Miss H. R. King.

The name and person of Richard V—— mingle with my earliest recollections. He was in my father's service before I was born; and his father had lived and died in the service of my grandfather. I distinctly remember Richard's marriage with a young woman whose tried excellence of character had for fifteen years continued her in the service of two maiden ladies, who were emphatically *the* ladies of my native village. Not many years after this event we left B——, and Richard and his wife accompanied us. My father was an agriculturist; and Richard was his faithful and zealous assistant, in the capacity of a working bailiff. My father did not appoint him to this office upon account of any superior ability or attainments; for Richard was a simple-minded man, with just sufficient education to read his bible, and with no ambition to be learned in any other book. He could not write, nor even read writing. How, then, it may be asked, did it happen that his master selected him for so responsible a situation? Simply, because "it is required in stewards that a man be found faithful" (1 Cor. iv. 2); and my father knew that a man so faithful towards God as Richard was would assuredly be found faithful towards man. He knew that he had only to give few and simple directions, and that he might depend upon their being conscientiously followed. From Richard he did not apprehend any "turning aside to the right hand or to the left." The master and the servant were alike guided by the same straight line of duty; and therefore each could confidently rely upon the other in their relative duties.

My young friends, you already possess many more advantages of education than Richard V—— ever possessed in the whole course of his life. Look to it that your superior privileges in this respect shall never turn to your condemnation, by leading you from the study of that book which alone can "make you wise unto salvation." Neither suffer yourselves to be exalted in your own imagination upon account of these advantages, but remember that "every good gift and every perfect gift is from above" (James i. 17); and that nothing, therefore, can be either really good, or tending towards perfection, which is not "sanctified by the word of God and by prayer" (1 Tim. iv. 5).

Richard V—— was found fully equal to all those duties which many a more learned man has failed in; and of him it might be said, as it was said of the apostles Peter and John of old, that many "when they saw his boldness, and perceived that he was an unlearned and ignorant man, took knowledge of him that he had been with Jesus" (Acts iv. 13).

This, indeed, was the whole secret of his "boldness," or firmness, in duty. Meek and humble in all that more immediately concerned himself, he was firm and unyielding in all that concerned the interests of his Master; and, when at length a total reverse of fortune occurred to my father, he was left upon the estate with a strong recommendation to the new proprietor. This change of masters brought with it a sad change in his outward circumstances; but, like the apostle, he had "learned in whatever state he was, therewith to be content" (Phil. iv. 11); and contentment was with him an animating and a purifying principle, having its root in faith, and its nourishment in prayer.

The "annals of the poor" have been well designated as being "short and simple," and so also are the precepts of the gospel; those precepts which were first delivered to the poor; which, by divine inspiration, were promulgated by them; and which, I assuredly believe, have been better exemplified in those who among them are practical Christians than they can be in any other class of the community.

Richard and his wife cheerfully bore the cross of poverty for many a long year; but a heavier cross awaited them in the premature death of their eldest son, from consumption. He left them, however, consoled by the "sure and certain hope of the resurrection to eternal life." A very few years passed away, and they were called upon to part with another dear child—a daughter—to whose memory I have a melancholy pleasure in paying the tribute of an attached and approving mistress. She entered the service of myself and sister at the age of fourteen, and was carried off by a short but severe illness, from the commencement of which she contemplated with Christian composure its fatal termination. She had the comfort of her poor mother's presence during the last few days of her existence; and I cannot look back upon that period without feeling a more than common bond of sympathy with the noble spirit which there "possessed itself in patience," and, amid the struggle of nature's bitter regrets, blessed God that her child was placed beyond the reach of further trial or temptation.

Let me here record an anecdote in illustration of the character of this mother and daughter. Jane came to us so young that it was thought best for us literally to supply her necessities, instead of paying her wages in money; at the end of a twelvemonth, however, she had contrived to save upwards of a pound from the little gratuities which she sometimes received; and this hoarded

treasure she with unmixed feelings of gladness presented to her mother, upon her first visit at home. Let the result follow in her own words, as they were afterwards repeated to me by her fellow-servant: "I thought mother would be so pleased with the money; but she turned as white as a sheet, and called me out into the garden, and asked me, in God's name, how I came by it? and it was a long while before I could pacify her, she was so afraid I had stolen it."

At the time of her death, this good girl had greatly added to her little store; and, after the funeral, her poor mother proffered it to me, in part payment of the expenses. There was no ostentation of poverty in her doing this; it was done respectfully and delicately, from the promptings of a grateful heart, which, amid its own afflicting regrets, could not forget what it considered the just claim of another.

It is worthy of mention, as a touching illustration of the Christian's reliance upon his chastening Father, that when Sarah V—— took leave of us, after her daughter's death, she requested us to remember her surviving little girl when she should be old enough to succeed Jane. It might have been pardoned to her had she shrunk from such a suggestion on our parts, for many miles separated our respective homes, and railroads did not then, as they now do, shorten the distance; but Sarah V—— knew that the good providence of God would still be watching over her child; and I doubt not that her kind and magnanimous spirit yearned also to give us, in the expression of such a wish, at such a time, a comforting assurance that she was fully satisfied in all that concerned her departed child.

Time passed on, after the death of Jane, and brought its usual changes. Among those which befel our family, was the marriage of a sister; and she, when about to become a mother, sent for Sarah V—— to attend her. At first there were some few objections on the part of Sarah—the distance was so great, her husband must be consulted, &c. &c.; but she would consider of it, and write. Accordingly, she did write; and, at the appointed time, she came. Then was confirmed the fear which had before been felt respecting her hesitation: it was apparent that, even with the best of management, great privations had been endured; and, when my brother-in-law began to relieve the necessities which were but too apparent in the article of clothing, nurse confessed to my sister that she had feared she should be only a trouble and expense, and therefore it was that she had hesitated about coming.

Never did any nurse more zealously and affectionately discharge her duties; and it pleased our merciful God to bestow one precious life while he preserved to us another infinitely more precious. Happy himself, the grateful father wished to impart happiness to all about him; and, when my sister recovered, he proposed that Richard should come to fetch his wife.

Richard had once before made the pilgrimage, through his own fervent desire to see his beloved master; but at that time, which was soon after poor Jane's death, there were many serious drawbacks to the pleasures of the meeting. The present, however, was a season of thankful joy: many trials had been altogether removed; and those which yet remained had been sensibly mingled with mercies. The Christian, indeed, can never doubt that—

> "There is mercy in every place;
> And mercy—encouraging thought!—
> Gives even affliction a grace,
> And reconciles man to his lot."

But that conviction is at some seasons more clearly apprehended than at others; and thus it was with us at the time of Richard's visit. He, good old man!" was evidently "shining more and more unto the perfect day," and that with so pure and placid a light that even to look upon him was to imbibe some portion of his blessed serenity. There was no affectation or profession of goodness about him: his every word was uttered in guileless simplicity of heart; and, should he ever read this record, it would be difficult to persuade him that he is himself the subject of it.

After the first interchange of inquiries on the evening of his arrival, he looked earnestly from one of my dear parents to the other, and then said very quietly, "Well, master, we meet once more upon earth: I always thought we should meet in heaven." Quietly as the remark was made, it had the deep emphasis of truth, and conveyed such a practical illustration of the reality of that faith which "is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1), as might "confound the wisdom of the wise, and bring to nothing the understanding of the prudent" (1 Cor. i. 19); while, even to the infidel it might convey some conviction that the Christian's hope is sure.

I pass by many of our good old man's observations to record a few of the more striking.

In conversation with my sister, she asked him if he remembered her passionate temper in her childhood. "I do, ma'am," he replied; "and I dare say it troubles you now at times." She owned that it did; and he rejoined, "Well, ma'am, it is so with us all; the passion is born with us; but then there is help given to fight against it; and it grows weaker and weaker as we grow older. When I was young I had my own share of ill-temper; and things ruffled me then that do not move me at all now, thank God. I have almost got the better of it altogether; and so will you too, ma'am, never fear."

Speaking of his brother-in-law, another old servant of my father, who, possessing many good qualities, yet wanted in his younger days the "one thing needful," he said: "Philip is got into a better way of thinking now; and sometimes he comes down of an evening to my house, that I may read a chapter to him."

These two men grew up to manhood without having either of them learned to read. They entered the service of the same master, and had the same opportunities to learn given to them. Richard improved these opportunities avowedly that he might be able to read his bible; but Philip declined the "trouble;" and he now often feels the want of that spiritual sustenance which Richard can feed upon in all his leisure hours, and which he can impart to others also. Richard reads his bible, and he reads little else: thus he finds in almost every incident of his life some scriptural association to heighten his enjoyment, to

convince his understanding, and to comfort his heart.

Upon being shown a painting, the subject of which was familiar to him, he exclaimed: "No wonder that in the old times the people worshipped images, if they made them so natural;" an unconscious compliment to the artist, which I fancy he would know how to value. In discussing some question of right and wrong, which I cannot now entirely recall, my father observed: "Surely, Richard, you think this wrong." "I do, sir," he replied; "and what is wrong in itself can be no man's right."

Not long after this visit our good old couple lost their second son, in consumption; and about three years later, Mary, their only surviving daughter, was taken into my sister's nursery, where she most devotedly fulfilled her duties until she too evinced symptoms of decline.

It was my privilege to have her under our own roof when she was preparing for confirmation, and also to witness her admission to that sacred rite of our church. Even now I delight to recall her sweetly-subdued and devout demeanour as she approached the altar to ratify her baptismal vows. She had been with us some weeks with her little charge; and we had had ample opportunities to study her disposition and principles. I have seldom or never seen so lovely a character depicted upon so lovely a countenance. It expressed all the guileless simplicity of her father, blended with the superiority, I had almost said the nobility—and why should I not say it?—of her mother.

Much suffering she often endured, but she never complained: her looks alone, by their more deepened expression of patient sweetness, made us aware when she was in grief or pain. Upon one occasion she had heard of great privations which her parents were suffering; and she found it impossible to struggle quite effectually against the overwhelming force of the trial which neither she nor they wished us to know. My sister noticed her unusual depression, and questioned her so closely upon the subject that she could not conceal the cause. Some little assistance was immediately given; and then the poor girl, bursting into a passionate expression of thankfulness, exclaimed, "I knew you would do this, ma'am; and I could not bear to tell you, because it seemed just like imposing upon good nature."

Mary died, under her father's roof, in the blessed realization of that peace which our dying Redeemer bequeathed to all his humble followers.

"Farewell, farewell! we may not weep
That thou art early blest:
Thine is the calm and tranquil sleep
Of an eternal rest.

"The clouds that o'er our pathway lower
Have cleared away from thine:
The sun that lights thy blissful bower
For evermore will shine."

Richard and his wife are still living, having survived all their children save one, a young married man, whom we do not personally know, but who, as we hear, is not unworthy of his parentage; he being, according to the words of a worthy neighbour of his, whom we have lately seen, "a good son, a good husband, a good father, and a good labourer."

Sarah has once, since Mary's death, nursed my sister; and we find that her spirit is full of thankful resignation upon the subject of her successive bereavements. She contemplates her beloved child as having been mercifully withdrawn beyond the reach of sin and suffering, and safely put away by the Lord of hosts until that day when he shall "make up his jewels" (Mal. iii. 17).

There can be no doubt that our poor friends still have very sad temporal evils daily to encounter; but we know that "gold is tried in the fire, and acceptable men in the furnace of adversity;" and, in order to show that this proverb literally applies to them, I will conclude with one other striking anecdote, which, although it belongs more especially to the wife, is strictly characteristic of the husband also.

I have before mentioned Sarah's long service in one family: she filled the office of cook; and she still retains enough of her former skill to render her a very desirable adjunct in the kitchen upon extraordinary occasions. Many years ago, and at a time when every penny they could earn was most valuable, she was sent for, by their then employer, to cook a dinner on a Sunday. She was strongly inclined not to comply; for she neither liked to give up going to church, nor to break in upon the sabbath, which God has so mercifully ordained for the refreshment of the creature as well as for the honour of the Creator. She reflected, however, that the unavoidable evils of servitude left her but one alternative; and this, by God's grace, she was enabled to adopt. She yielded the service required by her earthly master, and honoured her Master in heaven by refusing to receive payment for work done on his holy day*.

My young friends, I wish to make no comment upon this most instructive fact; only, in the words of that Saviour, who is also your Lord and Master, let me add, "Go ye and do likewise."

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

(With suitable Collects.)

No. IX.

"Search the scriptures; for in them ye think ye have eternal life."—JOHN v. 39.

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."—COLLECT FOR THE SECOND SUNDAY IN ADVENT.

HUMILITY, MEEKNESS, AND QUIETNESS OF SPIRIT.

I. Meekness, &c., spoken of with reference to God:

1. God remonstrates with Pharaoh. "Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me" (Exod. x. 3).

2. God pardons Ahab when he humbles himself. "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house" (1 Kings xxi. 29).

* We do not like to exclude this anecdote from the interesting paper of our correspondent; but we confess we have our doubts as to the propriety of the course pursued. God must in all cases be obeyed, rather than man.—ED.

3. God led the Israelites in the wilderness to humble them. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no" (Deut. viii. 2).

4. God humbles himself. "Who is like unto our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth?" (Ps. cxiii. 5, 6).

5. A meek and quiet spirit of great price in God's sight. "The ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii. 4).

6. Christ was meek and lowly in heart. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. xi. 29). Additional—Zech. ix. 9.

7. Christ humbled himself. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8).

8. It is the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. v. 22, 23).

II. Commands about humility, &c.:

1. We are to humble ourselves. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James iv. 10). Additional—1 Pet. v. 6; Jer. xiii. 18.

2. To be clothed with humility. "All of you be subject one to another, and be clothed with humility" (1 Pet. v. 5).

3. To walk humbly with our God. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8).

4. We are to be meek. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. ii. 24, 25). Additional—1 Pet. iii. 1-4.

5. To walk with meekness. "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. iv. 1, 2).

6. To show all meekness unto all men. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus iii. 1, 2). Additional—Gal. iii. 1.

7. To put on meekness. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" (Col. iii. 12).

8. To follow after meekness. "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vi. 11).

9. To be quiet. "We beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1 Thess. iv. [10, 11). Additional—Ps. cxxxi. 1, 2.

10. To wait quietly for salvation. "It is good that a man should both hope and quietly wait for the salvation of God" (Lam. iii. 26).

11. To seek meekness. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. ii. 3).

III. On quietness of spirit:

1. In quietness and in confidence shall be our strength. "In returning and rest shall ye be saved; in quietness and in confience shall be your strength" (Isa. xxx. 15). Addditional—Exod. xiv. 13; 2 Chron. xx. 17.

2. The effect of righteousness shall be quietness. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

3. Quietness the gift of God. "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?" (Job xxxiv. 29).

4. Quietness promised as a reward. "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 33). Additional—Chron. xxii. 9.

IV. Our souls are humbled:

1. By affliction. "Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me" (Lam. iii. 19, 20). "And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers" (2 Chron. xxxiii. 12).

2. By fasting. "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom" (Ps. xxxv. 13).

3. By the fear of the Lord. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down; and the Lord alone shall be exalted in that day" (Isa. ii. 10, 11).

V. Prayers about humility:

1. "Arise, O Lord; O God, lift up thine hand; forget not the humble" (Ps. x. 12).

2. "Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Ps. xix. 13).

VI. Contrast of meekness and its effects, with pride and its effects:

1. Christ humbled himself, and was exalted (Phil. ii. 8, 9). Nebuchadnezzar abased in his pride (Dan. iv.).

2. Moses, the meek man, defended by God (Num. xii.); Sennacherib subdued by God (Isa. xxxvii.).

3. Gideon's soft answer turned away wrath (Judges viii). Jephthah stirred up strife(Judges xii.).

4. The parable of the pharisee and the publican (Luke xviii.).

VII. False humility:

"Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and

not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 18, 19.). Additional—Ps. x. 10; Isa. li. 9.

VIII. Advantages of humility, &c.:

1. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xviii. 14).

2. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 4).

3. "God resisteth the proud, and giveth grace to the humble" (1 Pet. v. 5).

4. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Is. lvii. 15).

5. "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person" (Job. xxii. 29). Additional—Ps. lxxvi. 9).

6. "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad" (Ps. xxxiv. 2.

7. "If my people, which are called by my my name, shall humble themselves, and pray, and seek my face. and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. vii. 14).

8. "The fear of the Lord is the instruction of wisdom, and before honour is humility" (Prov. xv. 33). "A man's pride shall bring him low; but honour shall uphold the humble in spirit" (Prov. xxix. 23). Additional—Prov. xviii. 12; xvi. 19).

9. "Lord, thou has heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear" (Ps. x. 17).

10. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off" (Ps. cxxxviii. 6).

11. "When pride cometh, then cometh shame: but with the lowly is wisdom" (Prov. xi. 2).

12. "Blessed are the meek; for they shall inherit the earth" (Matt. v. 5).

13. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Ps. xxxvii. 11).

14. "The meek will he guide in judgment: the meek will he teach his way" (Ps. xxv. 9).

15. "The Lord taketh pleasure in his people: he will beautify the meek with salvation" (Ps. cxlix. 4).

16. "The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1).

17. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel" (Isa. xxix. 19).

SUITABLE COLLECTS.

Sunday next before Easter.

Twenty-first Sunday after Trinity.

L. A.

THE FIRST MURDERER:

A Sermon,

BY THE REV. C. P. CAREY, M.A.,

Incumbent of St. John's the Evangelist, Hale, Farnham.

GEN. iv. 6, 7.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

OUR text presents us with a narrative which happened nearly six thousand years ago; a period almost bordering upon that golden age of the world's infancy, when the bowers of Eden still blossomed as the garden of the Lord, and when man yet walked in innocence. But already had "the gold become dim;" and a little space of time had sufficed to change each scene. One fatal moment of guilt had shocked all nature, stamping its curse upon creation, and had made man a sinful and a lost being; and such already we find him in the narrative before us. Here is a picture of human nature already corrupt; a correct and unchanged semblance of its present condition. We have here the character of an unconvinced and self-righteous sinner pourtrayed; who, though God came to him in the way of grace, with rich offers of mercy, and with large promises, nevertheless despised them. Come, then, you who, being unconvinced of your own sinfulness, are ready to think too well of human nature, or you who, being cast down in spirit, are almost murmuring against God, as though he dealt hardly with you, come, and attend to the history of Cain, the eldest son of Adam, and the first of woman born.

Cain was a tiller of the ground; for the earth, now cursed, yielded no spontaneous harvest as heretofore; and man had to eat his bread by the sweat of his brow. "And in process of time," or more literally (as in the margin), "at the end of days" (either at the end of the days of a week, namely, on the sabbath, or at the end of the days of a year, just before the commencement of harvest), "Cain brought of the fruit of the ground an offering unto the Lord"—perhaps those same fruits which were afterwards more particularly enjoined to the Jews for this particular offering, called "the mincha," and which usually consisted of flour and oil, with a drink-offering of wine, and, on special occasions, of the green ears of the first-fruits of corn (Jer. ii. *passim*). Abel, his brother, had done the same, having, however, previously brought a sacrifice of the firstlings of the

flock. "And the Lord had respect unto Abel and to his offering; but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell." And then our text introduces God as inquiring into the reason of this sorrowful and downcast demeanour of Cain: "Why art thou wroth? and why is thy countenance fallen?" It may be useful, too, to make this also our first inquiry—the cause of Cain's sorrow. Our second will be, how God sought to remove it.

In inquiring into the cause of Cain's sorrow, we may be sure that sin was the first cause; for to that source alone we ourselves may trace our every trouble. Cain possibly, as we often do, might impute it to what he considered God's harsh and unjust treatment of him, in having no respect to his offering: he should, however, have looked further, and considered his sin.

Cain's sin appears to have been of a three-fold character, and consisted first in this: that, though he was a sinner both by nature and by practice, yet, as if unconscious that he was such, he made no acknowledgment of guilt. He brought, indeed, an offering to the Lord, but such an offering as drew down the displeasure of God upon him; and the reason of this we shall endeavour to explain.

Scripture every where speaks of two distinct classes of offerings. The one kind comprehended all such as may be, and are generally, called sacrifices; and the distinctive characteristics of which were, that they always required the shedding of blood. The other kind were simply thank-offerings, and consisted of the fruits of the ground. In the New Testament the apostle calls them "gifts;" where, in speaking of one of the particular duties of priests, he mentions both kinds of offerings: "For every high-priest is ordained to offer gifts and sacrifices" (Heb. viii. 3; v. 1).

In these gifts, or thank-offerings, to have offered blood would have been the grossest abomination; a sin, however, into which the heathen fell. So David says: "Their drink-offerings of blood will I not offer." And God, to express his detestation of the offerings which were brought to him in the days of Isaiah, declares that he held those offerings in as great abhorrence as though they had been offerings of the blood of the most unclean animals: "He, that offereth an oblation, is as if he offered swine's blood" (Isa. lxvi. 3). The reason why blood was grossly unsuitable to this kind of offering was, plainly, because it was an offering of thanksgiving to God for all his bountiful gifts, and implied that the sin of the offerer had been previously put away, and that he presented himself as one to whom guilt would not be charged. It was, in short, an offering peculiarly suitable to man in a state of innocence, but not to an unpardoned sinner; and, when man fell, it became impossible for God to accept of any offering at the hands of a creature now alienated from himself, unless either a real or, at least, a virtual atonement for sin were previously made. God, therefore, instituted the ordinance of sacrifice, typical of that blood which should one day be shed upon the cross; and therefore it was only when a sacrifice had been first offered, by way of typical atonement, that then God could delight in the thanksgiving of the reconciled sinner.

Now, Cain brought a thank-offering only: clearly, then, he was practically unconscious of his guilty state before God. Imagining that he stood in need of no atoning sacrifice, he dared, with presumptuous boldness, to thrust himself, without acknowledgment of sin or a plea for mercy, into the very presence of his offended Creator, and come and, though an unpardoned sinner, offer God a gift.

In this respect, my dear brethren, every unconvinced and every self-righteous sinner resembles Cain; born in Cain's nature, and alas! still unchanged. If you have never yet felt yourself to be a lost sinner, and have never yet by faith washed your guilty soul in the blood of Christ's sacrifice, which alone can cleanse from sin, then, in that case, your best offerings, your prayers and your praises, your charities, or even your sacramental eucharists, are but the offering that Cain brought; and God can neither respect you nor your offering: he does not accept you.

But let us now go on to observe the next particular in Cain's sin. It was want of faith in God's method of acceptance. We would perhaps do well if we here contrast the conduct of the two brothers; for faith is that very principle, in the exercise of which Abel was as remarkably illustrious as Cain was signally deficient. Abel, it would appear, brought a mincha or thank-offering as well as Cain; but then he also brought of "the firstlings of the flock, and of the fat thereof;" not only thereby testifying that he was a sinner, and as such deserved death and the fire of God's wrath, but also exhibiting faith in God's ordinance; believing that, because God had so appointed it, shedding of blood was the means of remission of sins, and that by this method he could draw near to God with acceptance. God showed, by some manifest token, that this faith of Abel's was no merely vain speculation; for, in conse-

quence of his coming first with a sacrifice for sin, "God had respect unto him and to his offering:" his thank-offering was acceptable, because by faith in a sacrifice of blood he was already justified from sin. And this appears to be the interpretation which the apostle gives of this narrative: "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4); or, more literally, a larger, a more sacrifice (inasmuch as it consisted of something more than Cain brought, not only fruit as a thank-offering, but especially a lamb as a victim for sin), "by which he obtained witness that he was righteous." And how did he obtain this witness of his justification? The apostle goes on to tell us: "God testifying of his gifts;" or, as it is in Genesis: "God had respect unto Abel and to his offering" (thank-offering).

Having thus compared the conduct of the two brothers, and having observed wherein the one manifested his faith, we have no difficulty in perceiving that the other, who acted differently, must have been destitute of that principle. Cain may possibly have excused himself on many apparently substantial grounds: he may have imagined that sacrifice could be nothing but an useless ordinance, inasmuch as it could not in itself be efficacious in removing sin, that God could not be supposed to take pleasure in the shedding of blood, and that there was less risk in resting on his own merits, than relying on what appeared to him to be a mere empty ceremony.

It is just in this way that thousands now, who, like Cain, are without faith, argue respecting God's ordinances, especially respecting his great ordinance, Christ. Some will satisfy themselves with an ideal or speculative faith, who nevertheless have never really come to Christ, have never pleaded earnestly the merit of his sacrifice, or sought, as Abel did, the blood of sprinkling. They imagine that they believe, because they understand and can rejoice in the mystery of God manifested in the flesh to be a propitiatory victim for sin; but, holding the truth in unrighteousness, or turning the grace of God into lasciviousness, they manifestly show, by their little regard for spiritual things, or by their love of the world, if not by outward unholiness, that they are sparing some darling idol-sin in their hearts, and, by consequence, are strangers to that faith which they so strenuously profess. Others altogether exclude from their religion faith in Christ as the only means by which they can be accepted of God; and this they do, not avowedly perhaps, but by a garbled sophistry. Whilst they profess to hold the fundamental doctrine of justification by faith alone, they so mix up with it the nonsensica quackeries of something of their own fancied merits, and so-called inherent righteousness, that they weaken it, and fritter it down into a mere unscriptural idea. All such as these may bring their offerings to the Lord; but they are not accepted, neither themselves nor their gifts; for, like Cain, being really destitute of faith, they come unsprinkled with the blood of "the Lamb slain from the foundation of the world."

We have yet to trace another particular in Cain's sin, and one which is the certain result of being in an unconvinced and unbelieving state—it is disobedience. Unconscious of need, and exercising no faith in God's ordinance, he thought to serve God after his own fashion. It was true that God had commanded sacrifice; but then, in a matter of so seemingly trifling importance (might Cain have thought), where was the necessity of being over scrupulous or too exact? It was true that his younger brother was setting him an example of obedience in this respect; but then sacrifice precisely suited his circumstances, and fell in with his occupation as a keeper of sheep; whereas if he, who was a tiller of the ground, brought of its fruit, the labour of his own hands, surely that were sufficient. In whatever way Cain might reason, at least he disobeyed. And here you have, my dear brethren, the test by which to try the character of your faith. The true believer has respect to all God's commandments, and would not willingly pass by one, even the most seemingly trifling; for he is aware that, however apparently unimportant it may be in itself, yet the mere fact of its being a divine command invests it with infinite sanction, and with a claim to most unreserved obedience. The unbeliever, on the other hand, is for serving God according to his own loose notions of morality, by endeavouring to distinguish between duties which are essential and duties which are not essential, as well as also between great sins and little sins. Of one sin he flatters himself that "this sickness is not unto death:" of another, whilst he hugs the reptile in his bosom, he says, "O, is it not a little one?" And with regard to God's commandments, having formed a peculiar standard for himself, he considers that any attempt to exceed it is a being "righteous over much." All these are evidences of a heart as yet unchanged; and, if such be your case, dear brethren, being still in your natural state and children of wrath, except you be born again, you cannot enter the kingdom of heaven.

Cain, when rejected of God, became exceedingly angry and most grievously disap-

pointed; but what we have said has sufficed to answer our first inquiry, and to show that his sorrow is to be traced entirely to his sin as its real cause. We have seen that there were three particulars in this sin: in answering our second inquiry as to how God sought to remove Cain's sorrow, we shall find that there were three corresponding particulars in the offer of mercy which God made to him.

The first particular of Cain's sin was that he was unconvinced of his sinfulness and impenitence: the first step, therefore, in God's exhibition of mercy towards him was an endeavour to lead him to true repentance by convincing him that he was a sinner. God usually seizes the most convenient seasons for the operations of his mercy. He comes to knock at the sinner's heart when his visits might seem to be most welcome; and, if in the sinner's sorrow there is any even the most remote semblance of repentance, O then a gracious and loving Father steps forth to meet him. God comes to Cain when in trouble, and when vexed in spirit with disappointment, and then mildly expostulates with him: "Why art thou wroth? and why is thy countenance fallen?" Surely these questions should have touched him, and reminded him of his sin. Cain sorrowed; but, alas! it was not after a godly sort: it did not prove to be that "godly sorrow which worketh repentance unto salvation not to be repented of." His was not a broken and a contrite heart wounded by the compunction of sin, but wounded by the stings of anger and bitter disappointment, because rejected of God, "a sorrow of the world which worketh death." God continues his merciful endeavour to wound his heart by the conviction of sin, and which is the first step towards a sinner's conversion: "If thou doest well, shalt thou not be accepted?" This is the language of the law: "Do this, and thou shalt live." As though God would say to him, Be sinlessly perfect; and then, but only on these terms, I can accept your thank-offering. I require from my creatures unspotted holiness in heart, and word, and deed; and then I can delight in them, and in their services of gratitude and love. And the fact of my rejecting you might remind you of this; for, "if thou doest well, shalt thou not be accepted?"

This, dear brethren, is one reason "wherefore serveth the law;" and the result is blessed, when it comes with such power to a sinner's heart as to convince him of sin. Such it proved to St. Paul. In speaking of his own happy experience on this point, he says: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but, when the commandment came, sin revived, and I died" (died to all my former hopes of self-righteousness). "And the commandment, which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. vii. 7-11). It was in this way that the spiritual application of God's law brought down all Paul's preconceived notions of acceptance through his own merits, taught him that he "was carnal, sold under sin," and proved to be his schoolmaster, to bring him to Christ." This same law God was now preaching to Cain, if haply he might find that the commandment, which he fancied was ordained unto life, could be to him only a ministration of condemnation and death, because he was a transgressor: "If thou doest well, shalt thou not be accepted?"

We have already observed that the second particular of Cain's sin was want of faith in God's appointed method of acceptance, namely, in the shedding of blood. The second particular, therefore, in the exhibition of God's mercy was the assurance of pardon and acceptance through faith in the blood of a sacrifice: "And if thou doest not well, sin lieth at the door;" that is, "If, in consequence of the utter corruption of your nature, you are unable to make amends to my law already broken, or in future to fulfil all its spiritual requirements, yet in mercy I have provided a remedy, the use of which will restore you to my favour. And now, that I have brought your sin to your knowledge, go to the door of your tent, and see lying there the goat on which, typically, I am ready to lay all your sin: take, and offer it for a sin-offering" (Lev. iv. 23, 24).

In support of this interpretation, I would first remark that, in the language of scripture, sin and its punishment, or atonement, are so intimately connected together, that the same word in the original (chattath) represents both ideas; and this word, which in our text has been translated "sin," is in other parts of the Old Testament rendered one hundred and twenty-four times "sin-offering." The "chattath," or sin-offering, was one of the special and important sacrifices of the Levitical law, and is described at large in Lev. iv., v.; and perhaps the sense of our text would have been more clear if the word had been so translated in this place, though that is not altogether necessary, for the word "sin" may here be taken in that sense in which St. Paul uses it, where he says, "Christ became sin for us." We likewise meet with a similar

use of this word in Hos. iv. 10, where the wicked priests of that day appear to have resembled in their conduct the sons of Eli; for it is there said of them, "They eat up the sin of my people;" the plain meaning of which is, that they forcibly ate the flesh which the people brought in their sin-offerings, and a particular part only of which was permitted to be eaten (1 Sam. ii. 12, *et seq.*) We may further add, in support of the interpretation which we have given, that the literal meaning of the verb "lieth" is in the original "coucheth," and is, moreover, of the masculine gender; whereas the name "chattath" is feminine; thus proving that the verb refers both in its meaning and its gender to the male animal connected with the idea of the sin-offering. From what we have said, then, it will appear that God's gracious offer of mercy to Cain consisted in this, that, though he was unable himself to fulfil God's requirements, yet a substituted victim which would be accepted for him was at hand: "And if thou doest not well, sin (a sin-offering) lieth at the door." Let us, therefore, fear, lest the same offer of mercy being made to us, any of us should despise it; for the same gospel that was preached unto Cain is preached unto us; but the word preached (though spoken by God himself) did not profit him, not being mixed with faith in him that heard it.

This, however, was not the only promise of mercy which God made to Cain. The third particular of Cain's sin was disobedience; and, in consequence, he, although the first-born, forfeited the blessing of birthright. The third particular, therefore, in the exhibition of God's mercy was that, if he would be obedient, he should still enjoy his forfeited pre-eminence: "And unto thee shall be his [Abel's] desire, and thou shalt rule over him." As though God had said, "Why should you be angry, and imagine that I deal harshly or unfairly with you in choosing your brother and rejecting you? It is true, indeed, that he is my chosen, my elect, and that I have given him that pre-eminency which is yours by nature; so that, if he lives, from him shall descend my chosen seed, and of him Messiah shall be born—not of you. But do not think that this can furnish you with excuse, or that this my election of him to the rights of the first-born shall, for one moment stand in your way. I now pledge my word to you that, if you will be obedient, and propitiate my anger by the sacrifice of the sin-offering which is near at hand, even at the door—then Abel shall indeed regard you as the eldest-born: 'his desire shall be towards thee;' and thou shalt still enjoy the pre-eminence, 'thou shalt rule over him.'"

To offers so full of mercy the hardened Cain turned a deaf ear, determining to obtain the pre-eminence—which, possibly, he thought rightly belonged to him—in his own way, not God's way; and, spurning the victim of God's choice, which was crouching at his feet, and whose offered blood, crying for mercy on his behalf, might have saved him, he chose his own victim, and with a brother's hand he shed a brother's blood, blood which cried for vengeance on the murderer's head. He thought by this foul deed to stand unrivalled and pre-eminent; but in this he was disappointed: Seth was born—another chosen seed whom God appointed instead of Abel, and from whom the promised Saviour sprung. And Cain, now reprobate, and branded with a curse, was sent forth from God's presence "a fugitive and a vagabond in the earth."

How short the step from the richest offers of mercy to a final reprobation! Reject the preaching of the cross to-day, and to-morrow you may be sealed in final impenitency. Turn a deaf ear to the solemn and earnest appeals of Christ to your soul, and by that very action you may be treading under foot the Son of God, and counting the blood of the covenant, wherewith you were sanctified, an unholy thing, and may be doing despite to the Spirit of grace. And has not God said, "Vengeance belongeth unto me: I will repay"? Beware then, lest, provoked by your impenitency and unbelief, he should let you alone, ceasing to strive with you by his Holy Spirit, and, causing your day of grace to pass away from you, should swear, in his wrath, that you should never enter into his rest. O, then you would find it to be "a fearful thing to fall into the hands of the living God"—"a consuming fire"—punishment greater than you can bear.

But, poor sinner, do you feel any concern about your immortal soul? Convinced of your sinfulness and utter unworthiness, is there any thing in your heart that bears the mark of confirmation? O, then your day of grace is not passed away: to-day is an accepted time for you. God is graciously meeting you even now: he is convincing you, by his grace, that you cannot find acceptance with him through the deeds of the law; and this is blessed teaching for your soul: let it lead you to Christ. "Sin lieth at the door:" he who became sin for you is close by you, ready to bless you. "The Word is nigh thee, even in thy mouth and in thy heart." "Behold," then, "the Lamb of God, which taketh away the sins of the world:" present yourself before him in faith, and plead his merits, and shalt thou not be accepted? Aye, "let God be true, and every man a liar," you shall be

accepted. God's election of his chosen ones shall in no wise stand in your way; for rather, on the contrary, by this very act of obedience to God's appointed ordinance of acceptance with him, you will be making your calling and election sure.

And let the believer learn from this narrative how to present all his offerings to God. They must all have reference to the blood of Christ. The thank-offering contained in itself nothing of a propitiatory nature, and never could avert the punishment due to sin: this the blood-sacrifice alone could effect. Remember, then, that the one great sacrifice has been offered, and that "there remaineth no more sacrifice for sin." Offerings to God are indeed your bounden duty, as a redeemed creature; and they are that in which he delights, when, like the thank-offering of old, they are free-will offerings. True it is, that our services are sometimes called by the name of sacrifice—such as "the sacrifice of prayer," or "of praise," or "of thanksgiving"—but it can be only in a metaphorical sense, and because in the New Testament this word is oftentimes used in an indiscriminate sense; but the whole analogy of scripture shows that it can have no connection whatever with blood or propitiatory sacrifices. The Christian is called upon, by the mercies of God, to present his body a living sacrifice—in opposition to a blood sacrifice—acceptable to God. Let be our part, then, to live a life of praise and thanksgiving, at the same time remembering that we can only draw nigh to God in these things when previously sprinkled with the blood of Christ's sacrifice, and that when we come before God, wherever and whenever it may be—whether in our closets, in his house, or at his table—it must be "by that new and living way" which Jesus has "consecrated for us through the veil, that is to say, his flesh;" and, when we thus present ourselves, our reconciled God will indeed delight in us, and will have respect both unto us and to our offerings.

Biography.

REV. ROBERT ANDERSON, PERPETUAL CURATE OF TRINITY CHAPEL, BRIGHTON.

No. II.

In the early part of 1841 Mr. Anderson's strength began to fail; but, though disease was rousing into action, though he could no longer go forth on his labours of love with that light step which seemed to impart the life that gave rise to itself, he never rested from his work. On the contrary, it seemed as if the spirit quickened as his flesh grew weak. The sword was indeed too sharp for the scabbard. The gradual though slow decay almost imperceptibly increased during the winter and summer of 1842. He occasionally took excursions with his children; but, though he made every exertion to enhance their pleasure, he could scarcely triumph over the exhaustion of nature. It was about this time that the spasms, from which he afterwards suffered so fearfully, began. No complaint ever passed his lips. He would retire into the solitude of his own room, that none might know his sufferings, and, as soon as the paroxysm was over, return to his family with a brightness and serenity which left no trace of bodily conflict. He never thought of himself. During the oppressive heat of one of the hottest summers ever known, when none but those who were obliged could venture out before the evening, he would be visiting poor and sick for four or five hours, and often return too much exhausted even to speak. His Master's work was to be done; and, though quite unable to enjoy all social intercourse, he was always ready at the call of sickness or sorrow. Many a time has he returned quite worn out, his feet blistered from the extreme heat of the pavement, and had just sat down, when a summons from some sufferer has reached him, and he would immediately obey. Sometimes he would say: "I really cannot go: my hours for labour are over, and my strength spent;" and then his spirit of love to the brethren would arouse itself, and, regardless of his own sufferings, he would go forth, often finding little real call for such self-denial. It was, however, impossible for human nature to withstand much longer against the inroads of disease; and he was persuaded, with the greatest difficulty, to go to Tunbridge Wells, to his sister-in-law, lady Hill. He had only intended remaining a week; but, as he wrote in one of his letters, "How true is it that, in trifling matters as well as great, though man proposes, it is God that disposeth!" for he was taken extremely ill on the second night of his arrival, and was detained a month. In writing home, he says: "I feel like a weaned child in consenting to this separation from my home; but, as I have talked so much of obedience, and as I mean to lecture dear Douglas on the same subject, I feel that I must submit." He returned home, fully intending to resume his duties on the following Sunday, which he was able to do in the morning. The change in his appearance was marked by all. His affectionate and devoted congregation were all ready to weep—sorrowing over the thought that would intrude, that in a little time they should see his "beloved face no more." The last sermon at which I was present was on St. Luke's day, when he closed with the words of Simeon: "Lord, now lettest thou thy servant depart in peace." It seemed, indeed, as though the reality would be soon, so death-like did he then appear. Those, however, who followed him in this path of spiritual life and bodily decay said that his spirit breathed more of his Master's spirit than ever, that he seemed as one already at the gate of heaven.

The repeated and urgent entreaties of friends induced him to go to London to consult Dr. Chambers. It was more from a feeling that it is the duty of all to use every means in their power, than from any desire on his part, or any conviction that his illness required other treatment.

While all around saw with alarm the growing progress of disease, he ever wrote in the same bright and cheerful strain.

During this season of separation he did not forget his congregation. It had been his custom, when illness occasioned his absence for more than one or two Sundays, to write them a pastoral letter; and in his bed, during his confinement after a painful operation, he addressed them in his usual affectionate style, making a recapitulation of all the parts of scripture he had faithfully expounded to them, and looking forward with a good hope to the resumption of his labours in a few months.

During the whole of his absence he constantly wrote to his children, till within a fortnight of his entrance into peace.

It may seem strange that one so nearly connected should record the passing of his life of love; but none were near him to know, as I did, the events of those changeful hours. His brother's duties at Brighton broke in upon the constant attendance which he would fain have given. Suffering interfered with the visits of the nearest and dearest. 'We were, as it were, separated from the world; but the holiness of that season seemed a foretaste of heaven. "Not a sob, not a sigh met the ear." Ever rejoicing, ever patient, ever alive to all that called for kindly affections, he seemed like one preparing for a pleasant journey; gradually unclothing, till the last remains of mortality dropped off, and the spirit winged its flight into the realms of light. The day before he left Portland-place for Weymouth-street, where he had taken a house, he was gratified by a letter from the bishop of Chichester, containing the offer of a living near Arundel. This most unexpected kindness on the part of the bishop was, indeed, a drop of sweetness in his cup of bitterness. The manner, and other circumstances, greatly increased his sense of the favour intended to be conferred; though the good intentions of him who offered it were not permitted to be realized.

The first days of his residence in Weymouth-street were passed in sending his pastoral letter to his congregation. Those who witnessed his vigour and animation could scarcely believe that such power of mind could be hovering over an open grave. Yet so it was. His sufferings were at times intense; but, as soon as the spasms ceased, he would resume his book or his writing, far more anxious for others than himself. It was not until the last ten days of his life that he ceased to occupy his usual place in the drawing-room; but, though confined to his room, his cheerfulness and playfulness never deserted him. He spoke with the greatest calmness of his worldly affairs. No unbelieving fears disturbed his peace. He had his house always in order; and none could ever accuse Robert Anderson of inconsistency in the minutest concerns of life. Though denying himself every personal gratification, he always acted nobly and liberally by all. He ever felt that what was right should be done, and that God would never withhold the blessing. He subscribed largely, considering his income, to many institutions. He used the interest which the affection of friends supplied in constantly doing acts of kindness, which secured the happiness and comfort of many. Numbers will arise and bless him. It was his invariable custom to put aside a weekly oblation, making it larger on the festivals. This at the end of the year was disposed of in some act of mercy. He used to feel that none were ever poorer for giving to God. After the conversation on his worldly affairs, his brother arrived from Brighton. He received him with a burst of affection. All his heart seemed to overflow in a heavenly stream of love. On the following day he received the holy communion. Like Jacob of old, he had gathered his feet in his bed; and there was an illumination in his countenance, and an expression that witnessed to another spirit than his own. In the morning he had suffered from a faintness which seemed almost of death; but the prospect of that heavenly banquet had aroused all his energies, and none seemed so completely self-possessed. Even at this moment his earthly affections were as warm as ever. Dr. Chambers says: "You do me no more than justice in believing that I had an unfeigned love for, and admiration of your dear husband. Though I had not been very long acquainted with him, I was sufficiently so to have ascertained that he was one of the best, honestest, and most disinterested beings I ever saw; and in his loss I feel that I have been deprived of a real friend, one whom I could have trusted on every emergency for advice and consolation, and to whom I could have unhesitatingly applied in any necessity for his honest and valuable assistance."

The psalms and second morning lesson were read to him every day, sometimes by the little Mary, who has since joined him in the assembly of the just made perfect. She was the last of his children who ministered to him; for the bud that has since blown in the paradise of God had so developed its folds on earth that her little heart beat with riper feelings than is generally the case at her early age. She gave him his medicine three days before, and frequently dwelt with tearful delight on the half hour when she was for once trusted to watch him, and how her dear papa had raised his trembling hands in time to a psalm tune played on a street-organ, the performer little thinking of the effect produced by his unconscious melody. She herself, a few minutes before her departure, requested that her shutters might be open that she might see the sun, exclaiming three times, "How glorious! how glorious! how glorious!" and then, desiring them to be closed, composed herself to die. A convulsion then came on, in which she said to her affectionate attendant: "Pray do not think that I am making faces at you: I cannot help it." Her tender spirit shrunk from giving offence: it was too shrinking, too tender for this world.

The Lord has housed this gentle lamb. Her dear papa liked her little voice; for, though only seven years old, she read with the "deepest feeling, and frequently went through the church service on Sunday." This soon became too much for him. He could bear little, and would say, "You cannot think how little I can bear." He needed it not. The bible was in him, and the psalms were his own. He observed frequently, that, though he could not sleep, he had learned to lie still. "About two o'clock I pray, and then I repeat psalms and portions of scripture." He dwelt much upon the delicious dreams he had, saying, "How good it is of God to send them: they are such as I used to have as a child. I have been walking through green meadows, by

fresh streams, and under the shade of loveiy green trees." Throughout the whole time, his cheerfulness never deserted him: he took the greatest interest in every thing. His sufferings were so great, and quiet was so strictly enjoined, that he conversed but little, though whatever fell from his lips was a witness to the spirit that was in him—love, joy, peace, long-suffering, patience.

On the last morning of his life, all hope being at an end, his family were admitted to his dying bed. And here I thankfully avail myself of a memorandum, which his brother James drew up a few hours after the event, which it describes had taken place. He says: "When I went into my dear brother's room this morning, a little after seven o'clock. I saw a marked difference which had taken place during the distressing hours of the night. His countenance, however, still wore the same serene aspect which marked it in the days of his active cheerfulness; and, after speaking together for a few minutes, I proposed that we should join in prayer, together with his wife and faithful servant Hatton, who had both been watching and attending upon him all the night. At the conclusion of our prayer, in which he joined most fervently, he exclaimed, as he had done always before, 'Peace, peace! How gracious God is in so making it all peace. I may say, with good lord Gambier, that, although pain may distract my body, yet it cannot disturb my spirit.' 'Now,' said he, turning towards his wife, and raising his voice, 'now is the time to claim God's promises. Never be afraid.' Being asked whether he realized those promises, 'I realize them all,' he answered, 'to the fullest extent that can be given to a poor miserable creature. If I were not in such torture, what peace I could speak! Pray tell them so.' He still continued suffering from spasms; and, when Caroline, after having given him something which she hoped might afford him ease, asked him if he felt comfortable, his answer was, 'Not comfortable, but so happy.' Soon afterwards, while I was sitting by his bedside, he asked if it were not the 23rd of the month; and, upon Caroline answering, 'Yes,' and that it was Edith's (his youngest daughter's) birthday, he said, 'Ah, dearest Edith, God bless her! Remember this morning's psalm (110th),' he continued, 'and let us be thankful for the assurance which it gives, that 'the Lord shall make his people willing in the day of his power." About half an hour afterwards, I mentioned this circumstance to lord Teignmouth, who was watching anxiously in another room, as an instance of my dear brother's strength of memory amid all his sufferings, and of his characteristic readiness in deriving from each day's daily service guidance and support for his daily duties. Lord Teignmouth was struck with it; but observed it was the 22nd of the month. When I next returned to his room, which was very soon afterwards, I whispered to Caroline that we had made a mistake in the day. I spoke so gently that I thought Caroline herself could hardly have heard me, but Robert's quick ear caught it; and he said, 'Why, is not this Thursday?' 'No, not Thursday,' I answered; 'but Wednesday.' 'Ah, true!' he replied; 'and of course it is the 22nd. But then there is a psalm cheering us this day too, the 107th: 'O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!' Words of prayer and blessing and affectionate remembrance, for the most part expressed accurately in the language of holy scripture, were continually falling from his lips; although the pain scarcely ever ceased assailing him. He prayed for his wife, his children, his family, and many of his dear friends by name; and then, pausing, he added, 'May you be one body in Christ. Amen.' I cannot now remember all whom he mentioned; but I heard him say, 'and dear Millett, too, good creature; but how can I speak of them all?' He then pleaded God's word with reference to himself: 'Try me, O God,' he exclaimed, 'and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting. Strengthen me, O Lord, with thine own power, for Jesus Christ's sake.'

"Some of his nearest relatives, who had been prevented from seeing him on the previous day (lest the excitement of the interview might interfere with the remedies which were still resorted to) came now to his bedside—lord Teignmouth, my eldest sister, and my brother William. He embraced and kissed them all most tenderly, besought God's blessing upon them and theirs, and assured them of the peace in the Lord Jesus, which was his portion. With all this, there was the most anxious and assiduous regard (as there had been throughout his illness, and indeed throughout his whole life) for the feelings of others. He seemed to be thinking only how he could spare them. When I was lifting him up at one time in bed, he said to me, with the same sweet expression which always beamed from his eyes, 'I am sorry, dear brother, I cannot help you myself, but I am so exhausted.' Speaking of his five boys, he said, 'May the God of my fathers, the God of Abraham, of Isaac, of Jacob, the God which hath fed me all my long life unto this day, redeem them from all evil, and bless the lads!'

"Among the many objects of anxiety then crowding upon his mind, I felt especially desirous to receive from him one word of counsel, with respect to his successor at Trinity chapel; and, availing myself of a brief interval of repose, I mentioned to him the names of the two friends (lord Teignmouth and Mr. John Thornton) who shared with me the responsibility of the appointment. He paused for a few moments to consider, evidently unwilling to say anything which (without having had the opportunity to communicate with any party on the subject) might encumber or perplex others; and then calmly answered, 'God, in his own good providence, dear James, will doubtless order all this aright; and to him I leave it. You will do your duty.'

"During the last hour, the pain seemed certainly less; and the slight disturbance which remained was much mitigated by some medicine which Mr. Pennington gave to him about eleven o'clock. He lay tranquil as a babe, occasionally lifting up his emaciated hands in token of prayer. About half-an-hour before he died, he said to Caroline, 'Be sure to tell Miss Jellicoe, and Miss Furbor, and Mrs. Burnell, and those other friends

whom I leave at Trinity chapel, how much I owe to them.' These were the last words he spoke. We refrained from disturbing him, or doubtless he would have said more, for his strength was not gone. His wife, my eldest sister, his faithful servant, and myself, waited in stillness around him, until it pleased God to release his spirit from its poor, worn-out tabernacle. He breathed most gently. There was a slight moan for a moment; then a return of the same gentle breathing as before. I bent forward to see if life had fled, but could scarcely determine whether it were so or not. His dear wife, at that moment a widow, was reclining on the bed near him: she seemed instinctively to understand how it was."

His remains were laid in the family vault of his beloved father-in-law, lord Teignmouth, in Marylebone church. In the same church, on the 12th of February, 1829, had he been united in holy matrimony with her who has ventured to record this memorial of him; and to the same resting-place had he consigned, in latter years, three other beloved members of her family.

The Cabinet.

MARKS OF A CHRISTIAN CHURCH.—In the first place it must go and teach all nations. It must be animated with the apostolical, the missionary spirit. It must not rest satisfied that Christ should be preached to those to whom he has been preached of yore. It must not let sloth creep over it, so as to count that it has already attained. It must not be content with taking care of itself, of its own souls, of its own flock. It must so prize the treasure it has received, as to desire above all things to impart that treasure to others. It must have something of that spirit which will leave the ninety and nine sheep in the fold, to seek after and bring back the hundredth that is lost; of that spirit which moved our blessed Lord himself to leave the throne of heaven, and the choir of holy angels, and the rule of all the worlds, to seek after and bring back this poor wandering ball of earth to the fold of his heavenly Father. It must have something of that spirit with which Jesus Christ yearned for the salvation of souls, for the conversion of sinners, for the showing and spreading of the glory of God.—*Archdeacon Hare.*

Poetry.

THE FIRST MURDERER.

(A FRAGMENT).

BY THOMAS EYRE POOLE, M.A.,

Colonial and Military Chaplain, Sierra Leone, Africa.

(For the Church of England Magazine.)

"And the Lord said unto Cain, where is Abel, thy brother?"—GEN. iv. 9.

'TIS done; and by the smoking sacrifice
Stands the first murderer; and stands alone—
Dread murderer of life and kindred too.
See! tremulous with rage, and half-conceal'd
Beneath that jealous brow, his rolling eye
Glares hurriedly around: his throbbing breast
Heaves quick and heavily; like some cold form
Of marble, which the Phidian art has struck
To all but the vitality of life.
Transfix'd with terror at he knows not what—
For but himself is there—the first-born of
Of fallen Adam gazes on the—dead!

Condemnatory silence reigns around,
Silence that tells more eloquent than words,
Of crime and judgment to that guilty soul.
Astonish'd nature trembles at herself,
Confounded at that spectacle of woe.
Swift to the darkest coverts of the grove,
On rapid wing, her feather'd songsters flee:
The fiercest creatures hie them to their lairs,
And, with unwonted terror, seek the woods,
Scar'd by th' unhallow'd sight of human blood.

And moves he not, who thus hath nature mov'd?
Some spell unearthly binds him to that spot.
Yes; death oft speaks with more than mortal pow'r:
What, when he speaks to Cain, the fratricide,
And speaks in Abel, first of earth-born slain

But is this death—so calm, so beautiful,
So like the peaceful slumb'rer in his rest,
Where not a dream of day's distractions haunt him,
Nor faintest breeze is up to move the curls
Which hang entwining round the sleeper's cheek,
Still colour'd with the vividness of being?
Corruption's loathsome touch hath not yet marr'd
The beauty of Eve's youngest, fresh as when
Beside yon priestless altar late he stood,
And, in the pious fervour of his soul,
Warm with the hope of an exalted faith,
And breathing forth the prayerful homage, paid
The votive off'ring grateful to his God.

Sad lesson of mortality, and taught
At sadder cost—the fearful risk of heav'n.
Ah, grateless unbeliever! From the earth—
Which fain would hide in shame the impious stain—
A voice of blood arraigns thee, and demands
A restitution terrible but just,
Arouse thee, son of crime! Arouse thee, Cain!
Let not thy stubborn pride resist thy God!
The prince of darkness and the powers of hell
Would gladly steel thee to impenitence;
But the offended Deity would spare—
And, hark! in soften'd wrath now questions thee:
"Cain, where's thy brother Abel?" O regard,
Weep if but one sad, solitary tear;
And—no! Alas! that sullen nature scorns
Reproof, though kind, and, like the wayward smoke
That from his sacrificial pile rose not,
But downwards roll'd its dissipated clouds,
Stalks forth the self-reproaching wretch, to roam,
Mark'd, and dismiss'd by his almighty Lord,
"A vagabond"—the terror of his race!

August, 1845.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 569.—FEBRUARY 21, 1846.

VENICE.

"A thousand years their cloudy wings expand
Around me; and a dying glory smiles
O'er the far times, when many a subject land
Look'd to the winged lion's marble piles,
Where Venice sate, throned on her hundred isles."

THE associations connected with Venice scarcely yield in interest to those which Rome possesses. The name of Venetia, or Venice, was at one time diffused over a large portion of Italy; and, before the irruption of the barbarians, fifty wealthy cities flourished. In following its history, tales of romance and deep pathos are continually presented; and, while we must lament the abuse of power exhibited in it, we yet contemplate the ancient republic in her "high and palmy days" with amazement.

Sismondi calls Venice "a republic without liberty;" and so in truth it was. Despotism and tyranny of the most absolute kind brooded over the city, while terror, treachery, and espionage were the agents employed by its government. Implicit obedience to arbitrary laws, passive submission to the most cruel injustice, were exacted; and such was the infatuated attachment of the people to the republic, that they bent their necks to the yoke which it imposed.

Can it be wondered at? The tyranny of autocracy may be dreadful, according to the character of the autocrat; the tyranny of democracy is worse

still, as the French revolution fully testified; worse and worse that of an unprincipled aristocracy, or oligarchy. We, in blessed Britain, are not fully alive to our inestimable privileges, as the subjects of a free government in the legitimate use of the expression.

The islands, in the Lagune*, at the extremity of the Adriatic, were formed by the deposit of large rivers, which empty themselves in the vicinity; and here did these people lay the foundations of a mighty republic. They strengthened the foundations of their asylum with piles and ramparts; and, in A.D. 421, began their city on the Rivo Alto†, the principal of these islands.

Fresh emigrants from the desolated provinces arrived; and they gained a scanty maintenance by fishing, and the manufacture of salt. In 697, we find this colony governed by a chief magistrate, or doge, whose office was held for life. Whilst the imperial power of Rome was gradually dwindling to a mere shadow, and papal dominion was slowly supplanting it, Venice attached herself to the eastern empire, and could never be brought to acknowledge Charlemagne or his successors as the lawful emperors of the west.

Venice lent a powerful aid in the equipment of the fleet for the crusades, and is said to have furnished two hundred vessels to the first expedition, A.D. 1099. When, on the death of Adrian IV., A.D. 1159, a quarrel arose in the consistory of cardinals, two popes were elected: the one, Victor IV., found an able supporter in Frederic Barbarossa, emperor of Germany; while Alexander III., although obliged to fly from Rome, remained firm to his purpose of humbling his antagonist. Pursued by the hate of Frederic, he took refuge in Venice, which had previously declared against the emperor; and, arriving late in the evening, uncertain of the reception he should meet with from the senate, he is said to have passed the night in the porch of a convent. The following inscription now remains on the door of San' Salvadore: "Alexandro III., pont. max. pernoctanti."

The conduct of Ziani, the doge, was bold, and spirited. He welcomed Alexander with the respect due to his rank; and, when summoned by Frederic, "the Roman emperor," to deliver him up in chains, on pain of war being proclaimed against Venice, Ziani, in spite of the emperor's threat, that "he would press them by sea and land, and never stop until he had planted his victorious eagles on St. Mark's," refused to do so.

Warlike preparations were made, which ended in the discomfiture of Frederic. On the return of the doge and his fleet, Alexander met him, and presented him with a ring, saying, "Take this ring, and with it take, on my authority, the sea as your subject. Every year, on the return of this happy day, you and your successors shall make known to all posterity that the right of conquest has subjugated the Adriatic to Venice, as a spouse to her husband." This speech was the origin of the annual ceremony at Venice, when the Doge sailed in the "Bucentaur," the state galley, to the open Adriatic, where, casting the ring into the waters, he thus proclaimed the sea his bride: "We wed thee with this ring, in token of our true and perpetual sovereignty."

Another calamity awaited Frederic. His troops were defeated by the Milanese. He yielded the point of the election of the pontiff, and Alexander was declared pope. Frederic, eager to testify his consent to his elevation, proposed to visit Venice, and claim absolution from him. He was conducted to St. Marks by the doge and his retinue, and there in the porch stood Alexander; when the emperor bowed in humility before him. Setting his foot on the neck of Frederic, he exclaimed, "Thou shalt go upon the lion and the adder: the young lion and the dragon shalt thou tread under thy feet." The emperor exclaimed, "Not to thee, but to Peter." When, again placing his foot on Frederic's neck, the pope cried out, "Both to me and to Peter."

The crusade formed under Fulk de Neuilly, A.D. 1198, was aided by the Venetian fleet, of which the doge, the octogenarian Enrico Dandolo, assumed the command.

Gibbon says, "The sea was their patrimony. The western parts of the Mediterranean—from Tuscany to Gibraltar—were indeed abandoned to their rivals, Pisa and Genoa; but the Venetians acquired an early and lucrative share of the commerce of Greece and Egypt. Their riches increased with the increasing demand of Europe: their manufactures of silk and glass, perhaps the institution of their bank, are of high antiquity; and they enjoyed the fruits of their industry in the magnificence of their public and private life. To assert her flag, to avenge her injuries, to protect the freedom of navigation, the republic could launch and man a fleet of a hundred galleys."

Constantinople was taken A.D. 1204; and to the blind old doge was this success mainly attributable.

Of Dandolo, Gibbon says that "he shone in the last period of his life as one of the most illustrious character of the times, and that, under the weight of years and the loss of his eyes, he retained a sound understanding and manly courage. He was eighty-four years of age at his election, and ninety-seven at his death, A.D. 1205."

The city was abandoned to the crusaders, who, not content with carrying away gold and silver from the palaces and churches, shamefully destroyed the noble works of art in the city. The bronze horses, which still adorn the front of St. Mark's church, were part of the booty which Dandolo caused to be transported to Venice. The crusaders shared amongst them the territories conquered.

Since its foundation, the government in Venice had undergone a gradual change. The mixed democracy and oligarchy had given place to a vigorous aristocracy. The Venetian nobles had slowly and secretly usurped the supremacy. The government consisted of a grand council, of 480, chosen annually by electors appointed by the people. The doge, originally thus elected, came to be appointed by this council. In A.D. 1289, an ineffectual effort was made by the people to regain their privileges; and, in 1297 and the fol-

* The Lagune is the shallow part of the sea between the main land and the low islands which divide it from the open Adriatic. It is here that the islands on which Venice is built are situated.

† "Rivo Alto," a deep stream: the Rialto, a contraction of this, was the name given first to the island, and afterwards to the bridge which connected it with the other land.

lowing year, the hereditary aristocracy was sealed by certain laws which constitute what the Venetians call the "locking-up of the grand council" (la serrata del maggor consiglio). The tribuneship was abolished; and the censors were ordered to expunge from the rolls of the council all but those whose ancestors on the fathers' side had already sat in it. In 1319, it was enacted that every descendant of a member should be entered on the roll upon attaining the age of twenty-five. The council was now strictly hereditary, and quite unlimited in number. To this grand council, in 1310, was added a council of ten; whose office it was especially to watch over the safety of the republic, and punish all treason against the state.

The taking of Constantinople by the Turks, in 1453, filled the Christian world with terror. Italy trembled when the news of the progress of the arms of Mahomet II. reached her; and Venice took up arms in 1463, to arrest the advance of the Turks. The flames of the villages, sacked and burned by their victorious troops, were visible from the tower of the Campanile: towns were falling into their hands; and Venice was glad, in 1479, after an ignominious warfare, to purchase peace by a considerable sacrifice of territory in Dalmatia, Bosnia, and Croatia.

Similar disasters awaited the Venetians A. D. 1499, when the sultan Bajazet broke the truce, and war was renewed. Lepanto was wrested from them: Antonio Grimani, their commander, was carried back in chains to Venice; and a further peace was obtained by the abandonment of the Peloponnesus to the Turks A. D. 1503. Venice was now threatened by nearer enemies. Austria, France, and Spain, jealous of her increase of power, and headed by pope Julius II., signed the league of Cambray, agreeing to destroy this republic and divide its territories. Undismayed, the Venetians prepared for war, and D'Alvaino was chosen general; but their whole force was unable to resist these powerful antogonists, who now attacked their cities and overran the provinces of Italy subject to their dominion. At length dissension, fomented by Julius himself, sprang up between the allies. Louis XII. of France, deserted and oppressed by the emperor Maximilian and Ferdinand of Spain, sought to form an alliance with her former enemy, Venice, who, being hard pressed by the other European powers, consented, and a treaty was signed, which was subsequently ratified by Francis I. At length Venice obtained peace, after a struggle that had cost her many of her continental possessions.

At the peace of Cambray, signed in 1528 between Charles V. of Germany and Francis I. of France, the republic found rest; and, in the subsequent wars carried on by them, she maintained an armed neutrality. For some years Venice was blessed by peace; and, while all Italy lay crushed beneath the yoke of the emperor Charles V., she alone, "throned on her hundred isles," retained some signs of vigour and freedom; though unquestionably the signs of decay were but too visible.

The war renewed in 1537 with the Turks lasted three years, during which period Venice lost some of her possessions in the Morea, and many islands in the Archipelago; and at a later period Cyprus, the most valuable of her colonies, was wrested from her. In 1618, an extraordinary conspiracy presented itself, which, however, was never fully discovered as to its origin; but it was generally conceived to have been of Spanish origin.

In 1645 Candia fell before the arms of the sultan Ibrahim: the ruinous warfare attending this event endured for twenty-five years. After a short period of tranquillity, the flames of discord again burst forth in the Morea; and Venice, conquered and disabled, abandoned all hope of maintaining her territories, and never after engaged in war with the Turks.

What a humiliating contrast does Venice present at this period to the independence she once boasted!

> "Queen of Italia's sons—most beautiful!
> Rival of lofty Rome—who land and waves
> Rulest, and makest citizens thy kings.
> Ausonia's light and glory! thou by whom
> We are a race of freemen—thou to whom
> We owe our freedom from barbarian rule,
> That brighter shines the rising sun upon our land*."

Napoleon after conquering Lombardy, marched to Germany to attack Vienna; and Venice, aroused by the danger which threatened her, feebly attacked the French troops left in command of the Lombard towns. This was not remembered by the court of Vienna; for, when making terms with Buonaparte, Venice was abandoned by her ally. Napoleon had always coveted the possession of Venice. The senate trembled as they heard his denunciations if they would not submit. Manini, the doge, counselled the deliverance of the city; and in the ballot, loudly demanded, on which the freedom or slavery of Venice hung, twelve votes alone were given in favour of resistance to the French, whilst five hundred and twelve sealed the fate of the republic. Venice fell, as the sound of the cannon of the invaders but faintly reached them from the main-land. In a few hours the tricolor floated over the sanctuary of St. Mark; and Napoleon's general, entering at the head of his troops, took possession of the city on the 16th of March, 1797. At the treaty of Campo Formio, signed a few months afterwards, Venice was given to Austria, under whose rule she has remained since.

THE ENGLISH REFORMATION THE WORK OF GOD.

By the Rev. Richard B. Hone, M.A.,

Hon. Canon of Worcester, and Vicar of Hales Owen, Worcestershire.

No. I.

Having been requested to deliver a lecture before this institution†, with liberty to select my own subject, I have proposed, as one which at once might be instructive and interesting, "The English Reformation the work of God." I have undertaken this office, not without some reluctance, as having my time already fully appropriated; and, therefore, fearing that I should not be able to do even the justice which under more favourable circumstances for such a purpose I might

* Sanazzaro's "Elegies."

† Delivered at Stourbridge, before the Young Men's Society, connected with Amblecote church, Nov. 17, 1845.

render to the subject; but I approach it as one which is to be contemplated with great satisfaction and thankfulness, inasmuch as I look upon the Reformation as one of the greatest of the many mercies with which a gracious God has so signally blessed our land.

In considering the line of discussion which I ought to take in treating my interesting theme, I have thought that those entitled by membership to be my auditors (and whom alone, therefore, I presume that I have to regard in this essay) would be young men really interested in religion, grounded and settled in the conviction that the holy scriptures are the only authoritative rule of faith, and that the great doctrines which were revived in the church through the instrumentality of the Reformation were the doctrines of the earliest fathers (I mean the apostles, evangelists, and prophets, and that One who is our Master, even Christ), and therefore unquestionably true.

This assumption of the point to which you have already attained will spare the expenditure of much time on the rule of faith, and the faith established by that rule, and will leave me at liberty to enter more fully into other branches of the question. Permit me here, however, to express my very fervent desire for you, that you may feel a continually increasing reverence for that word which giveth light and understanding to the simple, and that you may receive its truths more gladly, and bow yourselves more cheerfully to obey the gospel, and to be governed by its holy principles.

I must explain my views in another particular. I apprehend that lectures of this nature will not do half the good which they might effect, unless they lead their auditors to reflection, inquiry, and study; and therefore I beg to be understood as rather aiming at giving hints and suggestions to be followed up by yourselves, at endeavouring to awaken an interest which may continue alive and watchful and craving further satisfaction, than at leaving the subject so completely discussed as to afford little room for further investigation and elucidation. Your own library may afford you means for such research; and, in the present day, when cheapness is extending itself even into our literature, a very small sum will assist you to carry on your studies; and I cannot help mentioning with satisfaction that a work on the Reformation throughout Europe, which I have read, as far as it has yet appeared, with intense interest, I mean "The Reformation in the Sixteenth Century," by M. Merle D'Aubigné, is to appear in a cheap form, in volumes costing 1s. 4d. each.

Excepting only the period of the first introduction of Christianity into Britain (which, alas! as to its chief circumstances and results is buried in oblivion) the restoration of Christianity to the primitive purity of truth at the Reformation is the most interesting part of our national history to which a Christian's mind can be directed. I have stated my own feelings on this point, in a published "Life of Archbishop Grindal," which may have fallen into the hands of some of my auditors, in the following terms:

"The period in Christian history most interesting to our church, next to the apostolic times, is that of the Reformation. Its leading principles are stamped as our own, explicitly stated in our confession of faith, and interwoven into the texture of our devotional services; and every pastor of the flock within the pale of our establishment has been called upon, at the solemn moment of his ordination, to inscribe his name upon the articles which give expression to them, thereby declaring his unfeigned consent to them, and binding himself to teach accordingly. And, if provision is thus made that the church should receive instruction agreeably with the principles which her martyred fathers and faithful confessors bound up with her very existence, it manifestly must be deeply interesting, to say the least, to watch the progress of their development, and the contests which were waged for their maintenance, and, after having carefully studied our own accredited records, and compared them with the highest antiquity to which the Christian church can lay claim—the days of our Lord and his apostles—to trace them out in the writings of the men who, at the eventful period referred to, held their lives less dear than truth" (Lives of eminent Christians, vol. iv., 113, 114).

Can it be less interesting to observe the marks of the divine agency in that momentous part of this nation's history? to discern the touch of that Almighty hand, which, without manifesting itself to the eye, was yet using its energies in all the great movements of those stirring times?

And may it not be a most beneficial employment of the present moment? It is to be feared that even those whose minds are in agreement with the Reformation, do not rejoice in it enough, are not thankful for it enough, do not look back upon it as a special period of the interposition of the Divine Being, as a deliverance singularly wrought out by the All-wise for the good of this nation, employing alike the perverseness of the wicked and the faithfulness of the righteous for the accomplishment of his purposes. It may be profitable for all who are in this state of mind to be led to consider the grounds on which the Reformation ought to be regarded as the work of God.

But, besides this, we are all liable to hear sneers and insinuations thrown out against the Reformation, attributing it to a monarch of questionable character, and of a wayward and capricious temperament, who, for the accomplishment of his own wishes, would turn now this way, now that, and who saw the greatest probability of gaining his ends by ultimately separating from the pope, and making the national church independent of foreign influences. In the same way, the vices of many who, without having any real and vital interest in religion, promoted the Reformation, are brought to view; and so are the errors, the infirmities, and the sins of those whose hearts were engaged on the side of truth and holiness; and these defects and faults in the machinery are alleged as justifying a suspicion that the end was not good, which involves the conclusion that the work was not of God.

I trust that, if such objections have ever perplexed and troubled any of my present auditors, I may be enabled to dispel them altogether, as I am perfectly sure that there is nothing substantial in them.

That we may make our way good as we proceed, I shall first endeavour to lay distinctly before you what I mean by the Reformation

which I would have you to regard as the work of God. I put aside, then, many minor matters, and indeed many important and beneficial changes, only humbly ascribing every thing that was good in them to the wisdom and goodness of the supreme Being; and I look upon the Reformation as pre-eminently this—the restoration of the holy scriptures to their proper dignity as the rule of faith, and (resulting from that) a reproduction, from the word of God, of its real doctrines.

This of course involved the rejection of all other authority as decisive in matters of faith, the rejection also of all unscriptural doctrine as soon as it was detected; and it issued necessarily in a disruption from Rome. Whatever else had been the rule of faith, it had not been the bible. That holy book, which we are commanded to search, and which proclaims itself as "profitable for doctrine, for reproof, for correction, for instruction in righteousness," had been thrown aside, and was forgotten. No appeal was made to it. If differences arose (and I believe there are at least as many sects within the church of Rome as there are out of it) the dispute was not settled by that authority. No one ever dreamed of referring to it. The people were not instructed by teaching derived from that source. It was not only not the household-book (as, thank God, I may assume that it is in all of your homes), it was not to be found with any English family, except where Wickliff's and the Lollards' influence had drawn them aside to what was branded with heresy. And the priest and the monk were alike ignorant of its consolations, its revelations, its warnings, and its promises. They lived and died unacquainted with the word of the living God.

When it was brought to light at the Reformation, many were delighted and surprised. It became to them the rule of faith, and of life: it gave light and understanding to the simple. But to others it was as distasteful as it was new; and its being appealed to as the rule of faith awakened a desire to thrust it back into its former obscurity, or at least to keep it back as much as possible from the people.

The blessed Reformation restored the inspired word to its rightful place of authority. A reference to the controversial writings of the reformers would convince any inquirer that they had been led to a most diligent and thoughtful study of the holy scriptures, and that their appeal was to them as of supreme and conclusive authority. Was any doctrine in which they had been taught, or was any duty which they had been bidden to fulfil, taught or required by the word of God? whether Rome had maintained it or not, they conscientiously received and acknowledged it. But was there no scriptural authority for it? they rejected it as the doctrine or commandment of men.

It became a principle of the reformed church of England, before any sects of protestant dissenters had come into existence, as set forth in our sixth article, that "holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

I stated that the result of this full recognition of the true rule of faith was the reproduction, from the word of God, of its real doctrines. Many of the most important and momentous truths had sunk out of sight; and no wonder, when the word which revealed them had been thrown aside, was rarely studied, and never appealed to, and man had sought out many inventions, and they looked to a fallible church instead of the infallible God.

The religion of those times, when there was a dearth of the word of God, when the lamp of *our* feet and the light of *our* paths was through man's wickedness covered up and thrust into obscurity, is thus described by one who had passed his earlier years as a monk, but to whom the Reformation introduced the bible, and who became one of Luther's fellow-labourers—I mean Myconius. He says: "Christ's sufferings and merits were either treated as a piece of idle history, or as no more to be believed than Homer's fables. The faith, by which the sinner appropriates the Saviour's righteousness and the inheritance of eternal life, was out of the question. Christ was held forth as a stern judge, ready to condemn all who did not apply to the intercession of the saints or to papal indulgences; and in our Lord's place there figured as intercessors, first, the Virgin Mary, resembling the Diana of paganism, and after her the saints, the catalogue of whom the popes were constantly enlarging. These mediators gave the benefit of their prayers to such only as deserved well of the religious orders which they had founded; and, in order to that, it was not what God commands in his word that was required to be done, but a multitude of deeds contrived by the monks and the priests, and which brought them in a [great] deal of money. Such were the Ave-marias and the prayers of St. Ursula and St. Bridget; chanting and shouting day and night; and frequenting particular spots, to which pilgrimages were to be made, and which became as numerous as there were mountains, woods, and valleys. Now all these devout doings might be redeemed with money; and accordingly the monasteries and the priests were continually receiving not only money, but every thing that had a tangible value—fowls, geese, ducks, wax, straw, butter, and cheese. Then would the chanting resound, the bells would be set a-ringing, incense would perfume the sanctuary, sacrifices be offered, the kitchens be filled to overflowing, drinking-glasses would make a din, and the whole of this medley was wound up and retrieved by masses being said. Bishops no longer preached; but they consecrated priests, church-bells, monks, churches, chapels, books, and grave-yards: all which brought in large revenues*. Bones, arms, and feet, were preserved in gold and silver boxes: they were presented to be kissed during mass; and this, too, was a source of large profit. All these people maintained that, as the pope stood in the place of God, he could not be deceived; and they would not suffer any contradiction" (D'Aubigné, i. 49, 50).

But was the state of things better in England than the German monk testified that it was within

* The ordination of priests and deacons, and the consecration of churches, are the proper offices of the bishop; but when done for gain, or mingled with superstitious observances, or viewed as the only office which the bishop has to fill (the feeding of the flock being omitted), what an account will be rendered when the chief Shepherd shall appear!

the compass of his own knowledge? Hearken to honest John Fox, whose "Martyrology" was ordered by authority to be placed in all churches, that the people might read it. He sums up the condition into which religion had sunk before the dawning of reformation-light, in the following terms:—"In place of Christ immortal, we adored mortal bread. Instead of the blood, we worshipped the blood of ducks" (alluding to the forged miracles of priests, of which an example was at Hales, in Gloucestershire). "How the people were led, so the priests were fed, no care was taken. Instead of God's word, man's word was set up; instead of Christ's testament, the pope's testament, that is, the canon law. Instead of Paul, the master of sentences took place and almost full possession. The law of God was little read, the use and end thereof was less known; and, as the end of the law was unknown, so the difference between the gospel and the law was not understood, the benefit of Christ not considered, the effect of faith not expounded; through the ignorance whereof, it cannot be told what infinite errors, sects, and religions crept into the church, overwhelming the world as with a flood of ignorance and seduction. And no marvel; for where the foundation is not well laid, what building can stand or prosper? The foundation of all our Christianity is only this—the promise of God in the blood of Christ his Son, giving and promising life to all that believe in him; 'giving,' saith the scripture, unto us, and not bargaining or indenting with us; and that 'freely,' saith the scripture, for Christ's sake, and not conditionally for our merit's sake. Furthermore, 'freely,' saith the scripture, 'by grace,' that the promise might be firm and sure, and not by the works that we do, which always are doubtful. 'By grace,' saith the scripture, through promise, 'to all and upon all that believe,' and not by the law upon them that do deserve; for, if it come by deserving, then it is not of grace; if it be not of grace, then it is not of promise; and contrariwise, if it be of grace and promise, then it is not of works, saith St. Paul (Rom. iii. 6; vi. 11). Although it is not to be denied but that the doctrine of God's holy law, and of good works according to the same, is a thing most necessary to be learned and followed of all men, yet it is not that foundation whereupon our salvation consisteth. Neither is that foundation able to bear up the weight of the kingdom of heaven, but is rather the thing which is builded upon the foundation, which foundation is Jesus Christ; and all for ignorance of the true foundation, which is the free justification by faith in Christ Jesus the Son of God."

What Fox here sets forth as the true doctrine had been suppressed and superseded for centuries before the Reformation, by the church of Rome. A succession of witnesses for the truth may, indeed, be traced as existing throughout the whole of that dreary period; but they were only a few individuals, found here and there within the church, liable to condemnation as heretics, or martyrs actually slain for the truth's sake, or a feeble band, persecuted and held up to universal contempt, maligned and misrepresented. But at the Reformation the great truths of the gospel beamed forth in their brightness: the light was once more unveiled; and forthwith it diffused its rays. Especially and pre-eminently the true way of salvation (as new to that generation as it was true, but, at the same time, the oldest way that had ever been preached in Christendom) was acknowledged with an almost universal consent by those who were searching the scriptures for instruction. Jesus Christ was regarded as the one sacrifice, the one mediator, the one intercessor; and a whole host of delusions, interfering with his offices and work, was cast aside: faith was found to be that going forth of the heart and mind by which Christ's salvation was embraced and appropriated by the soul; and holiness was discovered to be an inward condition, begun, continued, and perfected by the Holy Ghost, and not an external sanctimoniousness, or bodily exercises, or religious observances and ceremonies.

The truths of the earliest days of Christianity now again enlightened the church. The deplorable corruption and ruin of man since the fall, his recovery by grace, his justification through faith, his obedience when he believes, his quickening and sanctification by the Spirit, his resorting to sacraments and other ordinances as means of grace and not as meritorious acts: these were now brought forth as the great and vital points which apostles and evangelists had preached as the things which concern salvation. But it is not my intention to attempt to enumerate the truths which were revived at the Reformation, much less to show the scriptural grounds on which they were then proved, and are still believed to be truths; only, to avoid any appearance of speaking vaguely and indistinctly, I refer to those articles of the church of England in which scriptural doctrines are set forth, and to the scripture proofs which accompany them in many works of larger or smaller size. I may particularly refer to a work on the list of the Society for Promoting Christian Knowledge, entiled, "The Liturgy compared with the Bible;" of which that portion which relates to the articles has been printed as a separate tract.

But, if the bible has been given forth from God to be the supreme authority with man as respects his faith and his life, and if, as respects salvation, the doctrines contained in the ninth, tenth, eleventh, and twelfth articles—to say nothing of others—are the very truth of God, and if that bible was wholly neglected and almost unknown, and those doctrines put aside, before the Reformation, I do think that we must acknowledge the hand of God in drawing forth that bible, and opening it before bishops and priests and monks and people, and in pointing a finger steadily and firmly to those truths which it reveals. The gospel had been lost: the gospel was found: can we doubt the interposition of him who sets forth that gospel as his best gift to man, who connects with its progress and success his own glory and honour? The end aimed at, and the end effected, was the revival of truth: was it not then the work of God? Believing that the power is the Lord's, and that he reigneth over all, and that in his hand is power and might, and that in his hand it is to make great, and to give strength unto all (1 Chron. xxix. 11, 12), that, "except the Lord build the house, they labour in vain that build it" (Ps. cxxviii. 2), that "the lot is cast into the lap, but the whole disposing thereof is of the Lord," that "the way of man is not in himself," we cannot, I think, see the gospel of his

dear Son, his own word, having free course and being glorified, those scriptures which are able to make men wise unto salvation brought anew to the light and to the sight of men—we cannot see that word which giveth light, which was put forth originally that it might give understanding to the simple, rejoiced in as a new thing by an astonished people—we cannot see that truth which was revealed, not that it might soon be hidden again, but that it might be preached to every creature, translated into the languages of the European nations, and in our own nation set up in the churches that all men might read it, and published that all men might possess themselves of that, of late, hidden treasure—we cannot see that grand instrument of his mercy set free from the bondage in which it had so long been held, and the glad tidings of salvation once more going forth amongst those for whom they were intended, without perceiving and acknowledging that this is his work. He has promised to attend his word with his blessing; and, where it is free to act, and is doing its intended work, there most assuredly is the trace of his presence, and the operation of his hand.

Because the Reformation, then, was a revival of gospel truth, drawn from the original fountain-head, it commends itself to us as the work of God. This is the chief argument; and I apprehend that it is a sufficient one.

But I am not ashamed to look at the means which were employed for accomplishing that purpose; and, when I do so, I am strengthened in the conviction to which I have thus been led. The bible comes forth from the hiding-place to which it had been consigned. First one voice, and then another, proclaims that it is the word of God, demanding the faith and obedience of man. It goes abroad: it is diligently read. One in one place, and another in another, without correspondence, without knowing what the rest are doing, studies with intense interest the sacred pages. Truth reveals itself to their minds; and this independent pursuit of the best knowledge leads them to the same conclusions on the most important points. They may advance with different degrees of speed, and they may not agree in all the conclusions at which they arrive; but on the points most intimately connected with the salvation of an immortal soul, on the means of its deliverance from condemnation, on its helplessness in itself and the sufficiency of God, their decision is one and the same.

It is truly wonderful to contemplate how the many little rivulets flowed together into one broad majestic river. And yet ought we to wonder that the bible should lead those, who really and simply desired to be guided by it, to walk by the same rule, and to mind the same things, to be of one accord, of one mind? Ought we, at least, to wonder, when we remember that he who gave the word also opens the heart to understand it?

It was the bible which had enlightened Wickliffe's mind—that harbinger of the Reformation: it was by the bible that he attempted to lead his countrymen from the errors in which they had been brought up; and it was the bible which instructed the fathers of the English Reformation in the great inquiry, What is truth? and which supplied to them the arguments which told on the country, and brought about the change in which we have so much cause to rejoice. Reading with reverence, and in a teachable spirit, and with prayer that they might be led into truth, they became disentangled from those prejudices in which they had been brought up, and were prepared to give up all things, yea, even life, for the sake of truth.

As we go through the narration of their lives, there is one tale told of all of them at a certain stage of their history—that they studied the scriptures, and then embraced the truth.

Let us pause, and consider a few instances in which the power of the word of God may be traced working mightily.

William Tyndale, the translator of the New Testament, was brought up, from a child, at Oxford; and, becoming acquainted with the holy scriptures, he devoted his mind to the study of them, and instructed certain students and fellows of Magdalen college in the same. When he left the university, he exerted himself to spread a knowledge of the scriptures and their truths, until it was necessary to his safety that he should fly from the country.

Frith learned scriptural religion from the like studies; having been led to the bible by Tyndale. And he, like Tyndale, became a martyr for the truth's sake.

Bilney, who also in due season received the crown of martyrdom, had been vainly trying to win heaven by fastings and other mortifications, by purchasing indulgences and offering masses; but his soul could not obtain rest from these things. A friend told him of the New Testament lately published by Erasmus. He bought it; though only with a view of enjoying an intellectual treat. He read; and found the words of eternal life. In Christ crucified he found the consolation for which he was hungering. His heart burned within him; and he spake with his tongue to others. Amongst those whom his conversation led to thought and study was

Latimer, another of those who held not his life dear unto himself. He shall give us his own history. In his first sermon on the "Lord's Prayer," he says: "Here I have occasion to tell you a story which happened at Cambridge. Master Bilney—or rather saint Bilney, that suffered death for God's word's sake—the same Bilney was the instrument whereby God called me to knowledge; for I may thank him, next to God, for that knowledge that I have in the word of God. For I was as obstinate a papist as any was in England, insomuch that, when I should be made bachelor of divinity, my whole oration went against Philip Melancthon, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge; and he came to me afterwards in my study, and desired me, for God's sake, to hear his confession*. I did so; and, to say the truth, by his confession I learned more than before in many years. So, from that time forward, I began to search the word of God, and forsook the school-doctors and such fooleries."

Another victim, who suffered a few months after Latimer, was Cranmer, illustrious as arch-

* His account of his own religious state and history.

bishop of Canterbury, but raised from a condition of obscurity. The progress of truth in his mind was slow. Few, upon whom the scriptures began to exercise an influence, were so long before they had thoroughly shaken off the errors in which they were brought up. Long after he became eminent for learning and piety, and; when he had spent many a year in scriptural studies, he had not arrived at those distinct and settled convictions on the whole controversy in which he died. But even in this deliberateness, and this slowness to change, we may find a testimony to the force of truth: he did not throw up the old system because he found certain faults in it, but he weighed and canvassed every part; and conviction alone could induce him to change. Now of him we read that while he was prosecuting his studies in the university, he heard of Luther and Zuingle, of Erasmus and Faber. The great controversy, then agitating Saxony and Switzerland, interested him intensely. But he found that he was not qualified to judge of the dispute; for he was ignorant of the scriptures. At once he resolved to study the word of God; and he laboured in that study for three years, seeking a critical and accurate knowledge of the sacred text in the original languages. And from that time forward he continued to search the scriptures, and to use his influence with others to do the same. Thus his mind came under the influence of that power which, in process of time, heaved out of it every false doctrine which in his youth he had imbibed, and to which he seems naturally to have clung with great tenacity.

And, to refer to one more, let us look to the fellow-martyr with Latimer and Cranmer, the learned, the vigorous-minded, the undaunted Ridley. It was when it was dangerous to speak so plainly, and when no inducements but those which were consistent with a good conscience could possibly move him, that he thus beautifully poured forth his feelings, and told the touching tale of his own heart's history, in his last "Farewell:" "Farewell," said he, "Pembroke hall, of late mine own college, my cure and my charge. What case thou art in now, God knoweth, I know not well. Thou wast ever named, since I knew thee (which is now a thirty years ago), to be studious, well learned, and a great setter forth of Christ's gospel and of God's true word: so I found thee, and, blessed be God, so I left thee indeed. Woe is me for thee, mine own dear college, if ever thou suffer thyself by any means to be brought from that trade. In thy orchard (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book almost all Paul's epistles; yea, and I ween, all the canonical epistles, save only the apocalypse. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into heaven; for the profit thereof I think I have felt in all my life-time ever after; and I ween of late (whether they abide there now or no I cannot tell) there was that did the like. God grant that this zeal and love toward that part of God's word, which is a key and true commentary to all holy scripture, may ever abide in that college, so long as the world shall endure." Nor ought we to forget how he is known to have devoted himself to the most careful study of scripture to learn the truth on the subject of transubstantiation—with what submission and reverence he always appealed to holy scripture during his trial, and vindicated the "majesty of" its "verity" (Works, Parker Society's Ed. 172) as a conclusive authority; and how, when consulted respecting his opinion on the divine decrees, he declared the spirit in which he approached all the mysteries and deep things of God: "In these matters," said he "I am so fearful, that I dare not speak farther, yea almost none otherwise, than the very text doth as it were lead me by the hand" (Works, 368).

In these persons we see a sample of the reformers—a few out of a great multitude all over the country, who, when once they were led to the bible, began to put aside the doctrines and commandments of men, until they became strong in scriptural truth. They were drawn near together, to agreement in the faith; and it is remarkable how richly they must have stored their minds with scripture—its history, its doctrine, its promises, its precepts. Take up their writings at a venture, and you will see at once what their studies had been. And these were the men, who, each in his sphere, was spreading the truth and circulating the scriptures: these, and not Henry VIII., were the chief instruments of the Reformation: by them the box of precious spikenard was opened, and the odour was diffusing itself, whether the owner of the house liked it or no.

And who fitted them to be instruments for so great a work? who prepared these weak things of the world to confound the things that are mighty? who was it that affected so many minds by the same truths, and brought them to such an agreement in their faith, but he in whose hands are the hearts of all men, and who gives to his word the force which it uses, without whom the letter profiteth nothing, and who worketh in his servants to will and to do of his good pleasure?

I should not doubt of the work being a divine work, if I knew this only, that the end was the advancement and diffusion of his truth, and of his glory in the salvation of souls. But I feel strengthened in that persuasion when I notice the holiness of life, the tender sensitiveness of conscience which these good men manifested, and likewise when I perceive how uniform, how persevering, often how vehement and daring were their efforts to promote a moral reformation. It was not only their desire to revive the good old doctrines of the primitive church, but to have "Holiness to the Lord" inscribed on the national character: I know not where to look for a more unsparing and unflinching assault upon sin, in all orders of society, than in the extant writings of the reformers. We see the preacher standing in the presence of the sovereign, and declaring his duties, and setting forth his temptations and dangers, till we are astonished that it should be borne so patiently: we see him remonstrating with the courtiers and great men, reproving them, and exposing their vices before God and man: we see him not less faithfully dealing with the transgressions of all the subordinate orders and degrees of men. I may mention, as accessible probably to you all, the homilies, as exemplifying this boldness in rebuking vice, and this desire to correct the

sion of the times; but I may with confidence refer you to almost any of the productions of their pens which have survived to modern times. Many of these works also bear strong internal evidence of the depth of piety in the heart of the writers. And herein I think we do not err in pronouncing that the marks of the handiwork of a God of holiness become more distinctly visible.

But had they no faults? Did not some of them err in judgment? Did not some of them err in principle? Do we never see any of them acting as if they had not entirely emerged from the ancient darkness*? We admit all this; but what is that but confessing that they were men? Are we therefore to add that they were not the instruments of God? This would be deciding that men are never his instruments. But we know that he employed Paul, and Peter, and James, and John, men of like passions with ourselves. Why then should the imperfections of the reformers be suffered to suggest a doubt whether the Reformation was the work of God?

I cannot refrain from next observing, that I see a further corroboration of the position that the English reformation was the work of God, in its correspondence, in the most important particulars, with the reformation in other parts of Europe. It is, indeed, I think, just ground for thankfulness that we did not advance to an exact resemblance with them in all things. Luther and the Lutherans did not go far enough away from the Romish doctrine of transubstantiation: they held that there was a consubstantiation. Also, the protestants generally on the continent abandoned the apostolical institution of episcopacy, and began afresh the outward framework of the church. Episcopacy had been handed down in the church from the very days of the apostles, and long before any of the distinguishing features of Romanism had developed themselves; and what was needed was reformation, not destruction; and to have rejected such an institution, merely because popery had touched it and misused it, would, in our case, have been strange and absurd, and, I believe, sinful. If we are to reject all that is to be found in the church of Rome, merely because it is there, we must give up the scriptural doctrine of the Trinity, the incarnation, the atonement, the resurrection, the judgment; for the church of Rome holds them all. But, if protestants are not wholly agreed in all things, and if we differ on some important points from the foreign reformers, and from those who have inherited their principles and the constitution which they left in their branches of the church of Christ, let us not fail to gather up the pleasure and the confidence which spring out of a contemplation of the unanimity which prevailed amongst them respecting the most important of all things. On the rule of faith they were of one mind: on the way of salvation they were of one mind: on the work of the Holy Spirit they were of one mind: their agreement can be traced in their writings, was often adverted to in their correspondence, and stands on record in the authorized confessions of faith, the harmony of which is known by those who have patiently compared them to be truly remarkable.

* Heretofore, the share Cranmer was said to have had in Joan Bocher's condemnation might have been alleged as an instance; but late researches have entirely exculpated the archbishop.

What, then, do we see? Men of various nations, having little and uncertain and tedious intercourse with each other, are led about the same time to study a book, which had for a long period been lost sight of, the holy bible, God's own word. They arrive at conclusions far different from those in which they were brought up: they find truths of which they had never heard, and many of which were totally at variance with all their prejudices, and all that they had learnt before; but they take what they find, and treasure it up as a precious discovery; and it proves that they have been led to the same judgment, to embrace the same doctrines, to "unity of the faith, and of the knowledge of the Son of God." Is not this remarkable? Is it not more than remarkable? is it not almost a proof that their minds were enlightened by one and the selfsame Spirit, and that they were led by him into the truth?

SOBERMINDEDNESS IN MINISTERS:

A Sermon

(Preached at the Ordination held by the Lord Bishop of Chester, on Sunday Dec. 14, 1845),

BY THE REV. HENRY RAIKES, M.A.,

Chancellor of the Diocese of Chester.

TITUS ii. 6.

"Young men likewise exhort to be sober-minded."

THIS is a precept, my brethren, which, independent of the authority that belongs to inspiration, and which is inseparable from revelation, obtains and secures the immediate concurrence of every one who hears it. All feel at once that the precept is suited to its subject: all admit its importance and necessity, and admire the wisdom which dictated the direction, even if they do not consent to its authority.

That those who are just entering on life should consider seriously the life they are about to lead; that men should be reminded, at the commencement of their course, of the dangers which beset that course; that they should be exhorted to prudence and watchfulness, at the moment when prudence and watchfulness are most needed and may be most beneficially exercised—this seems so natural, so reasonable, so proper, that we can have no doubt as to the value of the exhortation which impresses sobriety of mind at a season when not only the character of life, but the very hopes of eternity are dependent on the wisdom of the choice that is made by man.

But, if this be true, and generally admitted to be so, while man is regarded in reference to himself; if we see the expediency of pressing soberness of mind upon him at his entrance into life, from the effect it may have upon his own condition and his future prospects, the truth becomes more obvious, the expediency

of the caution more striking, when man is regarded in reference to the effect he has on others, and we consider him as an instrument of good or evil to the world in which his lot is cast.

If the consequences that follow indiscretion in one who makes shipwreck of his faith, and destroys his own soul through want of watchfulness and consideration, are so awful that we feel bound to beg and implore the young to be sober-minded, in order that they may escape destruction, what should be our feeling when we contemplate man in an official capacity, when we see him entering on life, charged not with the interests of a single soul—though that were a charge sufficient to make a wise man tremble—but charged with the souls of hundreds, of hundreds among whom he is to go as a minister of the gospel, who in consequence are to seek the law of God at his lips, and who are to be taught, guided, and influenced by his life and conversation, as well as by his preaching and ministrations. If we look with anxiety, then, at a young man entering on life; if we throw a hasty glance over his future prospects; if we look at the habits which he is forming, at the associations he is contracting, and consider the effects which those things may have on the character of his life; if the mind, while this review is being taken, flies involuntarily from the individual to those whose welfare and whose happiness depend upon him; if the anxious parent, whose soul is bound up in his child—if the sisters, whose comforts and security are committed to the brother—if the many who are to know joy or sorrow, according as it goes well or ill with him, are all included in the view, and add intenseness to the anxiety with which we contemplate his progress; if this be the case while we regard a common individual entering upon life, what should be our feeling, when we see a man going forth, not charged with the destiny of an individual soul, not charged with the happiness and welfare of a single family, but charged with the weight of many souls—the future cause, not of a brief span of pain or pleasure to a circle of relations and friends, but bearing in himself the destinies of eternity, of happiness unspeakable or of misery unutterable—the savour of life unto life in some, the savour of death unto death in others—in some cases carrying the gospel in all the fullness of its blessings, scattering the seed of faith and peace and joy as he goes, and preparing the materials for a harvest which angels shall rejoice to reap; and, in other cases, going forth professedly with the same objects in view, with the same credentials, with the same means, but scattering blight and mildew and spiritual desolation as he passes, alienating the ds of the simple by the offence he min strengthening the opposition of the bad by the authority which his example offers for their resistance, and weakening the love which the good bear to the truth, by the scandal he causes in the church?

Such are the feelings with which the commencement of the ministry will be watched, under every circumstance, while we consider the consequences that may ensue from want of faithfulness in him by whom the gospel message is delivered. But these feelings must be quickened, while we remember the character of youth, and the deceitfulness of the heart, and call to mind that those for whom we are anxious are not only ignorant of the dangers to which they may be exposed, but are unconscious of the dangers to which they must be exposed from that which they hear about others; ignorant of themselves, ignorant of the very nature of the impulses to which they yield, and of the character which those impulses must assume, when indulged and strengthened by indulgence.

You will recollect, my brethren—for it is one of the most affecting scenes in the records of the Old Testament history—that, when Hazael the Syrian was sent by the king his master to inquire from the prophet Elisha whether he should recover of his sickness, Elisha settled his countenance upon him stedfastly, until he was ashamed; that is, he gazed on him as though he would read the inmost thoughts of his heart, and discover his future destiny in that which he saw working there. We read that this was done to such an extent that the youthful courtier sank under the steady gaze of the prophet's eye, and the man of God wept. "And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But, what! is thy servant a dog, that he should do this great thing?" and doubtless, at the moment, he meant what he said, abhorred the cruelties that he heard predicted; and, ignorant of himself, unconscious of the effect which ambition and pride would produce when allowed to take possession of his heart, he rejected with horror the imputations which the prophet's words conveyed.

We are no discerners of spirits now; and, when we cannot discern the seeds of evil, it is not right to anticipate the evil. But, my brethren, if a prophet's eye were here to gaze on you; if one in whom the Holy Spirit

dwelt, and by whom the Holy Spirit spake, were able to foresee the future character of your several ministrations, it is possible that, in the midst of present hope and present confidence and present promise, that eye might become a fountain of waters, while it wept for the wounds inflicted on the church, and saw souls lost, and lost to all eternity, through errors in doctrine or viciousness in practice.

The mere mention of the possibility of such a fact has, I doubt not, already received its answer in your hearts. Each of you, if he was at liberty to speak, would speak, and in words already supplied to you by the scripture narrative: "Is thy servant a dog, that he should do this great thing?"

Alas! my brethren, it was thus that Hazael answered; and we are not able to doubt his sincerity at the moment. He shuddered at the mere notion that he should be thought capable of such an action; and yet we know that he did do that great thing, did compass his master's death, did spread slaughter through the land of Israel, did realize to the letter the whole of that prediction, which he rejected at the moment with indignation, as a thing incredible and impossible.

I attempt no application of this; for God forbid that I should think that it was applicable. I merely use the fact as an illustration, and to justify the text before me, which says, "Young men exhort to be sober-minded." Yes, exhort all to be sober-minded, but chiefly and most earnestly those on whose solidity of character and on whose soundness in the faith depends, not their own salvation only, but the salvation of multitudes besides, of multitudes whose tendency to good or evil, to heaven or hell, may be decided by their decision, and will hang in suspense on that which they hear or see in the behaviour of their future ministers.

But what are we to understand by the word, "sober-minded"? I need not remind my reverend brethren that in the original it means, soundness of mind; that calm, serious, reflective frame of mind which subjects every thing that comes before it to the scrutiny of reason, which resists passion, controls imagination, anticipates the future, realizes faith, and endeavours to judge now as it will judge hereafter. This—the reflection of that wisdom which is from above, the work of the Holy Spirit on the understanding, the light which God kindles in the heart for the guidance of his people—this is the mind which the apostle leads us to desire, when he says, "Exhort young men to be sober-minded." And, could we but bring this soundness of mind, this perfection of reason, to the character of the ministry when the ministry is first contemplated as a profession; could we but bring it to the duties of the ministry when the ministry is actually assumed, or could we bring it to the account which must be rendered when the ministry is at last resigned—could we but accomplish this, what manner of persons should we not be in all holy conversation and godliness!

First, then, with regard to the character of the ministry. If, instead of that conventional character, which the world admits in the clergy; if, instead of that idea, that abstraction, which we form for ourselves of what is fit and proper in our profession, and which in general we mould to suit our own tastes, and to protect our own inclinations; if, instead of this view—which we take as we find it, made to our hands and adopted by others—we would go to the book of God's word, and the book of man's wants, and were to study the character of the ministry there, the result might be very different from what it is at present. We should there see that our work was to seek and to save that which was lost. We should see that things on which the world lays stress, which it considers essential to the respectability and dignity of the office, and which it claims as such, and requires, are of comparatively little value; that they may hinder, but can hardly forward the work of the gospel. We should see that the dignity of the office consisted in the usefulness of the office; that he who did most had most; and, as it is said, that "he that winneth souls is wise." We should feel that the glory of the ministry, its wealth, its honour, its greatness were all drawn from the success of the ministry, and were to be measured by the blessing which God vouchsafed on its work, not by the circumstances in which the man was placed, or the way in which he lived.

Again, when that charge was once undertaken, and men felt themselves pledged to the fulfilment of its duties, how different would the view of duty be where the mind which took that view was sober!

Even if there had been levity in the choice of the profession, if to satisfy the world had been the standard of endeavour, and nothing more been aimed at than to escape reproach, how different would the scheme of practice be when a sober mind and an awakened conscience began to take into consideration the nature of the work, and men felt what the ministerial office was, by considering what it might be!

Those levities, which to other minds seem so natural; those indulgences, which seem so venial; what do they not appear to a sober mind, when regarded as the cause of offence to others, as stumbling-blocks where others

fall, who fall not to rise again?' That waste of time, which had been hardly thought deserving rebuke; that carelessness as to the state of others, which seemed inevitable; what do not these errors and shortcomings in duty seem, when viewed with the eye of faith; while souls are seen perishing on every side, a people destroyed for lack of knowledge, and the church stands mourning over the losses she sustains, and, like Rachel, refuses to be comforted for her children, because they are not?

My brethren, these things may be viewed with indifference—may be! we know that they are so viewed; but, believe me, it will not be so with those who are sober-minded. They know the value of the work, for they know what it cost the Master whom they serve; and they know the consequences that will follow, if it fail of its accomplishment. And, knowing this, and feeling this, they act accordingly, and, in season and out of season becoming all things to all men, if by any means they may save some, they are found with their loins girded up, and their lights burning, occupied in their Master's work, looking for their Master's coming.

But, if we are justified in inferring that these effects would be produced in practice, whenever the character of the ministerial office, and the duties which it implies, are contemplated calmly and seriously, as they always will be by the sober-minded, then, finally, let me ask, what will the effect produced be when the end of all things is considered with the same calm and deliberate attention, and man ventures to trust his reason with the thoughts of that account of the ministerial office which must be rendered to the Lord hereafter?

It is a lamentable truth, that men do not deal fairly with themselves in things of great importance. They are wise in trifling matters, but fools in things of consequence. They will apply their minds steadily to things which are indifferent; but they shrink from those which cannot be treated lightly. They will ask advice for a trifling malady; but they try to conceal or forget a disease which affects life. And thus there are truths in which all are concerned, which still no one chooses to grapple with; and truths which, by common consent, are left unexamined and undetermined. Such, generally speaking, are those grave and awful questions involved in man's responsibility—questions on which our peace, if not our salvation, is depending; but still questions which men are more anxious to avoid than to determine, and which they avoid determining as long as they are able. But these questions, which the world endeavours to evade, a sober-minded man endeavours to solve; and, feeling that on their solution depends the substance of the hope on which he lives, he prepares to meet the trial which he cannot escape, and to seek truth in defiance of the convictions he may suffer in pursuing it.

In this case, then, when a sober mind, a mind awakened to a sense of duty, and enlightened as to the extent of duty, bold enough to seek truth in the midst of terrors, as knowing that God is truth, and honest enough to admit truth even when it carries a condemnation with it, from knowing that there is no condemnation to them that are in Christ Jesus; when such a mind, thus prepared by faith and by the teaching of the Spirit, considers the account to be rendered of the ministerial office, and views the work, not as the world views it, but as Christ views it, and as the scripture teaches us to view it, then it is hardly possible to deny that the first glance of the end of the ministry will pour in upon the mind such a flood of hopes and joys, of fears and sorrows, as must obliterate every other feeling, and overwhelm the soul with a sense of things "which eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive."

At present these things exist, are believed, but make no impression. And, why not? Simply because they are not viewed with a sober mind; because they are judged of as men judge, not as God judges, and thus produce no effect upon the heart. Let but faith—"the evidence of things not seen, the substance of things hoped for"—let but faith be allowed to act, and to realize to the mind the glories which shall be revealed; let us but imagine that we see the things which we know we shall see—the gathering together of God's people, the triumph of our Lord, the consummation of his kingdom; let us but conceive the moment when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." And what will the present good and present evil of the world appear to be, when put in comparison with these things?

Whether I look, then, to the character of the ministry, to the duties of the ministry, or to the end of the ministry, I see the importance of the apostle's exhortation; and I can only add my prayer that God may ever accompany the gift that he bestows—as to-day by the laying on of hands, in the ordinance of the ministry—with the spirit of power, and of love, and of a sound mind.

THE MOUNTAINS OF THE BIBLE.

No. I.

By Dr. Wilkinson.

There are, perhaps, few emotions, with which the face of nature is capable of inspiring us, more thrilling and subduing than those which are excited by rich and magnificent mountain scenery, especially when witnessed for the first time. The littleness of man, with all his proudest achievements on the surface of this globe, can scarcely fail to present itself to the mind, as contrasted with the grandeur and immensity of the works of him "who setteth fast the mountains, and is girded about with power." But the interest of such a prospect is heightened to a far greater degree, when the rocks and valleys we are contemplating are known to have been, in bygone ages, the theatre of some spirit-stirring events, of which they, perhaps, now remain the almost solitary memorials.

It is with feelings such as these that a Christian mind is led in an especial manner, if in imagination only, to regard the mountains and hills of Palestine and the countries adjacent. Desolate and barren and forsaken, as that "glory of all lands" has long remained, under the withering blight of the divine displeasure, there are yet indications left in it of the truth of the sacred records—of what it once was, of what it is yet capable of becoming. It is a trite observation, because referring to a self-evident fact, that mutability is impressed upon every thing earthly. One generation of men passes away after another; and their mightiest works, like themselves, soon crumble into ruin. The most magnificent and populous cities, how often has "their remembrance perished with them?" Extensive empires, thickly peopled and richly cultivated territories, have in some places become a wilderness, whilst in others whole deserts have sprung into life and activity. Rivers even have forsaken their wonted channels; and land and ocean have in many instances changed places. But "the ancient mountains" and the "everlasting hills" are still the standing and majestic memorials of transactions, whose memory shall not be blotted out through all time, nor yet in the coming eternity.

Within the present enclosure of that favoured city, which was once "the joy of the whole earth," what vestige now remains of its former condition? The Roman ploughshare, we know, left not one stone upon another. The followers of the false prophet successively desecrated every sacred and memorable site; and the superstition and credulity of professed Christians have tended still more to confound the topography they have so officiously endeavoured to illustrate. We have spots of ground, it is true, marked out in abundance for every incident of the sacred narrative; yet upon the even probable identity of one of them what dependance can be placed? But "the mountains" still "stand round about Jerusalem;" not only symbolising, as truly as in the days of David, the watchful care of him who "standeth round about his people," but marking out to successive generations that exact locality which was the scene of the most wonderful occurrences the world ever witnessed, and may probably yet be reserved for future events in strict connection with them, and scarcely less stupendous. And so, throughout the whole of the length and breadth of the once "promised inheritance," in precise accordance with the prophetic denunciation, we find "the cities wasted, without inhabitant, and the houses without man" (Isa. vi. 11): of some, a few ruins only are perceptible: of others, even these are not to be discovered. But, nevertheless, from the rocky heights of the southern frontier to the mighty peaks of Lebanon on the north, we still find the same everlasting landmarks, confirming the narrative, explaining the illustrations, and pointing out the fulfilment of the scriptures of truth. "I think," says a recent traveller to Palestine, "if I had gone forth a sceptic, I must have returned a believer. Either the bible must be true, or Judea an unreal thing—an inexplicable phenomenon. In its reality and its present condition lies the proof, which even the pride of human intellect cannot reject, that the page of inspiration is the depository of immutable truth, the test of unerring appeal, of which Judea is a living commentary and interpreter"*. To this we do not hesitate to say the unalterable physical characteristics of the country, and, most of all, its mountain scenery, have mainly contributed.

There is, however, another reflection connected with this subject, of yet higher interest. It appears, from the records both of the Old and New Testament, that it not only pleased the Most High, "when he separated the sons of Adam," to allot to his future Israel a country abounding with these memorials of his greatness and his glory, but it is a remarkable fact that the summits of lofty mountains were in almost every instance the especially selected spots, either for immediate intercourse between God and man, or for some of the greatest of all transactions; the greatest, I mean, in a moral point of view, and as bearing upon our everlasting interests. Throughout the whole sacred history, from the time the ark rested upon the top of Mount Ararat, and God there entered with Noah into a "covenant of peace," till that eventful hour when our great High Priest conducted his disciples to the hill at Bethany, one of the highest summits, as is usually supposed, of the Mount of Olives, and from thence ascended to the true "holy hill of Zion," we have repeated instances in point. May we not imagine that the sublime description of Amos has a direct reference to this fact? "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, The God of hosts, is his name" (Amos iv. 13). When the "heir of the world," in whom "all nations were to be blessed," was called to undergo the most searching of all trials, to experience the most memorable of deliverances, and to receive, that he might transmit to future ages, "the two immutable things in which God could not lie," "in the mount of the Lord it was to be seen." He was directed for that purpose to ascend to the

* A Pastor's Memorial. p. 248.

top of a particular mountain—one, too, to be again rendered memorable in after ages—which "God would tell him of." It was upon Horeb that God first revealed himself to Moses. The future leader of Israel was wandering as a lonely exile upon the desert, when "he came," we are told, "to the mountain of God, even to Horeb." There it was that he beheld the bush burn, yet unconsumed; and there did the great "I am" declare "his name for ever, and his memorial unto all generations."

Upon one of the highest summits of the same mountain-chain the most fearfully glorious manifestation of the divine presence that man ever witnessed subsequently took place; "when God came from Teman, with ten thousand of his saints, and the Holy One shined forth from Mount Param," and "the everlasting mountains were scattered, and the perpetual hills did bow" (Deut. xxxiii. 2; Hab. iii. 3, 6). The top of Sinai was selected as the spot whence the "fiery law" was to be published to the assembled multitude encamped around it: "And the Lord came down upon Mount Sinai, on the top of the mount. And the Lord called Moses up to the top of the mount; and Moses went up" (Exod. xix. 20). There it was that Moses tarried forty days. "He went up into the mount; and a cloud covered the mount;" and "the glory of the Lord abode on it;" and "the sight of that glory was like devouring fire on the top of the mount, in the eyes of the children of Israel" (Exod. xxiv. 15-17). And again, when the Lord would cause all his goodness to pass before his servant, for that purpose, too, he was directed to present himself at the top of the same mount, and while hid there in the "cleft of a rock" did the Lord "pass by," and proclaim to all future ages his glorious name; and Moses' face "shone" when he descended from that mount.

When Aaron was called to resign his eminently typical priesthood and his life, he was not permitted to die amongst the people, but was especially directed to go up to the top of Mount Hor, and there to be "gathered unto his people" and to die there. "And Moses did as the Lord commanded; and they went up unto Mount Hor, in the sight of all the congregation. And Aaron died there on the top of the mount; and Moses and Eleazar came down from the mount" (Numb. xx. 27, 28). So, again, in the case of Moses. After having been permitted to view the promised country from the top of Pisgah, he was directed to go up to another of the heights of Abarim, and to die there. "Get thee up unto Mount Nebo .... and die in the mount whither thou goest up, and be gathered unto thy people: as Aaron thy brother died in Mount Hor, and was gathered unto his people" (Deut. xxxii. 49, 50).

It was upon the heights of Moab, to which Balaam was successively conducted by Balak, that those remarkable predictions of his were uttered which have not ever yet received their full accomplishment, when each intended curse was turned into a blessing: "How shall I curse whom God hath not cursed? and how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned amongst the nations" (Numb. xxiii. 8, 9).

No sooner had Joshua conducted the chosen tribes over the Jordan, and taken possession of the promised land, than, according to the previously expressed direction of Moses, he ascended two remarkable mountains, "Mount Ebal and Mount Gerizim," to build an altar unto the Lord, to write his law upon stones, and solemnly to pronounce those blessings and those curses, the verification of which all future generations were to witness: "Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal" (Deut. xi. 29). It was on the summit of Mount Zion, the highest of those hills on which Jerusalem was built, that David, in subsequent ages, placed the symbol of the divine presence, therefore called "God's holy hill of Zion," "whither the tribes went up, the tribes of the Lord:" "This is God's hill, in which it pleaseth him to dwell" (Ps. lxviii. 16; cxxii. 1-4). Hence the frequent metaphorical use of the term. Hence, too, when the worship of God began to be corrupted, and idolatry became more and more prevalent, we find the highest eminences always chosen as the sites of other altars and other sacrifices; so that the term "high places" was used to denote this very sin; and "he that eateth upon the mountains," came to be the designation of every one who was guilty of it. At length the defection prevailed to so awful an extent, that Elijah—very jealous for the Lord God of Hosts—was nerved with holy resolution to make a decisive stand, and to confront all the worshippers of Baal; and it was to the top of Mount Carmel that he directed them to be assembled: "Now, therefore, send and gather to me all Israel, unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred" (1 Kings xviii. 19). There did the fire of the Lord fall and consume the burnt sacrifice; and there were the people compelled to acknowledge "the Lord, he is the God." Yet again did the prophet ascend to the top of Carmel: it was to pour out that remarkable supplication, that effectual, fervent prayer, in answer to which the horizon, as seen from that lofty eminence, speedily exhibited indications that the heavens were about to give rain, and the earth to bring forth her fruit (1 Kings xviii. 42-44). And thence did he pursue his solitary course as a fugitive throughout the whole land of Judea, till, passing the southern frontier, he arrived at the already memorable Horeb, and was then directed to "go forth and to stand upon that mount, before the Lord:" "And the Lord passed by; and there was a whirlwind, and an earthquake, and a fire, and after the fire a still small voice" (1 Kings xix. 3-12). Once more: it was on Mount Moriah that that magnificent temple was erected, where he, whom the heaven of heavens cannot contain, did "indeed dwell with men upon the earth" (2 Chron. iii. 1). And, lastly, the mountains of Judea were especially consecrated by the presence and actions of him who, in his own person, trod the courts of that "second house," whose "glory" therefore "surpassed the former." Having no where to lay his head, when the multitude who had hung upon his lips departed "every one to his own home," those rocky heights seem to have

been his continual resort. How often, after having delivered his divine discourses on the mountain-side during the day, did he afterwards ascend their summits, to hold solitary communion with his heavenly Father!

> "Cold mountains and the midnight air
> Witnessed the fervour of his prayer."

One of his severest temptations was on the top of "an exceeding high mountain;" and when, on another occasion, he vouchsafed to manifest to three selected disciples some glimpses of his divine glory, for that purpose he took them up to a "high mountain;" and either upon Tabor, as is usually supposed, or some adjacent eminence, was he "transfigured before them; there did the heavenly visitants descend; and the voice of God declared that he was "the beloved of the Father, in whom he was well pleased." This voice, says the apostle, "we heard when we were with him on the holy mount" (2 Pet. i. 18). The exact site of Calvary, where the great sacrifice was offered, is not known; but it is universally inferred to have been upon a hill on the outside of Jerusalem. No sooner had the Saviour risen, than he directed his disciples to meet him in Galilee; and it was at a particular "mountain," probably well known to them as a place of accustomed resort; and there did he make the sublime declaration: "All power is given to me in heaven and earth," and gave the solemn commission, binding on all coming generations, "Go ye into all the world, and disciple all nations" (Matt. xxviii. 16, &c.). And, finally, it was, as already hinted, on one of the summits of the mount of Olives that he was "received up out of their sight;" for, after having related the occurrence, St. Luke immediately adds: "Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts i. 2).

But must we stop here? Does it savour of temerity to conjecture that these remarkable and ever-during monuments of the past are not only to be contemplated in that point of view, but may be actually kept in reserve, as the particular localities of some glorious manifestations which our world has yet to witness? It ill becomes us to enter upon calculations, as unprofitable as they are curious and vain, with respect to the "times and seasons that the Father hath put in his own power," or to pry with unhallowed curiosity between the folds of that "sealed book," which "the Lion of the tribe of Judah alone prevailed to unloose;" but in one prophecy, universally allowed to have never yet received its accomplishment, that of the fourteenth of Zechariah, we do read, understand it how we may, that "his feet shall" again "stand upon the Mount of Olives." Is it too much to say that the promises of the future exaltation of Zion are to be understood at all in a literal sense?—I allude to the remarkable prediction of Isaiah, repeated again by the prophet Micah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it"—if it be, a correct knowledge at least of that peculiar mountain scenery to which reference is made, may still assist us in understanding their full import.

On all these accounts, the mountains mentioned in the bible claim our especial notice. Travellers without number have visited them: many, without a sufficiently accurate acquaintance with the sacred records—a want ill supplied by the defective information, if not legendary tales that have been palmed upon them—have failed to bring out inferences of any particular value. Some, however, even of these, have incidentally added confirmation to the truth of the word of God. Volney did so, in opposition to his own scepticism. But not a few, especially of late years, have gone out with the bible in their hands as well as in their hearts, and have made original observations in connexion with a clear and accurate study of its contents. It will be my endeavour, in a few subsequent papers, to glean some detached statements from the writings of the latter, and, by comparing them with the facts and delineations of scripture, to see whether we do not necessarily arrive at some useful illustrations of its history and figurative language, and (if we may not venture on any further conjecture as to the necessarily obscure subject of unfulfilled prophecy) at some plain indications of the present accomplishment of predictions, concerning the whole of which we are assured that "the mountains shall depart and the hills be removed" sooner than one tittle of them shall fail.

The Cabinet.

ZEALOUS WATCHFULNESS*.—The apostle therefore saith, it is now time that we should arise from sleep. We are the children of God: we are the children of the truth: we are the sons of the prophets: we are they whom God hath chosen out of the world. Whosoever putteth his hand to the plough, and looketh back, is unmeet for the kingdom of heaven. These things are sent for our understanding: God hath given his word unto us. We have seen the works of God—the dumb to speak, the deaf to hear, the blind to see, the lame to go, the dead to rise and come out of their graves, the sun to be darkened, the earth to quake, rocks to rend, the devil to confess the Son of God; for he was forced to say, "Thou art Christ the Son of God." Now doth the kingdom of heaven suffer violence. The night is passed: the day is at hand. We have slumbered enough in ignorance: it is now time we know the blessings which God hath

* From a Sermon of bishop Jewel. We are glad to know that the first portion of the works of this celebrated divine is to be published, by the very useful Parker Society, in the present month. Jewel was no ordinary man; and his writings contain a perfect treasury of theological research. We have often warmly recommended the Parker Society to our readers: we urge them again to avail themselves of the opportunity of placing on their shelves the valuable author from which we have cited the foregoing passage. Were the society to produce no other works than those of Jewel, it would do good service to religious literature; but the members receive for their very moderate subscription of one annual pound the writings of many other authors, to the amount of four or five considerable volumes a year. Ridley, Latimer, &c., have been published; and other important works are in preparation. The Parker books, we observe, bear a high price in booksellers' catalogues.—ED.

bestowed upon us: it is time we should be thankful, and awake out of the sleep of forgetfulness, that we humble ourselves under the mighty hand of God, and dream no more of our own strength. Our conscience is charged: we cannot plead ignorance: it is time that we rise: the mercy of God, the abundance of his blessing, the fear of his judgment, the regard of our salvation so requireth. Let us cast away the works of darkness: they be unfruitful, loathsome, and horrible: they darken the heart, and blind the conscience. He that doth them shall be cast into utter darkness. Let us be afraid, let us be ashamed hereof: such things are not fit for the children of light. Let us put on the armour of light: God hath chosen us to be his soldiers, and hath called us forth into the field. Our fight is not against flesh and blood, but against the devil, the prince of this world, and the father of darkness: he rampeth like a lion, and lieth in wait, and seeketh whom he may devour. All the vanities of this life, our bodies, our own hearts conspire against us: the fight is terrible, the danger great. Let us not be unprovided: let us not stand open to the stroke of the enemy. Let us take unto us the whole armour of God: let our loins be girded with verity: let us put on the shield of faith, the breastplate of righteousness, the sword of the Spirit, and the helmet of salvation. These be the weapons of righteousness: these be the armour of light. Let us not fear to declare the truth, though thereby we should danger our life. Let us be faithful unto the end: let it appear that the weapons of our warfare are not carnal, but mighty through God to cast down holds and imaginations, and every high thing that is exalted against God. So shall our armour be complete: so shall we shew glorious in the field, and be terrible to the enemy: so shall we stand strong and boldly against sword and fire and death: so shall we, like faithful soldiers of our captain Christ, manfully stand against the gates of hell, and resist all the assaults and quench all the fiery darts of the wicked: then shall we eat of the fruit in the midst of Paradise, and shall receive the crown of everlasting glory.

Religious Monopolies.—Let us, my brethren, carefully beware of that most hurtful and narrow-minded of all monopolies, which would monopolize the grace of God. The way to life is narrow enough: let us not throw up any fresh mounds by its side, to render it narrower still. Let us rejoice in the blessed assurance "that they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Let us rejoice that the salvation which Christ wrought for his people is not tied to any one form of church government or other, to anything that man can set up, or that man can pull down. Let us rejoice that in Christ Jesus neither episcopacy availeth anything, nor anti-episcopacy, but a new creature. Let us rejoice that the gospel was to be preached to all nations, and that all nations were to be baptized in the name of the Father and of the Son and of the Holy Ghost. —*Archdeacon Hare.*

Poetry.

CHILDLIKE TEMPER*.

Soul, couldst thou, while on earth remaining,
A childlike frame be still retaining;
With thee, e'en here, I know full well,
God and his paradise would dwell.

A child does not in gold or treasure,
Or dazzling pomp of words, take pleasure;
For whether he be poor or rich
Is one to him, he cares not which.

He holds not man in admiration;
Nor prince, nor king, nor lofty station,
Can e'er a little child appal;
Yet is he poor, and weak, and small.

Still, in his eyes his soul revealing,
He dreams not, knows not, of concealing
Does all he does with single mind,
And thinks of others what is kind.

No anxious thoughts his bosom vexing,
No fond conceits his head perplexing,
In sweet simplicity he lives,
Happy in what the present gives.

A child cannot go any distance,
Nay, cannot stand without assistance:
He holds his mother closely press'd,
And lets her lead where she sees best.

No projects in his mind combining,
To others' arms his fate resigning;
He fears not mischief may befal,
But passively submits to all.

No care on others' things bestowing,
Of others' actions nothing knowing;
Whate'er before his eyes is done,
In innocence he still looks on.

His mother's arms his chief enjoyment,
To lie there is his loved employment;
Early and late to see her face,
And tenderly her neck embrace.

O innocence, sweet child's existence,
This have I learned through God's assistance:
He who possesses thee is wise,
And valued in the Almighty's eyes.

Lord, let me, while on earth remaining,
Such childlike frame be still retaining;
With me, e'en here, I know full well,
God and his paradise will dwell.

* From "Poems and Pictures." London: Burns, 1846. We never beheld a more beautiful book than this. The poetical contents comprise many excellent pieces by both living and deceased poets; among which we find several of Gray, Cowper, Southey, Wordsworth, Crabbe, Willis, and other popular authors. Each page is in an elegant border; and there are a hundred illustrative woodcuts, the very triumph of the art. We could hardly have believed it possible to carry wood-engraving to such perfection. No one can refrain from admiring this book. It is sure to become an universal favourite.—Ed.

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HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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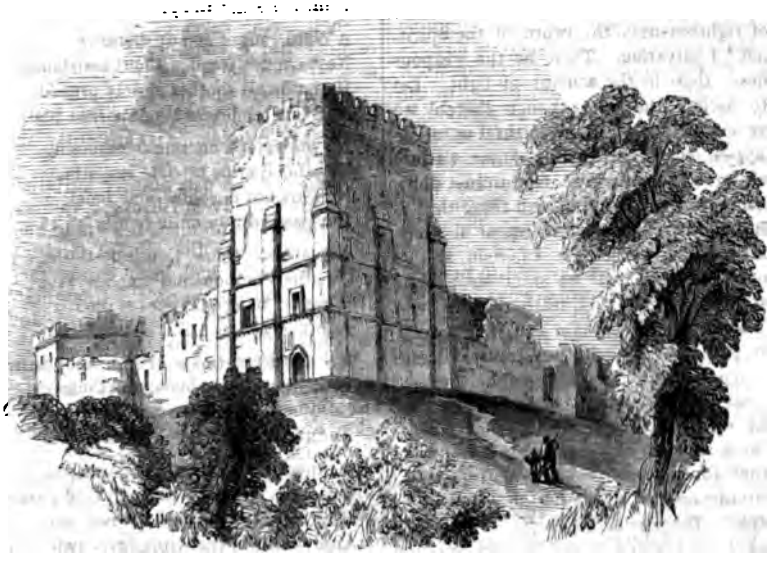

PORCHESTER CASTLE.

PORCHESTER CASTLE is situated five miles to the north-west of Portsmouth. It was once a town of note, called "Caer-Peris." According to Stowe, it was built by Gurganstus, son of Beline, who lived A.D. 375. Towards the south-east part of the area of the square is St. Mary's, the parish church of Porchester. The castle was long used as a place of confinement for foreign prisoners. The following account from a paper read at the meeting of the Archæological Society, at Winchester, in September last, by the rev. C. H. Hartshorne, is extracted from the "Hampshire Chronicle," of Sept. 9:—

"The natural position of Porchester rendered it eligible as an early fortress so soon as the Romans had gained a footing in Great Britain. The precise age of it is uncertain, but probably later than the works at Richborough, Pevensey, and Dover. The inhabitants of Hampshire, having assisted those of Brittany in their revolt against the youthful Crassus, urged Cæsar the following year to undertake the conquest of Britain. His landing-place is doubtful, but effected exactly 1900 years back. In the uncertainty as to the precise dates of the different Roman fortresses on the southern coast, it is essential to examine the modes of construction employed in the works themselves, since this plan will exhibit the close analogy and characteristic marks of Roman architecture in England with what is observable on the opposite coast, and show that all the military works of that age are precisely the same in their principles. The works on the coast are the earliest; and, as the conquest of the country extended, the same quadrangular forms of encampment followed its progress. The foundations of these buildings,

upon examination, show them to have been laid in conformity to the rules given by Vitruvius. The towers on the walls, the modes adopted to give them stability, and the method of binding together by means of Roman brick the bad building materials employed in the work, are all in obedience to the precepts of this great architect, as shown at Leicester, Lincoln, Wroxeter, Burgh, Richborough, Dover, Porchester, and other places. The same system, in fact, prevails from Caerwent and Caernarvon to Dover and Silchester; and from Lillebonne and Soissons to Autun, in France. The durability of these tiles is occasioned by the clay having been thrown up a long time previously to its being used. The more important question of cements was next entered upon; from which it appeared that, by a careful analysis having been made of several, they were found to agree with the rules of Vitruvius, and, moreover, it was shown that their peculiar hardness depends upon their coarseness, which hastens crystallization, and causes the latent cohesiveness of the slaked lime to be brought into action, so that the mass became more perfectly carbonated. By the application of this kind of inquiry, it is proved that Porchester still exhibits, notwithstanding the continued repairs it has undergone from the reign of Henry II. to the present day, indisputable marks of its high antiquity. But there is no connecting link between the genuine Roman work of the second century and the Norman keep of the twelfth. This keep, which was the temporary residence of king John on nineteen different occasions, gives a curious insight into the domestic inconveniences of the early English monarchs, who, when compelled to stay within doors, must have passed much of their time in murky twilight; a gloom they tried to dissipate by the great quantity of wine that was always ordered to precede their visits. These castles were always held by constables under the crown, and garrisoned by its tenants, who were bound to perform service here during time of war, on which tenure they frequently held their estates. During the prevailing taste for the study of ecclesiastical architecture, it is to be feared that the military remains of England, which do not make the same sacred appeals for preservation, do not receive the attention that patriotism should excite, and are suffered to perish without any exertions being made to record their character. Yet they must ever be dear to the history of our country, as having been at once its terror and safeguard; structures, it is true, that rose at the bidding of ambitious rulers, and at a time when the upper classes tyrannically repressed every exertion that aimed at extending the natural rights of society, yet still to be preserved as the memorials of a despotism which civilization has overthrown, to show posterity that the misery and rapine inseparable from feudalism have been transferred from bitter endurance to the pages of history or the record of national injustice, and to teach them how dearly those privileges should be cherished which a gracious sovereign has ratified to an united people. Stained as these fabrics may be by the deeds of unrelenting and merciless men, still let their tottering walls be kept from entire destruction, were it only to afford a sequestered spot where the unlettered hind may gaze in mute astonishment and moralize, where the painter may gather up those broken lines of beauty that charm and captivate the eye when traced upon his canvass, and where the exploits of chivalry, the songs of wandering minstrels, the fictions of legendary lore, and the charities of holy men, may become idealised by the creations of poetry."

THE ENGLISH REFORMATION THE WORK OF GOD.

By the Rev. Richard B. Hone, M.A.,

Hon. Canon of Worcester, and Vicar of Hales Owen, Worcestershire.

No. II.

Let us now recapitulate the line of argument pursued in this essay.

God has given his word to be "a lamp unto our feet, and a light unto our paths." He lays it down as our duty to search the scriptures. To know the holy scriptures is spoken of as a great blessing; and in order that they might be known everywhere, or at least the truths which they contain, it was the injunction of Christ to his apostles that they should preach the gospel to every creature.

Such is the revealed will of God. Then, as regards the execution of his purposes, we are assured that he is not a mere spectator of the affairs of men, and of the events which are going forward in the world, but that his directing and overruling providence is constantly and energetically at work.

Further, we see a mighty agitation pervading the human family in Europe, a vast impulse acting upon the minds of men, the grand object of which was to draw forth the word of God into the light, out of which it had been thrust for many preceding centuries, to fix the thoughts of all upon that book as of supreme authority, and to exhibit the truths which it teaches.

We see that those truths which most nearly concern man's most important interest—his eternal salvation—having been long superseded and set aside, were now once more made known. The end aimed at and attained was the revival of truth in religion, and of the most important truth, even saving truth; and, in this consideration of the end, as one in perfect accordance with the will of God, combined with the conviction of the active providential agency of God, I think, as I have already stated, that we have ground enough for concluding, without advancing one step further, that the English reformation was the work of God.

But we look to the instruments employed, and we see how many minds were brought to the study of the holy scriptures at that remarkable period, and led to agreement in the faith on the most important things: we see them obscure, yet prospering: we see many of them acting on their own independent convictions, yet walking by the same rule, and minding the same things: we see them not only labouring for a theological reformation, if I may so speak, but for a spiritual and a moral reformation also: and we observe them sighing and energizing to bring it about.

And, when we ask if England was thus engaged alone, we find similar efforts being made on the

continent, the scriptures appealed to, and their long-forgotten truths pressed on the faith of mankind; the same power seeming to be at work, mainly in the same way, for the accomplishment of the same ends. This could not be the result of chance, methinks, nor yet a work of cunning man: we may trace the presence of a higher Power there: we may fortify ourselves in our previous conclusion, that the English reformation was the work of God.

That the best instruments were but men, and therefore full of imperfections, does not invalidate the argument, unless we are prepared to deny that God makes use of the agency of man for the accomplishment of his purposes.

Thus far I conceive that our ground is made good. Is there any danger of its being undermined?

It may be alleged that the Reformation was imperfect and incomplete; that nothing, for instance, was settled with regard to discipline, and that in other respects it might have been rendered a greater blessing to the cause of religion and to the country. Now, I think that, if you will carefully consider the dealings of God with man, you will constantly observe this strange and mysterious thing—that man is often permitted to mar God's work, and to impair and diminish the blessings which divine wisdom and love seem to have been designing for him. That evils, therefore, should have crept along side by side with the restoration of truth, and that hindrances should have been suffered to be thrown in its way from many quarters, is not a valid objection to the position that the English Reformation was the work of God. The premises may be perfectly true; but they do not establish the conclusion. But the most common method of depreciating the Reformation, and therefore indirectly denying that it was brought about by a superior Power as a blessing to this nation, is that it was owing to one who, not actuated by religious motives, but by a wayward determination to gratify his own private feelings, quarrelled with the pope, and then united himself with the pope's opponents.

Now, I think that the history of that great revolution shows that the principles of the Reformation had fixed themselves in almost every part of the country, before Henry VIII. showed the least favour to it, and while he was opposed to it, writing against it, and persecuting its promoters. He did not originate it in England; on the contrary, he endeavoured to suppress it in its first beginnings. All that it wanted was, to be let alone by the civil power; an impulse had been given to some of the most active minds in the nation; and they needed but freedom to use their energies to accomplish the work in which they felt themselves called by the voice of Omnipotence to engage. Henry sometimes favoured, and he sometimes hindered it; but, as far as it was a matter of conviction and of principle, he had no power or influence that could reach it. His favour, such as it was, was only the diminution of those civil impediments, and the suspension of those punishments, by which the promulgators of the revived doctrines of the bible might be restrained from disseminating the truth. We admit that, by rejecting the supremacy of the pope, and by making the church of England independent of Rome, he increased the facilities for diffusing gospel truth; but nothing can be more false than to represent that the real work of the Reformation—the revival of truth—was owing to him as its originator, or even as its foster-parent. It went on independently of him; and it might be difficult to say that the current ran on more strongly under his patronage at the time of his opposition to it.

But, even if more than is pretended by the objector were true; if the king had been a worse man than history represents him, and if he had introduced and established the Reformation, so long as the Reformation was such as I have represented it to be—the reproduction of truth from the only safe rule of faith—we need not hesitate to pronounce that it was the work of God. The gospel is not less the gospel when it is preached by an unfaithful minister: the truth does not lose its value because it is favoured by wicked men. Nay, we know that the most important ends, declared by revelation to be the purposes of God, have been brought about by the agency of those who were the enemies of God. Will those who throw this in our teeth abide by their own principles, and grant that the resistance to the Reformation was an evil work, because the ruling spirit of that opposition, pope Leo X., was a man of profligate and abandoned character? because Wolsey, in England, was a worldly and luxurious man? because Gardiner and Bonner were unscrupulous and cruel tyrants? Shall we say that God's hand was not in the deliverance of the children of Israel out of Egypt, because Pharaoh knew not God, and despised him? Shall we say that their return from Babylon was not of God, because Cyrus was not a proselyte to the only true religion? Shall we doubt that God himself provided a Lamb for the needful sacrifice, even "the Lamb of God, which taketh away the sins of the world", because to human eyes it appears to have been brought about by the wicked hatred of the chief priests, by the treachery of Judas, by the sinful policy of Pontius Pilate?

On these points we are taught by the divine word. Not only was it said to the children of Israel, "I will bring you out by a mighty hand and a stretched-out arm," but it was also declared that Pharaoh had been raised up for the very purpose of filling his part in that great scene of providence. The deliverance from Babylon was also preappointed, and Cyrus fixed upon to accomplish it. And well did the assembled brethren at Jerusalem give glory to God concerning the crucifixion of the Lord Jesus, saying: "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts ii. 23; iv. 27, 28).

And shall we admit that Pharaoh and Cyrus were raised up to do the work of God, and deny the possibility of Henry having been so? or shall we maintain that the Reformation was stained by the touch of Henry VIII., while we are convinced that our redemption lost none of its value because of the wickedness of the instruments which crucified the Lord of glory?

If the chief agents employed in the Reformation had been wicked men, led entirely by mercenary

and degrading motives, it would have been nothing more than we see continually occurring during the period of which we have a history given by inspiration, the enemies of God being constrained and overruled to do his work and advance his glory. Divine wisdom proclaims: "By me kings reign, and princes decree justice" (Prov. viii. 15). If such help as Henry gave to the Reformation were a just decree, we know on this authority from what source it really came. So are verified the words of the psalmist (lxxvi.): "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." I cannot but add, that one who knows who it is that "putteth down one and setteth up another," and is impressed with a persuasion that not even a sparrow falleth without our Father which is in heaven, will observe, in the turns and junctures of Henry's history, many indications of a providential direction. It is singular that one, who grew up so strongly attached to the Roman doctrine as to earn from the pope the title of "defender of the faith," because of his Answer to Luther, and who to the end did not materially alter his own opinions and religious predilections, should have quarrelled with the pope at such a peculiar moment, should have taken such men into his counsels as (some without any affection for the Reformation, and others rejoicing in it as right and holy in its aims) yet promoted and favoured it in their several spheres and ways; that Cranmer should have been advanced to so high and influential a station, and that his mind should have made almost imperceptibly slow, but still steady, advances towards the full acknowledgment of the truth. These alone are circumstances which suggest the operation of that overruling Providence which can combine a number of independent means, willing and unwilling, for the accomplishment of his own designs. It was thus that that liberty of action was granted to the reformers in a limited and varying degree, which only needed to have been complete, in order to their efforts telling more forcibly on the public mind.

I conclude, by venturing to offer you a few words of advice:

1. Do not suffer yourselves to be beaten out of this position—that the English reformation was the work of God. He is the defender of his own truth: where it prevails, he has interposed. In doing so, he overrules evil agents as well as good; and the employment of the most wicked agents is neither a proof that the instrument enjoys the divine approval, nor that the work is not of God.

2. Amongst the many points of view in which the Reformation may be regarded, do not lose sight of its grand characteristic, nor deprive it of its lawful preeminence—the inspired rule of faith, teaching salvation by grace. The more you read the bible in a spirit of teachableness, the more convinced you will be that this is the grand centre upon which the whole scheme of the gospel turns; and the more you study the writings of the reformers, the more clearly will you see that this was the great point which they laboured unceasingly to establish. The learned and sensible Hooker (in his "Discourse of Justification, Works, and how the Foundation of Faith is overthrown") traces almost every error which had grown upon the church of Rome to her error on this cardinal point. He speaks of "that grand question, which hangeth yet in controversy between us and the church of Rome, about the matter of justifying righteousness" (sect. 3). He notices how much there is of agreement between us (s. 4), and then proceeds (s. 5): "Wherein then do we disagree? We disagree about the nature and essence of the medicine whereby Christ cureth our disease, about the manner of applying it, about the number and power of means which God requireth in us for the effectual applying thereof to our soul's comfort. When they are required to show what the righteousness is whereby a Christian man is justified, they answer that it is a divine spiritual quality; which quality, received into the soul, doth first make it to be one of them who are born of God, and, secondly, endue it with power to bring forth such works as they do that are born of him; even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures, and, secondly, enable him to perform the natural functions which are proper to his kind; that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed "grace;" that it purgeth, purifieth, and washeth out all the stains and pollutions of sins; that by it, through the merit of Christ, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion, to the end that, as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace; which grace they make capable of increase; as the body may be more and more warm, so the soul more and more justified, according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of grace, in their divinity, is the first justification; the increase thereof, the second justification. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial: it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover the loss which is made, the infusion of grace hath her sundry aftermeals; for the which cause they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works; and in them really it taketh away original sin, and the punishment due unto it: it is applied to infidels and wicked men in the first justification, through baptism without works, yet not without faith; and it taketh away both sins actual and original, without whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied further by good works, to the increase of former grace, which is the second justification. If they work more and more, grace doth more increase, and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, ave-marias, crossings, papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they term it) of penance;

which sacrament hath force to confer grace anew, yet in such sort that, being so conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into a temporal satisfactory punishment here, if time do serve; if not, hereafter to be endured, except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for terms, or by plenary pardon quite removed and taken away. This is the mystery of the man of sin: this maze the church of Rome doth cause her followers to tread when they ask her the way to justification. I cannot stand now to unrip this building, and sift it piece by piece; only I will pass it by in few words, that that may befall Babylon, in the presence of that which God hath builded, as happened unto Dagon before the ark.

"(Sec. 6.) 'Doubtless,' saith the apostle, 'I have counted all things loss, and judge them to be dung, that I may win Christ, and to be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith.' Whether they speak of the first or second justification, they make it the essence of a divine quality internal: they make it righteousness which is in us. If it be in us, then is it ours, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for, if he withdraweth the breath of our nostrils, we fall to dust. But the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into Christ. Then, although in ourselves we were altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin—him, being found in Christ, through faith, and having his sin remitted him through repentance—him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the law—shall I say, more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the apostle saith, 'God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, or whatsoever, it is our comfort and our wisdom. We care for no knowledge in the world but this—that man hath sinned, and God hath suffered; that God hath made himself the son of man, and that men are made the righteousness of God. You see, therefore, that the church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ; and that by the hands of the apostles we have received otherwise than she teacheth. Now, concerning the righteousness of sanctification, we deny it not to be inherent: we grant that unless we work we have it not: only we distinguish it as a thing different in nature from the righteousness of justification: we are righteous the one way by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul: 'To him that worketh not, but believeth, faith is counted for righteousness;' of the other, St. John: 'Qui facit justitiam, justus est,' he is righteous which worketh righteousness. Of the one, St. Paul doth prove, by Abraham's example, that we have it of faith without works; of the other, St. James, by Abraham's example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in Romans vi., thus he writeth: 'Being freed from sin and made servants to God, ye have your fruit in holiness, and the end everlasting life.' 'Ye are made free from sin, and made servants unto God'—this is the righteousness of justification: 'Ye have your fruit in holiness'—this is the righteousness of sanctification. By the one we are interested in the right of inheriting: by the other we are brought to the actual possession of eternal bliss; and so, the end of both is everlasting life."

A splendid and luminous passage, for quoting which at length no apology can be required.

3. Be thankful for what the Reformation has done for ourselves, and cleave to those truths which so prominently distinguish it; and be not satisfied with knowing them, and seeing the firm basis of scripture on which all that concerns our salvation rests; but consider their importance and value to yourselves, take them as the governing principles of your lives, and the very joy of your hearts.

4. Lastly, the good and pious agents of God in that great work ought to be esteemed and reverenced, and their honour to be maintained. We may do this without exaggeration, without making them as so many infallible authorities to us, without forgetting that they were men. But, inasmuch as they were men who delighted in the same truths that we, I trust, are thankful to be permitted to know, and died in that faith, and were honoured as means by which even we ourselves have received them, we ought to look upon them with respect, and to thank God for them, and stop the ruthless hand that would blacken their memories. We should honour them, and cherish the remembrance of them, so far as they honoured Christ: we should follow them, so far as they followed him. Be ye then "followers of them who, through faith and patience," amidst scoffs and the flames of martyrdom, "inherited the promises."

And now you must permit me to take my leave of you. I thank you for the attention you have given to me. If any of you have received pleasure this evening, much more if you have been instructed and edified by what you have heard, I have reason to be gratified. And, in conclusion, I would express my very fervent desire, harmonizing, I am sure, with that of your president, that your meetings may not be merely for intellectual enjoyment, but for personal improvement. If they promote useful study, they are certainly good; if piety also, they are better.

REMARKS ON PORTIONS OF THE NICENE CREED.

THE church of England declares, in article viii., that "the three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for that they may be proved by most certain warrants of holy scripture." To the use of the Apostles' creed few persons feel any objection; but to the use of the Athanasian creed many persons strongly object.

In the Church of England Magazine, Vol. ii. No. 53, pp. 322-324, an article appears in proof of the agreement of the Athanasian creed with scripture. The same may be seen in "The Liturgy compared with the Bible;" No. 194 of the publications of the Society for Promoting Christian Knowledge. The rev. T. H. Horne's "Concise History and Analysis of the Athanasian Creed, with select scripture proofs, and answers to common objections"* ; and also contains much useful and interesting matter on the subject.

To the use of the Nicene creed, as it stands in the communion service, few persons object; though some portions of it are to some quite unintelligible: on these a few remarks will now be offered. The following are the clauses in question: "And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." It has been remarked: "All these expressions were introduced into the creed to express, if possible, what is meant by styling Christ, God; that is, we declare that he is God the Son from God the Father, truly and verily God, as we conceive the Father to be; and the addition of 'Light from Light' was intended to exemplify a communication of the divine attributes, without detracting any thing from the prerogative of the Father. These, as before observed, are not articles of faith, but an endeavour to express our meaning," &c. (dean Vincent, quoted in bishop Mant's "Prayer-book," p. 338).

These clauses will be found to agree with the scriptures, as follows: "One Lord Jesus Christ" (1 Cor. viii. 6; Ephes. iv. 5). "The only-begotten Son of God" (John iii. 16); "begotten of his Father." In John i. 18, we read of "the only-begotten of the Father;" and in 2 John 3, "grace, mercy, and peace....from the Lord Jesus Christ, the Son of the Father;" and in Rev. i. 6: "hath made us kings and priests unto God and his Father." "Before all worlds"†. In John xvii. 5, we read: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," and in Col. i. 15: "the first born of every creature" (πρωτοτοκος πασης κτισεως, born before all creation); and in Rev. iii. 14: "the beginning of the creation of God:" see also John i. 3; Heb. i. 6. "God of (or from) God" (Θεον εκ Θεου). In John xx. 28; Rom. ix. 5, &c., the Redeemer is expressly styled God; and he himself declared, "For I proceeded forth, and came from God" (εγω γαρ εκ του Θεου εξηλθον και ηκω—John viii. 42). "Light of (or from) Light" (φως εκ φωτος). Jesus said, "I am the light of the world" (John viii. 12): "I proceeded forth, and came from God" (εκ του Θεου—John viii. 42): "God is light" (1 John i. 5). "Very (*i. e.*, true) God of (or from) very God" (Θεον αληθινον εκ Θεου αληθινου." In John xvii. 3, Jesus says: "And this is life eternal, that they might know thee, the only true God" (τον μονον αληθινον Θεον), "and Jesus Christ, whom thou hast sent:" in Col. ii. 9: "In him dwelleth all the fulness of the Godhead bodily:" "I proceeded forth, and came from God" (John viii. 42); and in 1 John v. 20, we read, "And we are in him that is true, even in his Son Jesus Christ. This (or he) is the true God, and eternal life" (ουτος εστιν ὁ αληθινος Θεος, και ἡ ζωη αιωνιος): see Whitby on this passage: also John v. 23, 26. "Begotten" (Ps. ii. 7*; John i. 18; vi. 46; x. 15), "not made;" for he says, "before Abraham was, I am" (εγω ειμι—John viii. 58): see also John i. 1, 2; Rev. i. 8; xxi. 6; xxii. 8. "Being of one substance with the Father." Jesus said, "I and my Father are one" (John x. 30, 33; compare v. 18; viii. 17, 18): see also John xiv. 11; xvii. 11, 22; Isa. xliv. 6. "By whom (*i. e.*, the Son) all things were made" (Col. i. 15-17; Heb. i. 2, 3).

As to the clauses of the creed, "I believe in the Holy Ghost, the Lord and Giver of life" (το Κυριον, το ζωοποιον), they are founded on these passages of scripture: "Now the Lord is that Spirit" (2 Cor. iii. 17): "We are changed.... even as by the Spirit of the Lord," or as it is in the margin, "of the Lord, the Spirit" (Κυριου Πνευματος); and "the Spirit giveth life" (το δε Πνευμα ζωοποιει—2 Cor. iii. 6). "Which proceedeth from the Father and the Son" (John xv. 26; xvi. 7; Acts ii. 33; Rom. viii. 9, 14-16; Gal. iv. 6; 1 Pet. i. 11). "Who, with the Father and the Son together, is worshipped and glorified" (Matt. xxviii, 19, 20; 2 Cor. xiii. 14; Rev. i. 4, 5; 2 Thess. iii. 5; Matt. ix. 38, compared with Acts xiii. 4; Isa. vi. 3; Rev. iv. 8. "Who spake by the prophets" (1 Pet. i. 10, 11; 2 Pet. i. 21).

These are the only portions of the creed which any persons usually feel any difficulty about; and it is hoped that these are now shown to be capable of proof from holy scripture†.

The nature of the subject leads the writer to suggest, for the consideration of others, an interesting point connected with another portion of the church service. The prayer of St. Chrysostom, at the close of the morning and evening services, is evidently addressed to the Lord Jesus Christ, from the reference to Matt. xviii. 19, 20, and also the omission of his name and mediation at the close. Now, when we consider that the preceding prayers have been addressed to God the Father, the expressions in this prayer, "who hast given us grace....to make our common supplications unto thee, and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of thy servants," would seem, at first sight, to be a continuation of the prayers addressed to the Father. Their being addressed,

* Published by T. Cadell, London, at 6d.

† In article ii. it is "begotten from everlasting of the Father:" in Micah v. 2, we read, "whose goings forth have been from of old, from everlasting."

* See Acts xiii. 33; Col. i. 18; Rev. i. 5; Heb. v. 5, 6.

† In the rev. G. S. Faber's "Apostolicity of Trinitarianism," book 1, c. ii. pp. 12-22, are some useful remarks on the doctrine and meaning of the Nicene creed.

however, in these terms, is but a practical illustration of our Lord's own words: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John xiv. 13, 14): "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John xvi. 23).

These few remarks, it is hoped, may help to show the entire conformity of our prayer-book to the sacred scriptures. D.

Sept., 10, 1845.

RELIGION IN OTHER LANDS.

No XII.

WALLACHIA AND MOLDAVIA—2*.

The patriarch of Jerusalem at the close of the last century visited the convents, and the property which supplied his ecclesiastical revenue. While he stayed, he distributed with the indulgences a printed paper, which should serve them all their life, and afterwards be buried with them. Happy were they who could obtain at the hands of the patriarch the celebration of a mass for the repose of their ancestors; but few could procure this favour, for a patriarchal mass cost ten sequins. For two years he was continually occupied in this way. To accommodate the poor, his secretary distributed these printed papers, for an alms given to the holy sepulchre of Jerusalem, paid to the prelate. The least sum was half a florin (or about a shilling English).

It is customary to kiss the hand of prelates; even ladies of the first rank conforming to this usage. They take the appellation of "holy," "very holy," "very pure," &c.; not that their vices and disorders are unknown; but the respect entertained for them by the people is such, that no one dares to murmur, for fear of excommunication.

Besides the national bishops, there are others *in partibus*, who reside in the two provinces, and live in splendour on the contributions of the faithful. Some of them farm the revenues of richly-endowed monasteries, belonging to the holy sepulchre of Jerusalem, or to Mount Athos, or Mount Sinai, and which they hold under the monks. The number of monasteries, as has been already observed, is very great in the two provinces; and they possess as much as a third part of the soil.

Divine service was formerly celebrated in the Sclavonian language, which the clergy and the people were alike ignorant of. Prince Constantine Mavrocordato, a man of restless mind, altered it to the Wallachian; but, as this tongue is very jejune, the translation is ridiculous, and little approved of now†. The whole knowledge of a priest consists in being able to read the language of the country tolerably, and to sing at the reading-desk. In many churches which are served by Greek monks the liturgy is performed in Greek. At Bucharest and at Jassy there is a seminary for priests, and public schools, where grammar is taught, and the logic of Aristotle explained*.

The Greek instructors are generally very ignorant. The theological knowledge is confined to subtleties and superstitions. They deny the validity of the baptism of other Christians, and oblige them to submit to immersion when they embrace the Greek communion. The most moderate are content to anoint them with consecrated oil, and to make them change their name. Some benevolent persons have founded hospitals; but the poor, however needy, do not enter them without the greatest repugnance.

A Greek and Wallachian printing-press was established at Bucharest at the beginning of the last century, by an archbishop, who was of Greek extraction†. The presses are occupied with religious books, which the priests are obliged to buy from time to time at a high price; so that even printing becomes an instrument of oppression here‡. All other sects or communions are tolerated in the exercise of their ordinances. In Wallachia there are several convents of observantine friars of the order of St. Francis, dependent on the bishop of Nicopolis, in Bulgaria. There are even Lutheran churches, and some synagogues. These churches are also attended by foreigners from Germany and Hungary, and by Armenians. There are twelve missionaries in Moldavia, sent by the court of Rome§, to instruct and attend to 12,000 Hungarian catholics‖, who have been established in these provinces by former migrations, and who are the best cultivators of the soil, as well as excellent in their moral conduct. As the Jews are very numerous, they have obtained permission to have synagogues in several places.

* Abridged from an article in the "Gentleman's Magazine," 1830.

† The brothers Grecciano have translated the bible into Wallachian; but it is rarely met with. A new translation of the bible into Moldavian appeared in 1820, which is made with great care and exactness.

* There is a college at Jassy for Greek, Latin, French, German, &c. The last hospodar, who encouraged education and the arts, had authorised the foundation of a school on the reciprocal system; and, as the country was too poor to support the expense, he charged it to his privy purse. He had sent several young men to study painting at Paris; but recent events have destroyed these happy prospects.

† There is also at Jassy a Greek and Moldavian press, which has produced, a few years since, besides other good works, a handsome quarto edition of the code of laws which was drawn up by prince Charles Callimaqui, who governed Moldavia from 1812 to 1819.

‡ In the palace of the archbishop of Bucharest there is a numerous collection of Greek, Latin, and French books, which has become the prey of insects and dust.

§ They are friars minorite, who depend on the convent of Assumption at Jassy, a richly-endowed foundation. In the province there are twelve catholic churches and two episcopal palaces, but which have suffered too much from the last irruptions of the Tartars to be re-established.

‖ The number of Roman catholics has much increased of late years, as at present it amounts to nearly 50,000.

ST. EMILION.

Our first object, on quitting Bordeaux, was that of visiting the curious town and antiquities of St. Emilion, at about twenty miles' distance. We were not sure whether we should find any accommodation there for the night, but, at all events, made up our minds to be satisfied with any which the place might afford. * * After proceeding through a varied and rich country, we passed the Dordogne at Libourne, and, skirting this town, pursued the highway till we reached a lane, which twines into a hollow gorge flanked by sloping vineyards. We soon saw St. Emilion hanging most picturesquely on the slopes before

us, not exactly in a semicircular form, but rather in that of a horse-shoe, which in scenery has a still finer effect, from the closer approximation of the terminating horns. I have seldom seen a locality of which it is more difficult to give any adequate representation, and yet seldom one which more deserves the attempt. But, in order to understand and appreciate the local features of the place, a little of its history must be known. The name of this town is derived from Emilion, a Breton of the eighth century, distinguished for his ascetic devotion. He fixed on this place as his residence, and took up his abode in a grotto cut out in the rock. Other men of the same habits and character joined him; and ere long a vast church was excavated in the rock, and an ecclesiastical establishment founded in the place. This was ravaged by the Normans in the tenth century, but afterwards revived; and, down to the time of the French revolution, St. Emilion was distinguished for the number of its churches, ecclesiastical wealth, and general prosperity as a "commune." When the church property was seized, the town at once sank into poverty and destitution, having no peculiar trade, nor that access by water enjoyed so abundantly by most of the neighbouring localities. It had chiefly depended on the ecclesiastical expenditure: this was at once dried up. The natural consequences followed. * * I shall now describe the features of St. Emilion as presented to the observation of a passing traveller. We entered the town by a very narrow street, and, inquiring for the inn, were told there was one on the "place." Ascending to this "place," which was not more than thirty or forty yards across, we saw an inn of a very humble character, but clean; and here we remained for the night. Immediately in front of this inn rose a most curious assemblage of picturesque objects, all thrown and massed together. To begin at the left: first, there was a round end of a chapel, having the appearance of a delicate little temple—rather Grecian in character, and of beautiful effect, if not quite pure as to order and style. Then succeeded a richly-carved old arched door-way, forming once the grand entrance into a subterranean church. This celebrated monolithic church is very lofty, one hundred and twenty feet in length, and sixty in breadth. Next to this was a row of gothic windows cut in the rock, to light the subterraneous church, and presenting, when viewed from without, dark and defined black cavities, which admirably set forth their outline. Above these were other excavations, of an arched form, but plain. The large and picturesque rock, on which all this was executed, gave nourishment to numerous plants, including an abundance of wall-flowers, which added in no slight degree to the beauty of the scene. And from the rock just over the subterranean church rose a tall and commanding old spire. Such was the extraordinary mass of architectural and natural objects which attracted our eyes just opposite to the inn, and well deserved the admiration which it drew from us both by day and by night. It was as beautiful by one light as the other; and I must not forget to mention that all the surrounding objects were just in character. No new smart buildings, nothing in a straight and formal line, but small hanging terraces with straying vines, and quaintly shaped houses of great antiquity, massed and thrown together on the side of the neighbouring hill. We made a complete circuit of the walls, and then crossed the town. On every side there were ruins of churches, monasteries, and public buildings, many of them very graceful, and curiously mingled with the streets and houses. I can only account for this peculiarity by their having been so numerous relatively to the size of the place. As usual, on inquiry, we found that this destruction took place at the revolution. The walk round the walls was one succession of pictures. We had nothing to do but to compass with the eye a small space of the old crumbled walls before us at every few steps, and a fine foreground picture was in view. The colour of these walls was a rich but light yellow. They were every where broken and impaired, yet no where completely overthrown. Every kind of mural plant and foliage rose, hung, or projected sideways from its crevices. Among these were numerous wall-flowers, now flowering luxuriantly; and here and there a dark mass of ivy, creeping up to the top, mingled with the roots of some fruit-bearing tree, now covered with its white and snowy bloom, and crowning the top of the wall. Here and there, too, were dark, black cavities, forming the entrances to vast subterranean excavations, from which all the building-stone employed in the place has been hewn. In many openings appeared terraces with small fanciful gardens. At others we looked in among the remains of fair buildings, only fragments, yet most graceful in decay. Here and there were houses on the wall, like those mentioned in scripture; from which a person let down by a cord would at once be out of the city. Such was our circuit. We went out under one arch and returned under another; the celebrated vines of St. Emilion having been at one side of us during our whole course, and all being seen under a deep blue sky, and in the light of a brilliant sun, which gave strength and depth to every shadow, and shed on every fair object that increased beauty which nothing but sun-light can bestow.

GOD'S SUFFICIENCY, AND MAN'S RESPONSIBILITY:

A Sermon,

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

Phil. ii. 12, 13.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

It requires but a slight acquaintance with the sacred scriptures to be assured that there are upon its surface a variety of texts which it is hard, nay, impossible, for us to reconcile one with another. Nor is that apparent collision of antagonist doctrines any where more remarkable than in those passages which

speak of the sovereign grace of God upon the one hand, and man's responsibility upon the other. They appeal to us as if every thing depended upon the former, and, at the same time, as if every thing depended upon the latter. Amongst a multitude of instances, let us take the following, in reference to divine grace: "A man can receive nothing, except it be given him from heaven" (John iii. 27): "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9): "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). And let us select an equal number which lay no less stress upon the importance of our own endeavours: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37): "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom. ii. 6-10: "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8). Now, that the doctrines which these passages of scripture respectively contain are true, we know; but how to reconcile them, how to show their consistency, to solve the difficulties, and to silence all controversies which may arise concerning them, is a task to which perhaps no finite mind is competent.

They have been compared to the shafts of the rainbow, which touch the earth, and are plain and palpable to the eye; while the centre of their unity above, the keystone of the arch in which they meet, is embosomed in the clouds, and shaded from our view. To reduce the immensity of the scriptures into such a shape as suits our notions of a system, is as far removed from our power as to lift the earth from its foundations. Our part is to believe and practise what we do understand of that wondrous and mysterious volume, and not to deal with it as if the mind, whose inspirations gave it being, were upon a level with our own. No: if some texts of scripture refer every thing to the grace of God, and if others would apparently make every thing depend upon our own doings, let us pray as if the former were the whole truth; and let us use all diligence, as if the latter were no less so. It is by the seeming opposition of these passages that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," to the most contrasted cases of the mind which the endless variety of our wants, experiences, and circumstances can exhibit. They furnish "milk for babes, and strong meat for men of age." With us it lies, for ourselves or others, to select such portions as are appropriate, and thus "rightly to divide the word of truth:" otherwise we might, by an undue application, render that word of worse than none effect, and "wrest the scriptures to our own destruction." To explain my meaning, let us suppose that a person were to come to one of us, and say, "I have this day resolved, that in thought, word, or deed, I will never commit another sin; and by this resolution I am determined to abide;" would it be right to cheer one thus presumptuously relying upon his own strength, and boasting in self-righteousness, with such passages as, "Work out your own salvation:" "Whatsoever a man soweth that shall he reap:" "Then shall he reward every man according to his works"? No, assuredly: no poison could be more deadly than such doctrines thus injudiciously applied. They would be like cordials in a fever, or stimulants to the inflammatory action of the brain. On the other hand, were we addressed by one whose mental constitution was in perfect contrast with this presumptuous confidence, and were his language in the following strain, "It is in vain for me to kick against the pricks: I am utterly helpless: I am carried just as the current bears me: I have no power to resist sin, but yield passively to every temptation;" would it be wise to meet this faintheartedness, to cheer this guilty sloth, by saying—True: "we are not sufficient of ourselves to think anything as of ourselves:" "Without me ye can do nothing:" "It is God that worketh in you to will and to do of his good pleasure"? No: assuredly the disease would require a far different treatment. In all such cases, scripture thus unseasonably applied can only increase the malady, and add new fuel to the flame.

But, though in theory we cannot demonstrate the consistency of the two great doctrines already noticed, I am persuaded that a faithful endeavour to act the part which devolves upon ourselves will best explain the nature of its inseparable connection with

that other part which "belongeth unto the Lord." In fact, I believe that no man can truly know what it is to find his sufficiency in God, but he who strives to put forth all the strength and energy which he himself possesses. He who struggles in vain to lift a weight disproportionate to his powers is alone in a position to feel the full relief which the interposition of a stronger arm can give. And so it is in spiritual things. He only who engages in the war, and fights the battle, can appreciate the blessing of having Omnipotence as his sure ally. It is exactly in proportion as we strive to do all, and strive in vain, that we can have an experimental consciousness of God's almighty aid. And thus the believer feels that "his strength is made perfect in weakness," and can with the apostle exclaim, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

In my text, we have an example of each of the two descriptions of passage under our consideration; and we have these brought together in such a manner as to urge our entire dependence upon the grace of God as the motive for our exerting our utmost endeavours: "Work out your own salvation with fear and trembling; for it is God which worketh in us both to will and to do of his good pleasure." Declining, as we have already done, the task of showing how these two grand doctrines unite in one harmonious system, nevertheless let us endeavour to trace what might have been some leading associations in the apostle's mind between our working out our own salvation, and the conviction that our entire sufficiency is of God.

But, first of all, we cannot but remark how St. Paul presses upon the Philippians the very circumstance of his removal from them, not as an excuse for a relaxation of their endeavours, but as a motive for increased exertion: "Not," he says, "as in my presence only, but now much more in my absence." The withdrawal from their society of so vigilant a pastor and so bright a pattern must have been doubtless a sore bereavement; but that dependence upon a human arm to which those who call men masters upon earth are prone, that sickly sorrowing after means withdrawn or religious friends removed, when God, the Fountain of all grace, the "friend that sticketh closer than a brother," is with us, within us, and around us, that preference of the second to the first commandment the scripture here and everywhere pointedly condemns. The apostle does not speak as if he thought it would be a kind of merit, a sign at least of pious tenderness of heart in the Philippians, to sit down like the captive Israelites by the waters of Babylon, and hang their harps upon the willows, and say: "How shall we sing the songs of Zion, when we have lost our shepherd, our Father, the guide of our souls, the chariot of our Israel, and the horsemen thereof?" No: the religion which he had taught them had higher aims and higher objects. He had been the "minister by whom they had believed," not on him, but upon his and their sovereign Master and almighty Saviour. His presence with them they doubtless valued as no common privilege; but then they could do without him. Their "faith stood not in the wisdom of men, but in the power of God." Some sorrow for his absence he would be glad to hail as a token of their affection; but over-sorrow he would at once repress, as symptomatic of that dependence upon the creature, which undermined the very foundation of what his whole life was spent in building: "Was Paul crucified for you? or were ye baptized in the name of Paul?" Such is the language with which he would have rallied such faintheartedness, and shamed such weakness, and with which he would have converted their vain regrets into a manly resolution to redouble their efforts, and renew their strength: "How much more," he says, "in my absence work out your own salvation." How emphatically in keeping with the context is, "your own"! There is in that very same development of the Christian life, in which teachers and names are unduly magnified, a certain gregarious tendency, a social instinct, which merges the individuality of each in a common partnership, and leaves the several members no property except their share in a general stock. They have nothing that they can carry with them if circumstances should separate them from their party. They belong to a company; and all that they possess is an interest in the property of the firm; and, if ejected from that firm, they have nothing. I have sometimes seen melancholy instances of religious partnerships dissolved. When certain associations have been broken up, and the man who, without knowing it, was living on and kept alive by the high-seasoned food of meetings, conferences, &c., has, like Philip, been called away from animating, bustling scenes, to go "unto the way that goeth down from Jerusalem unto Gaza, which is desert," I have seen such a one languish as if that God whom he thought he loved, and that Saviour for whom he thought he had given up all, were confined to the little society, and located in the spot from which he had been severed; so that the heathen well might say, "Where is now thy

God?" It is to save them from this snare that the apostle presses upon the Philippians to work out, each man for himself, his own salvation, to cultivate, each man for himself, a religion which connects him, individually and apart from all others, with his God.

And here I would observe that the very withdrawal of those aids which men most passionately desire often "happens rather to the furtherance of the gospel" and to its full establishment in their hearts. The member—suppose of some careless circle or worldly family—awakes, for the first time, to a sense of eternal things. He feels himself all alone. There are none who sympathise with him, who enter into his feelings, or who understand his case. When his heart is burdened he has no place to flee unto; and no man careth for his soul. He hears, perhaps, of some neighbouring household, some knot of associates near him, who "take sweet counsel together, and walk in the house of God as friends," and thinks that, compared with his solitude, it would be an earthly heaven to have his lot amongst them. But we are bad judges of what is best for us. That individual may, nay, in all probability will, live to see that it was God's distinguishing mercy which left him, at the commencement of his religious course, to grow up as "a root out of a dry ground," and as a lonely plant, before him. It is true the sapling may find more shelter from the storm in the midst of a thickly-planted grove than when exposed by itself to the fury of the wind. In the latter case the risk is, doubtless, greater; but without risk no prize worth gaining ever yet was won. And the plant that, all alone, outlives the tempest which sweeps along the plain, derives from each shock a firmer rooting in the soil; while above, it exults in the freedom of the wide expanse, where its wildest shoots and most luxuriant branches meet no contact but from the yielding air. Thus, trying as the want of companionship may be in the beginning of a religious life, solitude is the best school for the deep religion of the heart. "It is good," says Jeremiah, "for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence" (Lam. iii. 27, 28). And thus beautifully does the son of Sirach describe the manner in which wisdom guides the footsteps of her children: "At the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets" (Ecclus. iv. 17, 18).

But let us, as proposed, very briefly notice some of the grounds on which the apostle urges God's agency in us, as a motive why we should "work out our own salvation, with fear and trembling."

I. We may understand his meaning, as though he had said: "Stand in awe, and sin not: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground: consider how solemn a matter you are engaged in: remember that every thought which tends to good, every whisper of conscience, every counsel, every expostulation of the internal monitor; all these are strivings of the Holy Spirit, scintillations of the divine Light, motions and energies of God within you." Of these visitations of God's grace we might almost literally speak in the language with which he warned his ancient people: "Behold, I send an angel before thee to keep thee in the way, and to bring thee, into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. xxiii. 20, 21). And these words: "He will not pardon your transgressions," may suggest a further sense in which we may take the doctrine of our text.

II. Since it is God that worketh in you, work out your own salvation with fear and trembling; for consider how fearful is the responsibility of one who has to account for the discharge of so high a trust, for the improvement of so vast a talent! If "to whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more;" if "this be the condemnation, that light is come into the world," and men have therefore "no cloak for their sin," how aggravated must be the guilt that resists the motions and quenches the inspirations of God, thus working in us! Surely, to the contemners of such mercies we may well apply that awful but unanswerable argument of the apostle: "He that despised Moses' law died, without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

III. We may take these words as the language also of encouragement. It is true that, in so momentous a concern, the possibility of miscarriage should mingle our assurance with fear and trembling. But my text contains that on which we can place a well-grounded confidence, that we shall not "run in vain, neither labour in vain." The

apostle seems to address us in these terms: "You have mighty foes to grapple with: you wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. If, then, this battle were to be fought, if this warfare were to be waged with your own weapons and in your own strength, you might well despair. You might, as your only resource, however vain the hope, 'send an ambassage, and desire conditions of peace.' But you are not called to this unequal, to this hopeless, contest. No: you are in alliance with Omnipotence, and confederate with the powers of heaven. Your 'help is laid on one that is mighty:' 'Greater is he that is in you, than he that is in the world.' Be faithful to thy God; and no hand that is lifted up against thee shall prosper. He that worketh in you will 'give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.'"

IV. The passage under our consideration may, lastly, suggest a solemn and impressive motive to use all diligence to "make our calling and election sure." It shows the value of present opportunities, the importance of spreading our sails while the breeze is fair, of working the works of God while it is called to-day, of watching "the times and the seasons which the Father hath put in his own power." If, indeed, there resided in us a moral strength or potency equal to the task, if we possessed an inherent and abiding energy which we could exercise at will, and call into action by a volition of the mind, and if this could engage in successful combat with the enemies of our salvation, why then there would be some shadow of excuse for deferring our repentance to a more "convenient season." But let us remember that it is in God's strength alone, and not our own, that we can hope for victory in the mighty contest for our soul's salvation. If, while he worketh in us to will and to do, we neglect to obey his motions, to stir up his gift, and to co-operate with his Spirit, we cannot command these favouring seasons to return. We cannot, at what time we please, "ascend into heaven, to bring down Christ from above." No: "while the word is nigh thee in thy mouth and in thine heart," seize and keep possession of the inestimable prize. While, my brethren, you have light, walk as children of the light. It is not you but God that makes that sun to rise upon your heart; and, if it now goes down, it may set to you for ever. All may depend upon the present moment: "Now is the accepted time; behold, now is the day of salvation:" "Seek the Lord while he may be found, call ye upon him while he is near." While the way is still open to the tree of life, approach it, and put forth your hand, and take of its immortal fruit, and eat, and live for ever.

THE CONVERTED OPPOSER*.

It is a part of God's wisdom to confound man's reason. For, as man originally fell through the desire of knowing more than God had seen fit to reveal to him, so one great chain which keeps him down, when fallen, is the dislike of believing more than his own reason teaches him. And, therefore, it is necessary, no less for his own happiness than for God's glory, that he should be made to feel his ignorance. It would not be consistent with God's righteousness to call on man to believe anything contrary to right reason: as, for instance, that wheaten bread is a human body. So that, if reason is to be humbled, it must be by the revelation of things above reason. This, doubtless, is one among many purposes which are served by the glimpses into the world of spirits opened up to us in the bible. They can only be seen by faith; and, when a man receives them, his reason bows down before the word of God.

There are certain men, professing to be wise, who seek to explain away every statement of scripture which is difficult to be understood, or not in harmony with their own philosophy. Like the Sadducees, they would expunge angels and spirits from the page of scripture, and, if they might, would empty heaven and hell of their inhabitants. We can trace the buddings of this doctrine in the scoff which often follows the mention of our arch-enemy, the devil; and from thence there are not many steps to the full-blown monster of German neology, which puts fancy in the place of reason, and reason in the place of revelation. "Professing themselves to be wise, they have become fools."

Nothing can be more opposed to the prejudices of these hidden infidels than the scriptural statement of satanic possession. The New Testament makes it certain that, at the time of our Lord's ministry, the devil had a power over the bodies of many. It is plainly asserted that he, or his wicked associates, dwelt within individuals, spoke through their mouth, urged them from place to place, strengthened them for evil, oppressed them, cast them into the fire and into the water, and tore them. We are not told, and have no means of discovering, whether, in every case in which Satan had thus possession of the body, he had possession of the soul also. It may be not; though the other view seems to me the more probable. Yet this at least is certain—that there are many now, over whose souls Satan exercises a dominion very much resembling that which he then exercised over the bodies, while he chains them down in reckless despair, or urges them on

* From "The Dawn of Life, or Scripture Conversions;" by a Clergyman. London: Seeleys. 1845. We are much pleased with this little book. There are some indistinctnesses in it which seem to mark it as the production of one of the younger clergy; and there is sometimes a perplexing confusion of the term "regeneration" and "conversion," which should always be kept distinct. But there is a beautiful strain of pious feeling through the whole, which caused us much gratification, and, we hope, profit in reading.—Ed.

to furious opposition. And it is no less certain that divine grace can triumph even in this case, and convert the opposer, as well as the moralist or the worldling.

We read, in the gospels, of an unhappy man, who had become the dwelling-place, not of one only, but of many evil spirits. It gives us a frightful picture of the multitude and malice of those beings, to find a legion of them occupying and tormenting a single human bosom. How long they had been thus engaged, we are not told; nor in what way so fearful an evil first made itself manifest. The victim of these wicked spirits once knew the comforts of a home. He had friends: from these friends the legion of devils separated him. They hurried him into solitude: they drove him among the tombs, and on the mountains, and kept him where there was no companion but themselves. As he wandered from hill to hill, or hid himself in the windings of the sepulchres, his tormentors ever accompanied him: go whither he might, he carried about with him a present hell.

Though conscious of his miserable condition, he could do nothing to help himself. He cried, and cut himself with stones; so great was the extremity of bodily and mental anguish. Despair made him a self-torturer.

His friends could not restrain him; for the spirits that dwelt in him were mighty for evil. They gave energy to his wilfulness: they nerved his limbs with supernatural force; so that, though bound with fetters and chains, the chains had been plucked asunder by him, and the fetters broken. He was the tool of these beings, compelled to speak and act at their bidding; and the strength he exhibited was in fact their strength, acting through this human instrument. His voice, his limbs were not his own: he was the slave of slaves. In bondage to the bondmen of Satan, he spoke and moved beneath the lash of a legion of such tyrants. His oppressors, themselves wretched, found no solace to their misery but in tormenting him: their sweetest consolations were his groanings. Miserable being! the prey of devils, the dwelling-place of fiends; untamed, and by man untameable.

But the Deliverer was at hand. The demoniac saw Jesus afar off: he at once recognized him as the Son of God. He had not only more strength than other men, but more knowledge also. Strength and knowledge are often both the gifts of Satan: he can arm with strength, and inspire with knowledge. How often the strongest and most intellectual, if they have not drawn their powers from him, use them at his bidding! But in this case the demoniac was made wise by Satan. Not that the spirits which dwelt in him intended to bring him to Jesus; but terror had fallen on them. The aspect of the Saviour, full of love to man, frowned ruin upon devils. They thought he was come to judge them, to drive them from earth, and hurl them into the bottomless pit. At this even the spirits of wickedness tremble. They love the freedom of doing mischief. Their delight is to go up and down in this world, to tempt and seduce, and harrass, and destroy; and they dread the hour when the battle shall be ended, and the powers of the air chained down in everlasting restlessness.

Driven themselves by fear, they drive the demoniac to Jesus; "her an, and worshipped him." In anticipation of that day when every knee shall bow before the Son of man, he worshipped him; yet not as a willing servant, but as a conquered enemy. The first word that Jesus spoke was this: "Come out of the man, thou unclean spirit." And the man for whom mercy was prepared was compelled to answer, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not." It was the voice of the man, but the speech of the fiend. "And Jesus asked him, What is thy name? And he answered, saying, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country." The oppressed was forced to plead for his oppressors. Not against his will; for his will was held in cruel bondage by those unclean spirits: and he willingly prayed for that which would, if granted, have sealed his own misery. But the word of Jesus had gone forth, and nothing could hinder its accomplishment: the devils were driven out from their human victim, and, at their own request, suffered to enter into a herd of swine, whom they maddened into fury, and urged into the sea. Those who kept the swine, grieved at this, soon spread the history throughout the neighbouring city, and induced the inhabitants to flock in crowds to the scene of the transaction. In the meanwhile the restored demoniac had recovered his composure; and, when the multitude approached, they found him who the day before had been the terror of the country, "sitting, and clothed, and in his right mind."

In the history of the restored demoniac may be read that of the converted opposer.

An opposer of the class supposed is one who, while inwardly conscious of the truth and excellence of the gospel, sets himself against it. He has been persuaded by the tempter to believe that he can never be a Christian, that the door of mercy is shut against him, that he is doomed to destruction—a vessel of wrath. In reckless despair he gives up all hopes, and wishes that the gospel was false, that heaven and hell were blotted out from the face of creation, that there were no eternity, no God. There is not only secret enmity, but open war between him and his Maker. Every opportunity of doing an injury to the cause of Christ is eagerly embraced. He is dissatisfied, restless, displeased with himself, angry with the Lord. Such an individual will act differently according to his circumstances. If a workman, he is the seditious infidel; if an author, the polished scoffer; if in a station of influence, the hinderer of God's word. In all circumstances, and at all times, he affects to question what he knows to be truth, and throws reproach on what he feels to be right.

The soul of such a man is possessed by a devil: some unclean spirit has planted his throne within him, and got entire ascendancy over him; and the name of this spirit is Legion. Devils never come alone. When one is in the citadel, he will soon open the gates to admit his fellows. The air is full of them; and they find no rest but in oppressing man. They swarm in the bosom of the unregenerate, and especially of those who are open enemies. Here is the hidden source of much

of this world's wisdom and might: it is drawn from beneath: it is the vapour that rises up from the bottomless pit; and, when we see that men of this world display more strength and policy than the children of the kingdom, we need be at no loss for the reason. The old serpent speaks with their mouth, and the roaring lion moves their arms: they are but puppets acted on by a legion of confederated devils. Against such enemies all mere human opposition is powerless: had the church of Christ been left to struggle alone, she must long since have sunk in the unequal contest. No human efforts could ever bring one opposer to reason: it needs an archangel's arm at least to contend with the devil, and a greater than an archangel's to enter the stronghold of man's soul, and drive out the legion that garrison it. Encircle the possessed, if you will, in the coils of an argument, or draw the cords of persuasion round him; he will pluck asunder your chains, and break your fetters, unless you can bring against the mighty a mightier than he, and bind the strong spirit with the strength of Jesus. It needs an almighty Saviour to chain up the many-headed monster, or cast out legion.

The word of Jesus can do even this. There is no spirit on earth or in hell able to resist it; and thus it has often happened, and shall happen again, that he, who has taken up the bible to jest, has laid it down to pray; that he, who has come to church to laugh, has gone away in tears; that the pen has dropped from the hands of the sceptic, and been taken up by him as a believer. One word of Jesus spoken by the Spirit of God to the heart can chase a myriad of devils. Legion may bid defiance to every effort of man; but he shall not stand a moment against the triumphant might of Jesus. He must quit that bosom which Christ has taken for his own, and skulk away a conquered enemy. And a glorious sight it is, when the Son of God puts forth his energy to stop the opposer in his mad career, drives out the demons that have enslaved him, and makes him free indeed. Then, if ever, there is joy in heaven, the angels crowd round to see the repenting sinner, and not without awe look on the daring rebel, the fiend-like and fiend-ridden opposer, transformed into a meek, penitent, and a joyful believer, "sitting, and clothed, and in his right mind."

He sits at the feet of Jesus. He is at rest. His soul, which was all tempest, is now hushed into a calm. He has peace with God. The breach which separated him from the sinless creation is healed. He has found his proper centre, and is quiet. He has entered into rest, a rest from sin, from care, from dark forebodings, from the fear of the wrath of God; and that rest is but the earnest, the foretaste of an everlasting rest, which no sin shall ruffle, no sorrow disturb. During this life, he will not always be sitting so peaceably as now. He has yet many a storm to brave; but he has found a resting-place. Even in this world he will return to it again and again; and then hereafter, when a throne is placed for him in glory, how sweet will be his repose, so highly exalted, and yet sitting at the feet of Jesus!

He is clothed in the Saviour's righteousness. Once he had nothing to cover him from the wrath of God: his soul lay open to the arrows of eternal justice: he was, and at times felt himself, an heir of everlasting shame. But now it is all otherwise. The converted opposer is clothed. He has received from the Saviour's hand the garment of salvation. He is covered with a robe of righteousness. He has put on Christ himself. All the Redeemer's merits are reckoned to be his; and the Father looks on him through Jesus, and sees in him no longer an enemy and a blasphemer, but a dear son. Angels, when they have visited this earth, have appeared in white apparel, in shining garments, in raiment as white as snow; but the robes of the saints are brighter than theirs. They are formed of the righteousness of Christ. Even now believers wear them. Whatever they may once have been, now they are acquitted and justified. They wear the dress of citizens of heaven. In the eye of God they are entitled to all the privileges of the Jerusalem that is above; and soon they shall enter through the gates, and join the innumerable multitudes who are clothed in white raiment, having washed their robes, and made them white in the blood of the Lamb.

And the converted opposer is in his right mind. He has the mind that was in Jesus. Once he was maddened by sin. The frame and spirit of his mind was altogether opposed to that of God. All was disorder within. Sin had thrown it into confusion. One evil spirit had blinded his intellect; another warped his judgment; a third seared his conscience; a whole legion of them entered into his affections, to twist them and poison, and corrupt. But now faith, which is spiritual reason, is dawning on that man's soul. Light breaks in upon the intellect. The judgment is growing correct, the conscience soft, the affections pure, and pointed at their proper object. The whole mind is being conformed to the mind of Christ, and therefore right.

Who is the opposer? Perhaps the reader is the man. The spirits of wickedness have the mastery over you. They influence your thoughts, and through them guide your hands, your feet, your eyes. There is a legion of them within you, who make it their joy to deceive you, and are hoping utterly to win you. They have gained your willing co-operation. You cherish them. You put away from you the Saviour, who would rid you from their grasp. You tremble at him as a Judge, but reject him as a Deliverer. Is it so? Yet go, and kneel at his feet. He has a word of power to speak for thee. That word can break thy bonds, and set thee free. He can cause thee to sit down at rest, none making thee afraid, clothe thee with his own unsullied righteousness, give thee a new heart, and put a right spirit within thee.

"Jesus, Redeemer, Saviour, Lord,
The weary sinner's friend,
Come to my help, pronounce the word,
And bid my troubles end.

"Thou canst o'ercome this heart of mine,
Thou canst victorious prove;
For everlasting strength is thine,
And everlasting love.

"Bound down with twice ten thousand ties,
Yet let me hear thy call,
My soul in confidence shall rise,
Shall rise and break through all.

"Speak, and the deaf shall hear thy voice,
The blind his sight receive,
The dumb in songs of praise rejoice,
The heart of stone believe."

[We are glad to be able to present to our readers the following note and document. A translation shall appear next month.—ED.]

ECCLESIASTICAL ANTIQUITIES.

TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE.

SIR,—Having in the course of research connected with my last publication, "The Oxford Constitutions of Archbishop Langton," discovered a document of much interest, I herewith forward to you a copy of such document; in authentication of which, you have my express and cordial permission to publish with it this note, together with my name and address; and, with much respect, I remain,

Sir, your very obedient humble servant,
JOHN WILLIAM WHITE.

Doctors' Commons.

Conclusiones Magistri Johannis Wickliff sacræ paginæ professoris, rectorisque ecclesiæ de Lutterworth in Agro Leicestrensi Lincolniensis diœcesis, viri ingenio subacto, et sacris literis versatissimi.

1. TOTUM genus humanum citra Christum non habet potestatem simpliciter ordinandi, ut Petrus et omne genus suum dominetur politicè in perpetuum super mundum.

2. Deus non potest dare homini pro se et hæredibus suis in perpetuum civile dominium.

3. Chartæ humanitùs adinventæ de hæreditate civili perpetua sunt impossibiles.

4. Quilibet existens in gratia gratificante fideliter, nedum habet jus, sed in re habet omnia dona Dei.

5. Homo potest solùm ministratoriè dare tam naturali filio quàm imitationis in schola Christi tam temporale dominium quàm æternum.

6. Si Deus est, Domini temporales possunt legitimè ac meritoriè auferre bona fortunæ ab ecclesia delinquente.

7. Nunquid ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare, et posito casu, confidenter agere, et sub pœna damnationis æternæ ejus temporalia auferre.

8. Scimus quod non est possibile, quòd vicarius Christi ex bullis suis, vel ex illis cum voluntate et consensu suo et sui collegii quenquam habilitet vel inhabilitet.

9. Non est possibile hominem excommunicari, nisi prius et principaliter excommunicetur à seipso.

10. Nemo ad sui deteriorationem excommunicatur, suspenditur, vel aliis censuris cruciatur, nisi in causa Dei.

11. Maledictio vel excommunicatio non ligat simpliciter, nisi quantum fertur in adversarium legis Christi.

12. Non est exemplificata potestas à Christo vel suis discipulis excommunicandi subditos, præcipuè propter negationem temporalium, sed e contra.

13. Discipuli Christi non habent potestatem coactè exigere temporalia per censuras.

14. Non est possibile de potentia Dei absoluta, quod si papa vel alius prætendat se quovismodo solvere vel ligare, eo ipso solvit atque ligat.

15. Credere debemus, quod solùm tunc solvit vel ligat, quando se conformat legi Christi.

16. Hoc debet catholicè credi, quòd quilibet sacerdos ritè ordinatus habet potestatem sufficientem sacramenta quælibet conferendi, et per consequens quemlibet contritum à peccato quolibet absolvendi.

17. Licet regibus auferre temporalia à viris ecclesiasticis ipsis abutentibus habitualiter.

18. Sive Domini temporales, sive sancti papæ, sive Petrus, sive caput ecclesiæ, qui est Christus, dotaverint ecclesiam bonis fortunæ vel gratiæ, et excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam delicto proportionabiliter eam temporalibus spoliare.

19. Ecclesiasticus imo et Romanus pontifex potest legitimè à subditis et laicis corripi, et etiam accusari.

The Cabinet.

DEFERENCE TO AUTHORITY*.—A due deference in matters of opinion and belief, as in all others, to the authority of those who, from whatever causes, have had better means of judging thereon than ourselves, is in itself a sound and just principle. We act upon it in all the concerns of life: it is the principle on which, with respect to the health of the body, we are guided by the physician, rather than by our own notions, and in all things, wherein we are uninstructed ourselves, apply to those whom we believe to be better informed. The providence of God has implanted this principle in the child as an instinct. The most wilful human being experiences a difficulty, even at the latest period of his life, in releasing himself altogether from its power. But, like every other appetite, desire, or principle of our corrupt nature, it may be indulged to excess, or refused its due influence. With the impressible and confiding, the former is the more frequent deviation; the latter with the conceited, headstrong, and wilful. Now, it is necessary to remark that, with regard to the aspect of religious belief and observances in a community, the former will be the class who will help to determine its character: the latter will either array themselves against such belief and observances altogether, or will break off into such divisions among themselves as to leave the general community no otherwise affected than as by their separation from the main body, and the consequences indirectly resulting to it therefrom. The field of human nature presents, then, a ready harvest to those who, either by bold speculation on the one hand, or by an inclination to exaggeration and superstition on the other, walk forth to offer to their fellow-mortals an adulteration of revealed truth. The latter—whenever they come clothed with authority, as in the garb of teachers—find a ready access to the favour of the majority of men: an appearance, at least, of zeal waits upon them; and this powerfully recommends to acceptance. Then their own devia-

* From "Bishop of Chichester's Sermon before Prayer-book and Homily Society," 1845.

tions, even, are always small in the beginning: the erroneous increase or declination is scarcely appreciable at first by most men, and is received together with the truth, of which it is an incipient corruption. This stage attained, Satan fails not to improve the advantage. The followers of the first false guide repeat the process upon the doctrine or practice they have imbibed or adopted from him. History confirms this view. There is not one of the corruptions of Rome, including the schismatical pretensions of the pontiff himself, the beginnings and growth of which have not been traced through all their stages. Again, there is another danger which besets the truth. There is a principle implanted in us for good and wise purposes—one which, while it has widely contributed to the support of error, has yet contributed likewise to the maintenance, under God, of the truth, and is at this moment providentially so operating: there is a principle in our nature—a modification, it may be said, of that which, while rightly directed, is the principle of trust and confidence, and, when abused, becomes credulity or scepticism—I mean that constitution and principle of our intellectual and moral nature, whereby every one, with but very few exceptions, finds a comfort and support in the belief of others who are like-minded with himself. My brethren, how often has the history of God's people illustrated this fact! We have it in the mourning complaint of Elijah: "I, even I only, am left; and they seek my life, to take it away;" and in the condescending reply and gracious encouragemen: "Yet have I left me seven thousand in Israel; all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 10, 14, 18). It speaks throughout the early ages of the gospel, when the martyred brethren asked each for the others' prayers; and the soul, strong by the grace of God in faith, became stronger through that same faith by the knowledge of the faith of others. It speaks in the annals of our own Reformation, when Hooper, Ridley, and Latimer were comforted each by the other. It speaks in the doctrines of membership in Christ, of unity with him, and with the whole church. Finally, the apostle applies it to the comfort to be derived to every Christian from the contemplation of the participation, by each of our brethren, of those glories of the resurrection to which, through faith in him who is the head over all, God blessed for ever, each for himself hopes to attain.

Miscellaneous.

HINDOO SUPERSTITION.—Whenever a scarcity of rain occurs, it is painful to witness the folly and wickedness of the natives, as they are then brought to view by the circumstances in which they are placed. With the exception of the grain dealers, all seem to be murmuring at the providence of God. The cultivators fall to abusing their gods. The Hindoo priests seize upon this opportunity to extort money from the poor ryots, professedly for the purpose of rendering the gods propitious, and obtaining rain; and thus they increase the misery of those already reduced to great distress. Great numbers of people, being entirely destitute of the means of subsistence, have recourse to robbery; and the people in the villages, who are possessed of a little property, pass every night in great fear, dreading the attacks of thieves. Many robberies, it is believed, have been committed in this district during the past three months, in consequence of the distress to which many of the people were reduced. To add to the other causes of distress, dealers in grain refused to sell their corn except at exorbitant prices; and they brought into the market old grain which had been hoarded up for eight or ten years, which the ignorant people eagerly purchased, supposing it to be cheaper than the new because it was cheaper by measure, forgetting that it contained but little nourishment, and was, therefore, probably much dearer than the new grain, even at the exorbitant price at which it was sold. Thus all classes seemed to be lost to all compassion, each one trying to advance his own interests at the expense of others. Such was the state of things at Ahmednugger last month. At length the people became so exasperated at the Marwadees and their priests, that they determined to turn every Jain priest out of the city. A large mob collected; and, had it not been for the assistant magistrate, who immediately hastened to the spot, serious consequences would probably have occurred. He soon restored order: he also adopted an excellent plan, by which the price of grain was reduced, and for which the people express much gratitude. His plan was this: to circulate a paper, on which any one who pleased signed his name, engaging to take a certain quantity of grain, to be brought here from a distance, at a certain price. The Marwadees, hearing of this plan, at once reduced the price of their grain; and quiet was restored among the people. At the time of the mob, the Brahmins accused the Marwadees to the assistant magistrate, of stopping the rain through the influence of their gods. The magistrate asked them if the Marwadees' god was more powerful than their gods. He laughed at them, and told them that then they had better throw away their own gods. How different is the conduct of Christians in times of famine and distress from that of Hindoos! Christians know that there is only one God, and that all the afflictions he brings upon his people are designed for their good. While they feel that they deserve all the pain they suffer, they know that their heavenly Father chastises them in love. This thought renders them submissive and humble. They feel assured that every thing he does will be just and right, and on this account their minds are filled with peace. Christianity is "profitable both for the life that now is and for that which is to come."
—*Oriental Christian Spectator, Sept.* 1844.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 571.—FEBRUARY 28, 1846.

ST. PANCRAS OLD CHURCH.

It is hardly possible to conceive a more striking contrast than that between the present splendid parish church of St. Pancras, in the county of Middlesex—begun in May, 1819, consecrated in May, 1822, built and furnished at an expense of upwards of 76,600*l.*—and its humble predecessor, now the parochial chapel. It is almost inconceivable to think that this small building was the sole church of a population amounting, at the last census, to 129,547, now much increased, and that such was either the dread of innovation, the nervous shrinking from improvements, the terror of condemnation for meddling with those "given to change," that there was absolutely opposition to the erection of the new building. How far it was judicious to expend such an enormous sum, which would have erected twelve substantial, well-proportioned churches, for a population of tens of thousands totally destitute of the means of joining in the worship of the established church, is a subject which need not here be entered upon. There is much reason for thankfulness that a totally different spirit is now manifested in many influential quarters, and that, by the instrumentality of societies, the munificence of founders and endowers, and even the two mites of the widow, so often given with a grateful heart, many additional churches have been erected. The numbers consecrated by two bishops only—those of London and Chester—may well lead to the exclamation, "What hath God wrought!"

St. Pancras is one of the churches mentioned in the Doomsday survey; and it is recorded that William de Belmeis gave the tithes of its manor, containing four hides of land, and yielding a rent of twenty-pence, to the canons of St. Paul's;

which conveyance was confirmed by bishop Gilbert in 1183. An architectural feature of a period soon after this appears, on entering the choir, in a beautiful arch of the thirteenth century. With the exception of this and the tower, the characteristic parts of the building are of the style which prevailed about four centuries later; and modern improvements, as they are generally termed, have tended not a little to mutilate the building.

The churchyard presents a remarkable assemblage of memorials. It is chosen by Roman catholics as a place of sepulture, for two alleged reasons, viz., it is said that a greater sanctity appertains to this church in their eyes, from its having been the last in which mass was celebrated at the time of the Reformation; but how far the statement is correct, is exceedingly doubtful. And again, it has been asserted that, until the French revolution, masses were performed in a church in the south of France, dedicated to St. Pancras, for the souls of the deceased here interred; which would appear to rest on an opinion equally as questionable.

The churchyard certainly contains the remains of many persons of considerable note; among whom is the stout old Corsican, Pascal de Paoli. The statesmen are headed by count Philippo Nupumaceno Fontana, a Spanish ambassador; and, among other scholars, we find the names of Walker (of the dictionary), and Obadiah Walker, master of University college, Oxford, in 1687.

Many French clergy have been buried in this churchyard.

Several artists likewise lie here. Besides William Woollett, there are Samuel Cooper, the painter of many admirable portraits of statesmen and others of eminence; Ravenet, the engraver; and Schumaker, the younger, a sculptor; and others of less note.

The musical profession have many representatives in this ground. Mazzinghi, Peter Pasqualino, who brought the violin into fashion here in 1740, and Beard, a celebrated singer in 1753.

Of the architects are Leoni, a Venetian, and others.

The celebrated Mary Woolstonecraft Godwin, count O'Rourke, (famous in the fashionable world of 1785), and the Chevalier D'Eon, must suffice to fill the list, and to give some idea of the various characters whom the bell of Old St. Pancras has summoned to their final repose. R. I. P. appears on many of their memorials.

PROGRESS OF THE GERMAN CATHOLIC MOVEMENT*.

According to the returns published by the heads of this movement, it appears that the number of congregations formed or forming, was—

113	having	17	Ministers	in May.
127	,,	do.	,,	June.
201	,,		,,	July.
291	,,	43	,,	August and Sept.

A considerable number of these congregations were, however, very diminutive in numbers; some not exceeding 15 or 23 members. The largest were those of Breslau, said to be about 8,000, and Berlin 2,000; inclusive of women and children.

The larger towns in which the congregations had been formed, up to the 16th Sept., were—In Prussia—Berlin, Breslau, Bromberg, Coblenz, Dantzig, Düsseldorf, Elberfeld and Barmen, Erfurt, Eylau, Frankfort, Glogau, Halle, Halberstadt, Königsberg, Magdeburg, Marienburg, Marienwerder, Münster, Naumburg, Potsdam, Posen, Schneidemühl, Spandau, Saarlouis, Thorn; Saxony—Annaberg, Chemnitz, Dresden, Leipzig, Wurzen; Hanover — Hanover, Hildesheim; Mechlenburg Schwerin, and M. Strelitz—Schwerin, New-Strelitz, Ludwigslust, Wismar; Grand Duchy of Hesse—Darmstadt, Giessen, Mayence, Offenbach, Worms; Electorate of Hesse—Fulda, Hanau, Marburg; Grand Duchy of Baden—Carlsruhe, Freyburg, Heidelberg; Bavaria—Constanz, Nuremberg, Spires; Wurtemburg—Stuttgart, Ulm; besides Wiesbaden (in Nassau), Brunswick, Gotha, and Frankfort-on-the-Maine, Neuwied, and Meiningen.

German catholic flocks were reported as formed or forming also in London, Vienna, Brussels, Antwerp, and Solothurn.

Having thus given a cursory view of the more prominent features of this movement, we feel persuaded that no one, who has perused the discussions which took place at the meeting at Leipzig, can entertain any doubt of the rationalist direction which it then formally assumed. Some feeble voices were, indeed, raised against the proposed creed; but they were borne down by the overwhelming influence of those who directed the whole proceeding.

It was henceforth to be a national and popular movement, holding out unshackled freedom of thought to the German people. Ronge became the idol of the day; but truly he does not bear the mark by which the reformers and purifiers of the church have ever been distinguished—their motto was *via lucis, via crucis*, while the path of Ronge is strewn with flowers, his carriage is hung with garlands, and files of youthful maidens dressed in white, hasten to offer the wreath of laurel, and celebrate his praises in graceful strophes, even in the house of God. Goblets and gold are showered down upon him in abundance, while noisy banquets and carousings, nay, the public theatres, are the usual termination of their meetings, even after the celebration of the Lord's supper. Ronge's declared motto is, "The voice of the people is the voice of God!" He is followed by crowds; and new congregations are every where forming in Germany: there is no doubt, however, that their numbers are greatly exaggerated, for effect sake, as the party have the command of the public press. At the same time, it is well known that some, who in the first instance accepted the Leipzig creed, have become convinced of its unscriptural character, and desire to resume the apostles' creed. O that it would please the Lord to open the eyes of these benighted catholics, that they

* From "The Apostolical Christians and Catholics of Germany." Edited by H. Smith, esq. With a commendatory preface, by the rev. W. Goode, M.A. Second edition; revised and enlarged. B. Wertheim. 1845. We trust that God will overrule all events to his own ultimate glory; but the extracts we have given above will prove that we must look upon the German movement with great caution. Ronge seems the determined enemy of scriptural truth. Czerski is apparently of a better spirit, but there is much of serious error as yet, we fear, mixed up with his views.—Ed.

might see the error of their ways, and return to him. Berlin, Elberfeld, and one or two other places, are the only voices which have as yet been lifted up in Germany: it is in Prussian Poland that the most decided expression in favour of the great truths of the gospel has hitherto been manifested, where the party who have ranged themselves under Czerski embrace the majority of the congregations.

Various attempts to undermine their faith have been made by Ronge's adherents; and for a time they were partially successful, especially at Dantzig and Konigsberg; but even here there are encouraging prospects of a return to the apostolic faith. Truly God is choosing the foolish things of this world to confound the wise; and we cannot doubt that he who has begun a good work, and evidently blessed it, will also carry on and complete it, notwithstanding all the weakness or wickedness of man. That Ronge has identified himself with the "Friends of Light*" is considered by many in Germany to be an intrigue of the Jesuits, who have given this direction to the secession from the supremacy of the pope in order to let men see what dangers inevitably await all those who forsake the Roman church. The German catholics, amid their many serious errors, nevertheless hold up the authority of scripture, and encourage its free circulation. The British and Foreign Bible Society, ever ready to disseminate the word of God, has taken advantage of this circumstance, and sent its indefatigable agent, Dr. Pinkerton, to circulate bibles and testaments among the infant communities.

In the same spirit of love to the brethren, some Christian friends in England have united for the purpose of succouring such of the apostolic or Christian catholics as hold to the faith of the gospel, and "confess that Jesus Christ is come in the flesh."

Since this work has been in the press, we have received the welcome tidings, from a valued Christian friend, that the convention of Thorn, of 14th August†, signed by Czerski and Bernardt, praying the king of Prussia to recognize the apostolical Christian catholics, upon the basis of their affinity with the Augsburg confession, has been succeeded by a very complete confession of faith, which is to be considered as an official appendix to that memorial, and was agreed to on the 10th October last.

The general section consists of the apostles' creed, a declaration of the bible as the standard of faith, and references to the Old and New Testament, viz, the ten commandments and the Lord's prayer. The special section is declaratory of certain fundamental doctrines; for instance, on the free will of man; on sin, and the fruits of sin; the divine mercy, or redemption by Christ; on justification by faith; on the salvation of the justified by faith; on perseverance in faith; on the manifestation of God's grace in baptism, and the Lord's supper; on the divine commandment; on the Christian ministry; on the common worship of God; marriage; man's obedience, &c.; to each of which confirmatory texts of scripture are appended. The close is composed of a short chapter on the relation of the state to the church. There are also two short chapters on the celebration of public worship and the constitution of the church. In these the sacrifice of the mass is renounced, reference being made to Heb. x. 14, and 1 Cor. x. 14-21. In the constitution of the church, the forms of the presbyterian and synodal institutions are adhered to; but the door is left open for the introduction of the episcopal form of government. There is another section on the points of kindredship with the church of Rome, and with the protestant church, viz., on the ground of the confession of Augsburg. These articles do away with the seven sacraments formerly held by the confession of Schneidemühl, recognising no sacraments but baptism and the Lord's supper. They forbid also splendour of priestly apparel, and prescribe the wearing of a black under robe, and a white surplice.

We cannot give a more appropriate close to these remarks than the following extract from a letter from the rev. T. H. F. Romberg, the pastor of the large evangelical church at Bromberg, and member of the royal consistory, who has taken a very active and Christian interest in the affairs of the apostolical Christians at Schneidemühl, and of other congregations in Posen. Speaking of their public recognition by the government, which they have every encouragement to expect in a very short time, Mr. Romberg says: "I do hope, therefore, that those who are faithful to the apostolical model are on the eve of attaining their object. As soon as they are recognized by the state, I trust that the understanding of their opponents will be enlightened, and that, the day of revelry and garlands, triumphal arches and feastings, such as Ronge delights in, having passed away, it will be succeeded by a day of light, when men may confess that the kingdom of God does not consist in eating and drinking, neither in music nor songs. Ronge and his brethren are a roaring and tempestuous wind, which precedes the coming of a cheerful and peaceable morrow. May it please the Lord to make the rough way smooth: may it please him, in his wisdom, that the dawn of a day of true faith may be at hand."

PROTESTS AGAINST GERMAN CATHOLICISM.

We have already stated that the adoption of the rationalist creed of Leipzig, by the German catholic congregation of Berlin, was strongly opposed by many of the members. Finding they could obtain no redress, they formally separated, and placed themselves under the care of the rev. Dr. Pribil, a man of piety and learning, who has for many years filled the office of secretary to the Berlin Bible Society. Under his auspices, this little flock of Christian catholics published the following protest on the 11th of May, 1845, which was followed, on the 15th July, by a confession of faith. This is, undoubtedly, the most complete and scriptural exposition of Christian doctrine which has yet appeared among any of the new congregations; and it is highly important, as holding up the light of God's truth for the guidance of their benighted brethren. In the expansive spirit of the gospel they are now labouring to induce other congregations to unite with them in building up a truly catholic and apostolic church in Germany. As soon as this has in some measure

* A numerous body of clergy and laity, who claim that human reason should be the interpreter of God's word, and hold Socinian doctrines.

† Given in an appendix to "The Apostolical Christians."

been effected, they have the assurance of a public recognition on the part of his majesty's government. They further desire to adopt the episcopal form of church government, upon the model of of the primitive church; their bishops to be pastors and fathers, as in the Moravian church. Nearly all the congregations of the apostolic Christian catholics in the duchy of Posen have signified their adhesion to the apostles' creed. We may thus take courage that God has reserved a remnant who have not bowed their knee to Baal; and it is confidently expected that the really pious and convinced among the Roman catholics, both in Silesia and on the Rhine, will ultimately join this primitive Christian church.

"PROTEST OF THE CHRISTIAN CATHOLICS IN BERLIN.—We protest against the confession drawn up at the council of Leipzig, and accepted by the German catholics of this city. We should have found no fault with the first article of that confession, if 'the Son' had been named in the second; for without him we can never possess 'the Father' in very truth (consult John v. 23, and xiv. 6; also 1 John ii. 23). Now, the second article makes no other confession of Jesus Christ than is contained in the dry and empty expression of 'our Saviour;' under such a covering every sort and kind of belief may be gathered; but what avail is the outward union of all sorts and kinds of belief, where there is no unity of hearts in one faith, one love, one hope? In the weight given to the article 'God the Father,' taken in its relation to that of 'Jesus Christ,' his Son, consists the broad line of demarcation between Christianity, Judaism, and Paganism—between belief and infidelity. Silence on so momentous a point as this, is, to speak tenderly of it, a weakness which will for ever be laid to the charge of the new church now in course of formation. We must wipe away this stigma. In what light shall we be looked upon by the rest of Christendom, if we are so sparing and listless in confessing 'him' from whom we derive the very name of Christians? 'Out of the abundance of the heart only the mouth speaketh.' * * * The things which a church does not witness in her confession of faith are not required to be learnt by her laity or taught by her clergy. We ask, what becomes of the divinity of Jesus Christ, when silence is kept with regard to those very points which the tongue of every true believer has confessed in all ages? (See the 'apostles' creed'). What becomes of the historical data of our redemption by Christ, or of the everlasting foundations of Christian belief in reconciliation with God, peace of conscience, and in the power, the courage, and the joyfulness of living, suffering, and dying in Christ, if our confession does not affirm that Jesus, 'suffering under Pontius Pilate, was crucified, dead, and buried, descended into hell, rose again on the third day, and ascended into heaven, sitteth on the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead'? If we confess not these things, we confess not that we are Christians; and it becomes a matter of no importance whether we do or do not, in the third article, confess the 'Holy Ghost.' For inasmuch as none can come unto the Father but by the Son, so none but the Son can send the Holy Ghost to us as from the Father (John xvi. 26). It is the doctrine of the second article which alone gives effect and validity to the third. We admit that mention is made of the 'holy catholic Christian church;' but these are but a 'tinkling cymbal:' it is a building without corner-stone or foundation. With such a church we hold no communion."

About the same time (25th of May) the rev. J. Czerski addressed a letter, full of sound doctrine, to the Christian catholic congregations, who still held to the apostolic faith, and refused to recognize the creed of Leipzig. We have, unhappily, room only for a few short extracts.

* * * * *

"My Christian brethren, ye have well-founded reason to take offence, that, in adopting a Christian creed, the very point whence it is styled a Christian creed—Christ himself—is passed over in silence: yet he, and he only, is the foundation-stone of our faith. For why are we called Christians? If we regard Christ in no other light than as a teacher of morals, what reason is there why we should not receive the disciples of Confucius into communion with us? for, of a truth, there is nothing in his system of morals against which it would be easy to find any objection; and he, also, believes in God. But, verily, 'Jesus Christ, he is God.' "He is the stone which was set at nought by the builders, but is become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given unto men whereby we may be saved' (Acts iv. 11, 12). It is past conception how any man can deny the divinity of Christ, seeing with what clearness and frequency it is affirmed in the New Testament. When Christ asked his disciples what they thought of him, Peter returns for answer, speaking for them all, 'Thou art the Christ, the Son of the living God.' And thus our Lord bears witness of himself: 'I am the Way and the Truth and the Life: no man cometh unto the Father but by me.'"

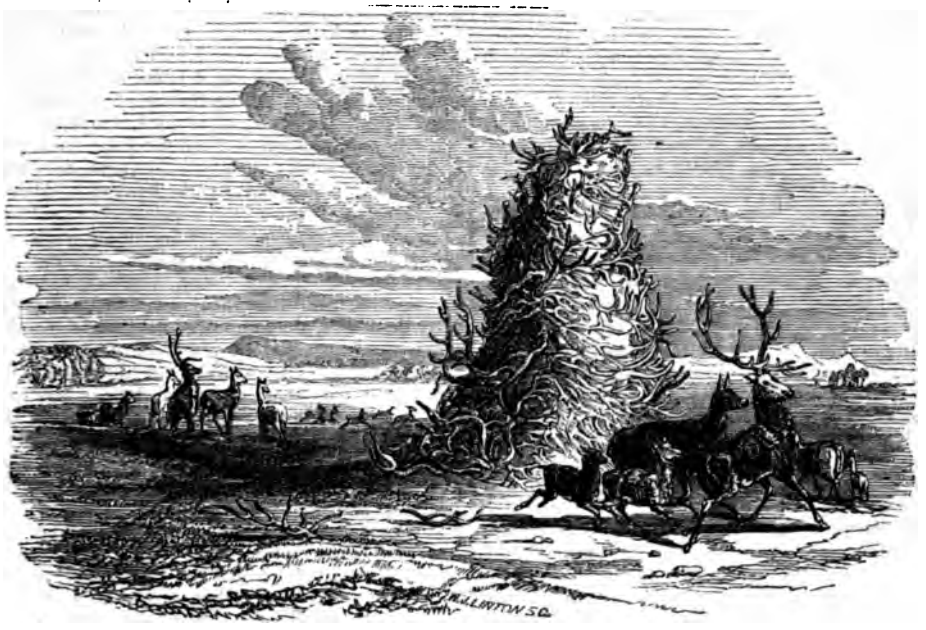
* * * * *

"How must not your souls have been grieved, my beloved, when men set themselves to undermine this corner-stone of our holy faith, the godhead of Jesus Christ, and thereby to remove the very foundation of our holy religion!"

* * * * *

"But, have you not yourselves lifted up your voice, bewailing the soul-destroying direction which it is attempted to give to our lawful striving? have you not yourselves shrunk back with horror, and inquired, 'What will remain to us, when, with the divinity of Christ, the very foundation of our holy faith suffers violence?'

"For this reason, beloved, I too lift up my voice, warning and exhorting you not to lend ear unto those deceivers, who would lead you forth from the vineyard of Christ into the parched and sandy wastes of heathenism."



(Elk Horn Pyramid.)

SKETCHES FROM NATURAL HISTORY.

No. XXXIX.

THE ELK.

(Cervus alces—Linn.)

THE elk, the ἄλκη, *alce* or *alchis* of Pausanias, Cæsar, and Pliny, but not noticed by Aristotle, is the largest species of the *cervidæ*, and an inhabitant of Europe, Asia, and America, where it is called "the moose deer" and very common. In Europe, however, it is now less frequently to be met with than formerly, and is confined chiefly to certain districts. It is spread but thinly through the wild forest-regions of Norway, Sweden, part of Prussia, Lithuania, and Russia, from the fifty-third to the sixty-third degree of latitude. It extends also through Asiatic Tartary to the north of China.

It has been considered by many naturalists, that the American and European are specifically identical; it is probable, however, that they are not.

The stature of this creature makes its chief peculiarity; though the accounts of it widely differ. To judge of its size by the horns dug up in many parts of Ireland, it may be described as being about ten feet high.

Ireland appears to have been the congenial habitation of this animal (*cervus megaceros*), as its bones occur there so commonly in the bogs and marl-pits, that they have ceased to be regarded as curiosities, and are either used for any ordinary purpose, or neglected till some accident destroys them. They are usually found in a deposit of shell-marl, covered by a layer of peat, and resting on clay. The museum of the Royal Dublin Society contains a perfect skeleton, the antlers of which are beautifully extended, and measure little less than twelve feet between the tips. From such dimensions it is obvious that it required an animal far beyond the size of a horse to support them. To bear a head with such extensive and heavy antlers, generally weighing about fifty pounds, required no small degree of strength; and without doubt the bulk of the body must have been proportionable to the size of the horns, which are furnished with short points round the edge, and used in winter to remove the snow which covers their food. Owing to its long legs, the elk reaches the ground with great difficulty, and feeds chiefly upon the leaves of the elm and aspen trees, turning down the branches with their horns.

"By nature," says Mr. Lloyd (Northern Field Sports, vol. ii), "the elk is timorous; and he usually flies at the sight of man. At certain seasons, however, like other animals of the deer kind, he is at times rather dangerous. His weapons are his horns and hoofs: he strikes so forcibly with the latter, as to annihilate a wolf or other large animal at a single blow. It is said that, when the elk is incensed, the hair on his neck bristles up like the mane of a lion, which gives him a wild and frightful appearance. The usual pace of the elk is a high shambling trot; and his strides are immense; but I have known him, when frightened, to go at a tremendous gallop. In passing through thick woods he carries his horns horizontally, to prevent them from being entangled in the branches. From the formation of his hoofs, he makes a great clattering, like the rein-deer, when in rapid motion. In the summer season the elk usually resorts to morasses and low situations; for, like other animals of the deer kind, he frequently takes to the water in warm weather: he is an admirable swimmer. In the winter time he retires to the more sheltered parts of the forest, where willow, ash, &c., are to be found; as from the small boughs of these trees he obtains his sustenance during that period of the year. In the summer and autumn the elk is often to be met with in

small herds; but in the winter there are seldom more than two or three in company: at the latter season, indeed, he is frequently alone. The flesh of the elk, whether fresh or smoked, is very excellent: the young are particularly delicious. The tongue and the nose are thought to be great delicacies in Scandinavia, as well as in America. Great virtue was once placed in the hoof of that animal; but this idle notion must, by this time, I should think, be nearly exploded. The skin is convertible to many purposes, and is very valuable. Formerly these animals were made use of in Sweden to draw sledges; but, owing, as it was said, to their speed frequently accelerating the escape of people who had been guilty of murder, or other crimes, the use of them was prohibited under great penalties. Though I apprehend those ordinances, if not abrogated, are obsolete, I am not aware that the elk is ever made use of in that kingdom at the present day, either to draw a sledge, or for other domestic purposes. In Sweden, it is contrary to law, at this particular time, to kill the elk at any season of the year: this is not the case in Norway; for in that country these animals may be destroyed, with certain limitations as to numbers, from the first of July to the first of November inclusive. The penalty, however, for killing an elk out of season, in Norway, is very much heavier than in Sweden: it amounts, indeed, including legal expenses, &c., to about 20*l.*, which is no inconsiderable sum in that kingdom."

None of the deer kind are so easily tamed as the elk, which becomes frequently much attached to its possessor.

M. D'Obsonville, while in the East Indies, procured a moose not more than ten days old, and kept it, without tying up, for two years. It always came when called, and manifested few signs of impatience, except when not allowed to remain near him. This gentleman being called away, presented the animal to a friend, who kept it at his country-house, chained up and alone. The animal soon became so furious as not to be approached without danger, till at length even the person who brought its food was obliged to administer this from a distance. "After a lapse of some months," says M. D'Obsonville, "I returned, when it knew me afar off, and made strong efforts to get at liberty. Observing this, I ran to meet it, and never shall I forget the impression which this faithful creature made upon me by its transports and caresses."

The black elk, or moose, is thus described by Miss Roberts (Sketches of America):—"The forty-fourth and fifty-third degree of north latitude, including the vicinity of the great lakes, with the whole extent of Canada and New Brunswick, restrain within their limits, as if by some mighty spell, the moose, or black elk (*cervus alces*), which has also his assigned locality in Europe and in Asia. He is a bold and fearless ranger, who has never bent his towering neck to the yoke of man, and who, when seen in all the glory of his full-grown horns amid the scenery of his own wilderness, is one of the most magnificent animals in nature. A specimen was observed by Dr. James and his party, under circumstances of peculiar interest. In proceeding up the Rocky Mountains, they experienced much difficulty, and underwent considerable labour in scaling the steep ascents; some hazard, also, in descending the precipitous declivities which marked their course. The timber was small, and sprung from out the fissures of the rocks; and many of the solitary pines, which grew far up the mountain, had evidently been the sport of furious tempests: they were riven and seamed by lightning; and, often being torn from off their place of growth, they hung suspended high above the travellers' path. Having at length toiled up a weary ascent, the party observed on a projecting ledge of the succeeding mountain two elks, grazing on the scanty herbage which grew there. They seemed at a short distance; and, in consequence of that illusion which is common in hilly countries, they appeared of a vast size. The party were surprised at the heedlessness of these fine creatures, which remained feeding tranquilly, while they clambered along the rock in full view. But in a moment the noble elks were gone: they bounded majestically off, and left the authors of their alarm in silent astonishment at the headlong course which they fearlessly pursued. The view from this elevated spot was magnificent. To the right, and easy of access, a bold projecting rock upheld a solitary cedar; while the huge rampart of naked rock, which had been seen from beneath to stretch across the valley, presented a magnificent barrier to the view, round the extreme verge of which the river whirled, and flashed, and sparkled in the sunbeams. To the east extended the vast prairie over which the travellers had so long pursued their toilsome and gradually ascending way; but the undulations which swelled its surface disappeared, and the whole lay like a map before them. While surveying the mighty landscape, one moving object occasionally became visible, by reflecting the rays of the setting sun. This object was a white flag waving in the gentle breeze, and making known the place of the travellers' camp, the only spot in the boundless landscape on which the eye could rest as the work of human hands.

"Turning from the grand and terrible in nature, to consider the formation of a creature which seems so entirely in unison with them, we are struck with the peculiar swelling out and projection of the nostrils, which are divided by a long slit, by the largeness of the ears, together with the shortness of the neck, and the disproportionate height of the legs. This mode of structure, so different from that of the llama and vicugna, the bison, or the marmot, has no doubt a peculiar reference to the kind of life for which the moose-deer is designed. The largeness of his ears, and the facility with which he turns them, enable him readily to discover even the noiseless tread of hostile feet; and hence it is that, even during the most furious storms, when wind and thunder and the crash of uprooting trees are mingled in one tremendous roar, it is impossible to come upon the moose-deer unperceived. If an Indian steals through the forest, unheard as he imagines amid the fury of the tempest, if either his foot or hand breaks the smallest twig, in a moment the creature lifts up his head and listens; and, if he does not immediately cease eating, he is evidently alert and ready to bound off; and, even if the Indian hunter, aware of this peculiarity, neither moves nor makes the slightest sound for a considerable time, in order that the animal may forget to listen,

still he does not feel secure, but continues to turn his head, and to look towards the part of the forest from whence the sound proceeded; and he is for many hours more vigilant than before. The swelling out and projection of the nostrils are a peculiar characteristic of the species, as well as the slit by which they are divided: they have possibly some reference to the long and flexible upper lip, and its four pair of strong muscles, by the aid of which the animal is enabled to make movements equally various and rapid. He is thus undoubtedly enabled to select his food, and possibly to remain for a considerable time beneath the water. Indians say that, in order to preserve himself from the flies, which annoy him during the summer months, he seeks the marshes, and will often remain both night and day feeding upon water plants, and only raising his head occasionally above the surface. Hence the advantage which he derives from the extraordinary height to which his body is lifted above the ground, and hence also he does not require that long and graceful neck which distinguishes several species of deer. Certain it is that he frequents the water; and it has even been related, by persons deserving of credit, that the moose often owes his preservation to the faculty of remaining for a considerable time beneath it. We derive from 'Tanner's Narrative' the curious fact that two Indian hunters, having chased one of these swift animals into a small pond, waited until evening, expecting every moment that he would emerge from the centre of it, and make for the shore. But in vain they watched and waited, for no bubble on the surface of the water indicated that there was life beneath. At length, supposing him to be either drowned or to have eluded their vigilance, they abandoned all hope of taking him, and returned home. Not long after, came a solitary hunter loaded with meat, who told them that, having followed the track of a moose for some distance, he had traced it to the margin of the pond, but that having also discovered the footsteps of two men made at the same time, he concluded that the creature had been killed. Wearied with the labour of the day, he sat down to rest beside the pond, and looking over its surface to the dense and dark forest on the opposite margin, he saw a moose rise slowly from the centre of the pond, and make towards the shore. In a moment his gun was ready, and the animal fell. The Indian further added that he considered the moose to be much shyer and more difficult to take than any other animal, being extremely vigilant, and having his senses more acute than either the buffalo or caribou, being also fleeter than the elk, and more prudent and crafty than the antelope."

At New York some attempts to render the elk useful in agricultural labours have been attended with success. Should it prove possible to train them for travelling, a great acquisition must be gained by the Americans, as their trot is very rapid, and in light carriages they seem likely to outstrip the horse.

The elk horn pyramid, on the Upper Missouri, is quite a curiosity. At the "Two Thousand Miles River," so named by Lewis and Clark, which joins the Missouri on the north side, two thousand miles above the junction of the Missouri with the Mississippi, is an extensive prairie, covered with bushes of artemisa, filled with elk and deer paths in all directions. The prarie extends without interruption as far as the eye can reach, and is called "Prairie à la Corne de Cerf."

About eight hundred paces from the river, the hunting or war parties of the Indians have gradually piled up a quantity of elks' horns, till they have formed a pyramid of sixteen or eighteen feet high, and twelve or fifteen in diameter. Every Indian who passes by makes a point of contributing his part, which is not difficult, as in the vicinity such horns are everywhere scattered about. The strength of a hunting party is often marked by the number of horns they have added to the heap, which are designated by peculiar red strokes. All these horns, of which there are certainly from twelve to fifteen hundred, are confusedly mixed together, and so wedged in, that a recent party found it difficult to separate a large one, with fourteen antlers, which they brought away with them. Some buffalo horns have been added to the heap. The purpose of this practice is said to be "a charm" to secure good luck in hunting.

Poetry.

THE COLONIAL CHURCH.

By the Rev. George Bryan, M.A.

(For the Church of England Magazine.)

"Arise, and shine: thy light is come;"
And on thy altars fall!
The life-gems of our heavenly home,
To heal and grace them all;
And founts within thy holy ground
Break out, and bathe whole regions round.

"Church of the far lands" name we thee,
In true love's arms borne o'er
The wild ways of our circling sea,
And led from shore to shore,
Till, many a land and many a main
Passed through, we reach these shores again.

We send thee, 'neath the mitre's sway,
In pilgrim's sandals shod,
To guide our brethren in the way
Through death's domains to God,
And witness to the wrathful lot
Of lingerers; and it lingereth not.

We send thee to break up and sow
The barren lands with light,
To lead where fruits immortal grow,
And bring those worlds in sight—
The distant worlds, whose blissful ray
Shines out in one eternal day.

Go, then, on the devout emprize,
And bid the nations raise
Heart-altars, which shall reach the skies,
And fill thy courts with praise;
And blessing on the hand which guides
Thee safe through trembling times and tides.

We yield them to thy gentle sway—
Our fields, so harvest-white,
Beneath old Asia's golden ray,
And Afric's Moorish night;

Far as to new Australia's shores,
And where Columbia bounds and soars.

Young princedoms they, a bit yet rude,
Yet framed and trained to steer
Our life-bark, on the breakers now,
Through many a night-blast, where
Shall beam on thee the tranquil skies
And boundless joys of paradise.

Peace be beneath thy fragrant shade,
And crowds of guests to share
The feast by love divinely made,
And spread for millions there;
While angels wait all round, and raise
From man's bright hopes new powers for praise.

O haste the glad, refulgent day,
When all thy sons and ours,
Led meekly on redemption-way,
Shall claim redemption's dowers,
And speed, in high, harmonious flight,
To love-lands fair and worlds in light.

Huttoft.

Miscellaneous.

BISHOP LATIMER AND HIS FAMILY.—In a sermon preached by Latimer, before Edward VI., March 8, 1549, he gives the following account of his family:—"My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year, at the uttermost; and hereupon he tilled so much, as kept half-a-dozen men. He had walk for a hundred sheep; and my mother milked thirty kine. He was able, and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath-field. He kept me at school, or else I had not been able to preach before the king's majesty now. He married my sisters with 5*l.*, or 20 nobles, a-piece; so that he brought them in godliness and fear of God. He kept hospitality for his poor neighbours, and some alms he gave to the poor; and all this he did of the said farm; where he that now hath it payeth 16*l.* by the year, or more, and is not able to do anything for his prince, for himself, or for his children; or give a cup of drink to the poor."—*Malcolm's Anecdotes.*

WASTE OF SEA-COASTS.—The abbey of Whitby, at its first erection by lady Hilda, in 958, is reported to have been a mile from the sea; but the distance from the verge of Whitby east cliff to the nearest part of the abbey, measured in the line of the transept, was found, in 1810, to be little more than 200 yards. Along the coast-line of Yorkshire, from Bridlington-quay to Spurn-point, the shore has no important inlet or projection, and consists of beds of clay, gravel, sand, and chalk rubble; and, exposed to a strong current from the north, as well as to the uncontrolled action of the waves, the annual devastation committed here is very extensive. Of the villages of Auburn, Hartburn, and Hyde, in the bay of Bridlington, only the remembrance remains. Several places on the shore preserve, in the termination of their names, a memorial of meres, or fresh-water lakes, once having existed in their neighbourhood, as Skipsea, Kilnsea, and Withernsea, the Scandinavian *sjo* signifying a lake; but the sea has broken into these meres, and absorbed them, though recesses on the shore seem to mark the spots they once occupied. The mere at Hornsea still survives; but this place, which was once several miles inland, has been brought within half-a-mile of the water's edge, and the hamlet of Hornsea Beck been utterly destroyed. The waste of the coast amounts to about four yards a year; and farmers may be met with who have witnessed the corn wave where the sea now prevails. The depredations of the ocean towards Spurn Point, at the entrance of the Humber estuary, have been still more considerable; nor is it unlikely that the Point will ere long become an island. Ravenspur—with the latter part of which word the name Spurn seems to be connected, an important place in this locality—has long since been lost, with a number of other places in the vicinity, belonging to Birstal priory; and the site of the priory itself has been totally swept away. Pennant remarks—"The site, and even the very names of several places, once towns of note upon the Humber, are now only recorded in history; and Ravenspur was at one time a rival to Hull, and a port so very considerable in 1332, that Edward Baliol and the conferated English barons sailed from hence to invade Scotland; and Henry IV., in 1399, made choice of this port to land at, to effect the deposal of Richard II.; yet the whole has long since been devoured by the merciless ocean: extensive sands, dry at low water, are to be seen in their stead." Mr. Lyall makes a remarkable statement respecting Sheringham, on the coast of Norfolk: "I ascertained, in 1829, some facts which throw light upon the rate at which the sea gains upon the land. It was computed, when the present inn was built, in 1805, that it would require seventy years for the sea to reach the spot, the mean loss of land being calculated, from previous observations, to be somewhat less than one yard annually. The distance between the house and the sea was fifty yards; but no allowance was made for the slope of the ground being from the sea, in consequence of which the waste was naturally accelerated every year, as the cliff grew lower, there being at every succeeding period less matter to remove when portions of equal area fell down. Between the years 1824 and 1829, no less than seventeen yards were swept away, and only a small garden was then left between the building and the sea. There is now a depth of twenty feet (sufficient to float a frigate) at one point, in the harbour of that port, where, only forty-eight years ago, there stood a cliff fifty feet high, with houses upon it. If once in half a century an equal amount of change were produced at once by the momentary shock of an earthquake, history would be filled with records of such wonderful revolutions of the earth's surface; but, if the conversion of high land into deep sea be gradual, it excites only local attention. The flag-staff of the preventive-service station, on the north side of this harbour, has, within the last fifteen years, been thrice removed inland, in consequence of the advance of the sea."—*Gallery of Nature.*

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REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1846.

Ordinations.

ORDAINED

By ABP. *of* ARMAGH, *in Armagh Cathedral, Dec.* 21.

PRIESTS.

Of Dublin.—J. Evans, B.A., J. J. Jackson, B.A., T. J. Jones, B.A., G. Robinson, B.A., J. Sullivan, B.A.

DEACONS.

Of Dublin.—J. W. Hallowell, B.A., E. H. Newingham, B.A., T. Twigg, B.A.

By BP. *of* BATH *and* WELLS, *in the Cathedral, Dec.* 21.

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By ABP. *of* CANTERBURY, *at Lambeth Palace, Dec.* 21.

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Of Cambridge.—J. D. Adams, B.A., Caius; G. F. Burr, B.A., St. John's; B. H. Puckle, B.A., E. I. Reeve, B.A., Pet.

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Of Cambridge.—H. L. Parry, B.A., Pet.; W. G. Watson, B.A., Caius.

By BP. *of* CHICHESTER, *in the Cathedral, Dec.* 21.

PRIESTS.

Of Oxford.—J. Turner, M.A., C. W. Willock, B.A., Ball.

Of Cambridge.—R. N. Blaker, B.A., St. John's.

DEACONS.

Of Oxford.—J. B. Dalison, B.A., Mert.

Of Cambridge.—C. D. Crofts, B.A., St. John's.

By BP. *of* ST. DAVID'S.

PRIESTS.

Of Lampeter.—R. Davies; T. H. Dunn; M. Evans: J. Linnett; J. Owen; R. Price; . Tasker; S. Jones.

DEACONS.

Of Oxford.—S. Lee, B.A., St. John's; W. R. Williams, B.A., Jesus (*lett. dim. bp. of St. Asaph*).

Of Dublin.—F. B. Ribbans, B.A.

Of Lampeter.—W. Evans; R. Lee; W. Lewis; T. R. Lloyd; J. Sturkey; D. E. Williams.

Lit.—J. Hughes, J. Williams (*lett. dim. bp. of Llandaff*).

The usual prize for proficiency was awarded to Mr. Sturkey, amongst the deacons, and to Mr. Tasker, amongst the priests.

By BP. *of* GLOUCESTER, *in Bristol Cathedral, Dec.* 21.

PRIESTS.

Of Oxford.—W. H. Bodley, Queen's; L. Dobinson, J. B. Riddle, R. G. Swayne, Wad.; W. W. Woollcombe, B.A., Exet.

Of Cambridge.—W. Curtis, B.A., St. John's; J. G. Gordon, Sid.; W. W. B. Ponsonby, Trin.

DEACONS.

Of Oxford.—J. T. Boles, B.A., Exet.; E. Gooch, B.A. Ch. Ch.; J. J. G. Graham, Queen's; H. G. Livius, Ed.; G. H. Mitchener, B.A., Exet.; W. Powell, Jesus; H. H. W...tt, Queen's.

Of Dublin.—W. G. Carroll, B.A.

By BP. *of* HEREFORD, *at Hereford, Dec.* 21.

PRIESTS.

Of Oxford.—J. Buckle, B.A., St. Mary H.; T. Harris, B.A., Magd. H.; W. Poole, M.A., W. S. Vale, M.A., Worc.

Of Cambridge.—W. Dixon, B.A., Trin.

DEACONS.

Of Oxford.—H. Browne, B.A., Trin.; J. Cawood, B.A., St. Ed. H.; C. Harris, B.A., Wad.; E. Walton, B.A., St. Mary H.

By BP. *of* KILMORE, *in Urney and Annaghcliffe Church, Dec.* 21.

PRIESTS.

Of Dublin.—C. J. Black, B.A., J. Compton, B.A., J. Fitzgerald, B.A., J. Gooley, B.A., R. M. Hamilton, B.A., G. Irvine, B.A., J. M'Kee, B.A., E. F. Morse, B.A., T. J. Price, B.A., I. M. Reeves, B.A., G. Robinson, B.A., T. W. Skelton, B.A., J. W. Stubbs, M.A., J. T. Warren, B.A.

DEACONS.

Of Dublin.—D. T. Barry, B.A., J. W. Brown, B.A., J. R. Cotter, B.A., J. Lynch, B.A.

By BP. *of* LICHFIELD, *at Eccleshall, Dec.* 21.

PRIESTS.

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Of Cambridge.—T. Evans, B.A., St. John's; R. J. Heafield, B.A., Cath.

Of Dublin.—L. W. Stanton, B.A.

DEACONS.

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Of Cambridge.—J. W. Elger, B.A., Queens'; E. H. Gifford, B.A., St. John's; V. B. Johnston, B.A., Emm.; W. H. Leicester, M.A., Christ's; H. J. Marshall, M.A., T. V. Mellor, B.A., St. John's; J. Mould, B.A., Clare.

Of Dublin.—T. W. Fletcher, M.A.

Of St. Bees'.—E. Sandford.

By BP. *of* LINCOLN, *in the Cathedral, Dec.* 21.

PRIESTS.

Of Oxford.—A. F. Aylward, B.A., St. Ed. H.; E. J. Dixon, B.A., Queen's; H. Fletcher, B.A., Brasen.

Of Cambridge.—P. J. Brine, B.A., King's; F. Hopkinson, S.C.L., Magd.; C. Ibbotson, B.A., T. Mitchell, B.A., Trin.

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Of Cambridge.—W. R. Almond, B.A., Pet.; G. B. Blenkin, B.A., C.C.C.; G. Brewer, B.A., St. John's; C. J. M'Cormick, B.A., Trin.; W. C. Davie, B.A., St. John's; V. G. Faithful, B.A., C.C.C.; R. C. Hubbersty, M.A., Pet.; W. C. Izard, B.A., Christ's; H. Kirwan, B.A., King's.

By BP. *of* LONDON, *at Chapel Royal, St. James's, Dec.* 21.

PRIESTS.

Of Oxford.—J. Baines, B.A., St. John's; J. C. Blomfield, B.A., Exet.; R. J. Butler, Brasen.; G. T. Cameron, B.A., Ch. Ch.; R. S. Daniell, B.A., H. D. James, B.A., Magd.; R. Lowndes, B.A., Ch. Ch.; E. J. Morgan, B.A., Wad.; M. E. C. Walcot, B.A., Exet.; W. Wilson, B.A., Wad.

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Of Cambridge.—J. H. G. Clough, B.A., Christ's; T. H. Jones, B.A., Pemb.; J. H. Sapte, B.A., Emm.

By BP. *of* PETERBOROUGH, *at the Cathedral, Dec.* 21.

PRIESTS.

Of Oxford.—T. W. Were, B.A., St. Mary H.

Of Dublin.—W. Steele, B.A., Trin.

Of St. Bees'.—C. C. Layard.

DEACONS.

Of Oxford.—H. D. Hilton, B.A., St. John's; J. C. T. Stretch, B.A., Magd. H.

Of Cambridge.—F. S. Barff, B.A., Christ's; G. C. Pease, B.A., Magd.: E. H. Price, B.A., St. John's; W. Rigg, B.A., Pemb.

By BP. *of* WORCESTER, *at the Cathedral, Dec.* 21.

PRIESTS.

Of Oxford.—W. Eaton, B.A., Mert.; J. J. Ebsworth, B.A., St. Ed. H.; J. Grove, B.A., New Inn H.; E. N. Maddock, B.A., Worc.; J. Walcot, B.A., Linc.

Of Cambridge.—J. Barker, B.A., Ch. Ch.; C. W. Blathwayt, B.A., C.C.C.; J. Gifford, M.A., R. P. Hill, B.A., Emm.; G. W. Jones, Pet.; W. Laing, Christ's; T. Robinson, M.A., Trin.; O. Thornhill, Queens'; W. Wright, M.A., Trin.

DEACONS.

Of Oxford.—W. L. Beynon, B.A., Magd. H.; J. Frith, B.A., Ch. Ch.; F. H. Laing, M.A., Wad.; J. C. Lowe, B.A., Queen's; C. Spooner, S.C.L., Magd. H.; T. C. Webb,

Ordinations—CONTINUED.

B.A., Univ.; H. T. Whateley, B.A., Ch. Ch.
Of Cambridge. — G. Beddoes, Cath.; M. P. Houghton, Caius; R. B. Mayor, M.A., H. Murray, B.A., St. John's; W. F. Peart, B.A., Cath.; L. Rugg, B.A., St. John's; R. Skipworth, S.C.L., Trin.
Of Dublin.—J. W. Knight.

By ABP. *of* YORK, *at Bishopthorpe, Dec.* 21.

PRIESTS.

Of Oxford. — J. W. Atkinson, B.A., Linc.; A. W. Lorebaud, B.A., Worc.; C. Lyford, B.A., New Inn H.; J. R. Moorsom, B.A., Univ.
Of Cambridge. — J. Bell, B.A., Cath.; J. G. Beresford, B.A., Pet.

DEACONS.

Of Oxford.—J. W. Darnborough, B.A., Linc.; G. Scaife, B.A., Linc.; G. F. Tiley, B.A., St. John's; W. M. Williams, B.A., New Inn H.
Of Cambridge. — D. H. Cotes, B.A. Cath.; G. Head, B.A., J. J. Miller, B.A., Trin.

Preferments.

Burney, ven. C. B., archd. of St. Alban's, to be archd. of Colchester.
Churton, E., archd. of Cleveland.
Grant, A., D.C.L., archd. of St. Albans.
Ormerod, T. J., archd. of Suffolk.

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value £.*
Armstrong, J..	Dinder (R.), Som....	948	Bp. of Bath and Wells	184
Bell, D.	St. Andrew's (P.), Downshire.....		Bp. of Down, &c.	
Blakiston, R...	Ashington (R.), cum Buneton (C.), Sussex	282 72	G. Wyndham	*189
Bousfield, W..	Long Combe (P.C.), Oxford	605	Linc. coll., Oxford	*90
Bowles, F. A. .	Swallowcliffe, Wilts (P.C.)	982	Dean of Heytesbury(Dean of Sarum) ..	80
Brown, T. K...	Easby (V.), Yorks...	771	Lord chanc. ..	92
Burnett, J. C.	North Curry (V.), c. West Hatch c., Som.....	2028 465	D.&C. of Wells	*375
Campbell, W.	Ballycastle (P.C.), Antrim		Preb. of Carncastle	
Carlyon, E. ..	Lamerton (V.), Devon	1288	J. H. Tremayne	*344
Carwardine, T. W.	Cavenham (V.); Suffolk	277	Lord chanc. ..	113
Chapman, C...	Acrise (R.), Kent....	207	Lord chanc. ..	*171
Coghlan, J. ..	Markfield (R.), Leic.	1200	Marquis of Hastings ..	*500
Colbeck, W. R.	Fressingfield (V.), c. Witherdale (R.), Suff.	1456 184	Emman. coll., Camb.....	597
Colenso, J. W.	Forncett St. Mary (R.), Norf., c. Forncett St. Peter (R.).	305 609	Earl of Effingham.....	*977
Connor, J. ...	Knossington (R.), Leic.....	242	T. Frewen	354
Courtenay, D. C.	Magheragel (V.), Antrim.....		Bp. of Down, &c.....	
Daubeney, H. W. B.....	Kirk Bramham (R.), York			
Davies, J.	Hiscar (P.C.), Yorks.		Earl Fitzwilliam.....	
Davies, A. G..	St. James, Dudley ..		Vic. of Dudley	200
Davies, C. G..	Tewkesbury (V.), Glouc.	5962	Lord chanc. ..	*313
Dover, R. H...	St. Matthew, Wilsden (P.C.), York..			
Drake, J. T. ..	Malpas (R.), Lower Med, Cheshire		J. T. Drake	*910
Duthie, A. H...	Deal (R.), Kent	6688	Abp. of Canterbury	*429
Eden, Hon. W.	Bishopbourne (R.), Kent	334	Abp. of Canterbury	*124
Evans, D.	Llangyfelach (V.), Glam.	8394	Bp. of St. David's	159
Faucett, S. G.	Eaton Socon (V.), Beds.	2000		439
Fursdon, E. ..	Dawlish (V.), Devon.	3132	D. & C. of Exeter	256
Garrett, T.....	Martock cum Load (V.), Som.	3025 426	Treas. of Wells cath.	
Gasgarth, J. ..	Lowick (P.C.), Northumberland	1941	D. & C. of Durham	
Goldney, A....	East Pennard (V.C.), West Bradley, Som.	657 116	Bp. of Bath and Wells	*190
Herring, E. ..	Rochford (R.), Hereford	227	Misses Wilkinson	
Lane, C.....	Wrotham (R.), Kent		Abp. of Canterbury	
Ludlow, W. ..	Kirton-in-Holland (V.), Linc.....		Mercers' Company	
Lukis, W. C...	East Grafton (P.C.), Wilts.....	1019	Vic. of Great Bedwin.....	190
Maunder, C...	Trinity (P.C.), Bitton, Glouc.	4542	Preb. of Bitton	*150
Mellon, H.....	Christ Church (P.C.), Plymouth			
Morgan, J. '..	Tenbury (V.), Wore..	1849	Misses Wilkinson	
Morgan, W. ..	Llandegai (P.C.), Carnarvon	3010	Bp. of Bangor.	114
Otter, J.....	Ludford Parva c. Ludford Mag. (R.), Linc.			
Rowan, A. B..	Kilgobbin (R.), Kerry		Bp. of Limerick, &c. ...	
Paton, A.	Tuddenham St. Martin (V.), Suffolk ...			
Postlethwaite, T.	Witherington (P.C.), Westmoreland			
Preedy, W. T..	Blackpool (P.C.), Lanc.			
Sheard, W. D.	Burton Dassett (V.), Warw.	614	Ld. Willoughby de Broke and — Blencowe	167
Turner, G. F.	St. Lawrence (R.), Exeter	641	Lord Chanc...	90
Wolff, J., LLD.	Isle Brewars (V.), Som.			

Acland, P. L. D., preb. of Cotton, in Castle chapel, Exeter (pat. sir T. Dyke Acland, bt.)
Armstrong, J., preb. Dinder, Wells.
Bastard, J. H., chap. H.M.S. "Terrible."
Bunce, J. B., chap. H.M.S. "Endymion."
Chapman, E., chap. earl of Galloway.
Chesshyre, W. J., one of the six preachers of Canterbury cath. (pat. abp.)
Cornwall, R.N., chap. marq. Conyngham.
Hodgkinson, G. H., princ. agric. coll., Cirencester.
Holden, H., head mast. Uppingham sch., Rutland.
Faithfull, T. J., preb. or canonry of Heydon c. Walton, Linc. cath.
Head, J. G., head mast. Manchester commercial sch.
Hildyard, A. G., chap. earl Nelson.
Holt, R. F., chap. Eton union.
Keymer, N., chap. Hertford infirmary.
Lee, P. H., chap. lord Stanley.
Lewis, G. W., chap. lying-in hospital, York-road, Lambeth.
Jelf, R., D.D., sub-almoner to the queen.
Liddell, G. H., chap. prince Albert.
Moore, J., chap. H.M.S. "Trafalgar."
Neal, E., chap. earl Spencer.
Onslow, W. L., chap. H.M.S. "Carysfort."
Patey, G. W. P., head mast. Plympton sch., Devon.
Payne, W. R., chap. royal naval hosp., Stonehouse.
Pearse, T., chap. baroness North.
Sherwin, A. M., Charleville sch., Cloyne (pat. earl of Cork).
Slight, J. G., head mast. commercial schs. Manchester.
Thompson, J., chap. H.M.S. "Alligator."
Wood, A., chap. gram. sch., Clapham.

Clergymen deceased.

Alton, J., cur. Kilflynn, Kerry.
Aulesark, R. I.
Atkinson, H., rec. of Warton, Norf. (pat. E. Burroughs), and Crostwright, Norf. (pat. D. Sheppard).
Ball, — cur., Lisselton, Kerry.
Barwood, C., chap. naval hosp., Stonehouse, Plymouth.
Calthrop, J., vic. Gosberton, Linc. (pat. D. & C. of Linc.)
Cook, J., rec. Drumsannon, Waterford (pat. abps. of Armagh and Dublin).
D'Oyly, G., D.D., rec. of Lambeth, Surrey, and of Sundridge, Kent (pat. abp. of Canterbury), 67.
Hutchinson, J., at Harrock, Ullswater.
Jabet, W. C., cur. Linton, Yorks.
Kennion, T., late inc. of High Harrogate, Yorks.
Lockock, B., at Dorchester-place, London; formerly of St. Croix.
Mundy, F., rec. Winstone, Durham (pat. bp. of Durham).
Murray, E. K., vic. March (pat. rev. W. Kyrle and prelector of Hereford cath.), 65.
Parker, S. H., chap. to corporation of Stratford-on-Avon, and cur. of Bishopton.
Saul, J., inc. Trinity, Warrington (pat. T. Leigh).
Say, F. E., rec, Hatley St. George, Camb. (pat. T. Quinton), and vic. Braughing, Herts (pat. rev. W. Trower).
Todd, H. J., archd. of Cleveland, rec. of Settrington, Yorks., and chap. in ord. to her majesty (pat. countess of Bridgewater).
Ward, W., at Stowmarket, Suff., 74.
Wellmer, T. G., rec. West Coker, Som. (pat. T. M. Leir).
West, J., rec. Chettle, Dorset (pat. H. Chambers), and rec. Farnham, Dorset (pat. lord chanc.)
White, C., vic. of Tewkesbury (pat. lord chanc.)
White, J. N., rec. Tivetshall, Norf. (pat. earl of Orford), 81.

University Intelligence.

CAMBRIDGE.

HULSEAN LECTURER.

Dec. 21.—The rev. R. C. Trench, M.A., of Trinity, was re-elected Hulsean lecturer for the ensuing academical year.

THE HULSEAN PRIZE.

The Hulsean prize has been adjudged to C. Babington, B.A. (1843), of St. John's.

The trustees of the Hulsean prize have given notice that a premium of about 100*l.* will this year be given for the best dissertation on the following subject: "The fitness of Christianity to promote the moral and social improvement of the northern nations which overthrew the Roman empire."

THE SEATONIAN PRIZE.

The subject of the poem for the present year is, "The Curse of Canaan" (Gen. ix.)

COMBINATION PAPER, 1846.

PRIOR COMB.

Jan. 4. Coll. Regal.
11. Coll. Trin.
18. Coll. Joh.
25. Mr. Haworth, Chr.
Feb. 1. Mr. Elwyn, Pemb.
8. Mr. Pulling, Corp.
15. Mr. C. Clayton, Cai.
22. Coll. Regal.
Mar. 1. Coll. Trin.
8. Coll. Joh.
15. Mr. Blyth, Chr.
22. Mr. Kelland, Regin.
29. Mr. Partridge, Corp.
Apr. 5. Mr. Hurle, Cai.
12. Fest. Pasch.
Apl. 19. Coll. Trin.
26. Coll. Joh.
Mar. 3. Mr. Drake, Chr.
10. Mr. Webster, Regin.
17. Mr. Hodgson, Corp.
25. Mr. Smyth, Jes.
31. Fest. Pent.
Jun. 7. Coll. Trin.
14. Coll. Joh.
21. Mr. Travers, Chr.
28. Mr. Bazeley, Regin.
Jul. 5. Commem. Benefact.
12. Mr. R. Parker, Corp.
19. Mr. Leventhorpe, Jes.
26. Coll. Regal.

POSTER. COMB.

Jan. 1. Fest. Circum. Mr. Hurle, Cai.
4. Mr. C. Clayton, Cai.
6. Fest. Epiph. Mr. R. Rashdall, Corp.
11. Mr. Higgins, Corp.
18. Mr. Patteson, Corp.
25. Confer. S. Paul. Mr. Sedger, Regin.
Feb. 1. Mr. Crow, Cath.
2. Fest. Purif. Mr. Bayfield, Cath.
8. Mr. Kelly, Cath.
15. Mr. May, Cath.
22. Mr. Stackhouse, Cath.
24. Fest. S. Mat. Mr. Smyth, Jes.
25. Dies Cinerum. Concio ad Clerum.
Mar. 1. Mr. Leventhorpe, Jes.
8. Mr. Greenstreet, Chr.
15. Mr. Bacon, Chr.
22. M. C. T. J. Baines, Chr.
25. Fest. Annunc. Mr. Bates, Chr.
29. Mr. Hart, Chr.
Apr. 5. Mr. Walker, Chr.
10. Passio Domini. Mr. Swinney, Magd.
12. Fest. Pasch. Coll. Regal.
13. Fer. 1ma. Mr. Griffin, Joh.
14. Fer. 2da. Mr. Buckley, Mag.
19. Mr. Barkley, Emm.
23. Fest. St. Marc. Mr. Gilbert, Emm.
26. Mr. Robinson, Emm.
Mai. 1. Fest. SS. Phil. et Jac. Mr. Bickersteth, Sid.
3. Mr. Lamotte, Sid.
8. Concio ad Clerum.
10. Mr. Abraham, Regal.
17. Mr. Conybeare, Trin.
21. Fest. Ascen. Mr. Mayor, Trin. Mr. Thacker, Trin.
24. Mr. Bazett, Trin.
31. Fest. Pentec. Coll. Regal.
Jun. 1. Fer. 1ma., Mr. D. Fraser, Trin.
2. Fer. 2da., Mr. W. F. Harris, Trin.
7. Mr. Humphry, Trin.
11. Fest. S. Barnab. Mr. Garfitt, Trin.
14. Mr. Lewis, Trin.
21. Mr. Crompton, Trin.
24. Fest. St. Joh. Bapt. Mr. J. Wilson, Trin.
28. Mr. Guthrie, Trin.
29. Fest. St. Pet. Mr. Brumell, Joh.
Jul. 5. Commem. Benefact.
12. Mr. Pierpoint, Joh.
19. Mr. H. O. Wood, Joh.
26. Fest. S. Jac. Mr. J. Herbert, Joh.
26. Mr. G. Martin, Joh.

Resp. in Theolog.	*Oppon.*
Mr. Reeve, Clar.	cum convaluerit.
Mr. Ferrand, Trin.	cum convaluerit.
Mr. Raymond, Trin.	Coll. Regal. / Coll. Trin. / Coll. Joh.
Mr. Wing, Pemb.	Mr. Dowell, Pet. / Mr. Parker, Cath. / Mr. Day, Corp.
Mr. R. G. Townley, Trin.	Mr. Askew, sen., Emm. / Coll. Regal. / Coll. Trin.
Mr. Ryder, Joh.	Coll. Joh. / Mr. Fitch, Chr. / Mr. Vinall, Cath.
Mr. Rous, Trin.	Mr. Holland, Corp. / Mr. Chapman, Emm. / Coll. Regal.
Prof. Sedgwick, Trin.	Coll. Trin. / Coll. Joh. / Mr. Jackson, Chr.
Mr. G. E. Webster, Trin.	Mr. Purvis, Cath. / Mr. Winter, Corp. / Mr. Roby, Emm.
Mr. R. Ward, Trin.	Coll. Regal. / Coll. Trin. / Coll. Joh.
Mr. Byam, Regal.	Mr. Powell, Chr. / Mr. Rose, Regin. / Mr. Chawner, Corp.
Resp. in Jur. Civ.	*Oppon.*
Mr. Broadley, Trin.	Mr. Edleston, Trin. / Mr. Field, Sid.
Resp. in Medic.	*Oppon.*
Mr. Novelli, Trin.	Mr. Drosier, Cai. / Mr. Wheatley, Down.

Tributes of respect have recently been presented to the following:—

Austed, J. B., and J. Tagg, curates of St. Mary, Whitechapel—pocket communion service to each.
Bennett, T., late cur. of St. Benet Fink, City.
Bernard, J. D.—plate.
Bunbury, T. H., cur. of Whitwick, Leicest.
Dunbenny, H. W. B., late of Hannington, Wilts.
Elwin, R. J., B.A., by the choral soc. of Norwich—plate.
Fraser, D., late cur. Springfield, Essex.
Hesketh, J., cur. Mossley, Lanc.
Higgins, H. H., late cur. Trinity church, Liverpool—plate.
Holden, H., late cur. Upminster, Essex.
Hutton, T., late of Walsall gram. sch.
Jackson, R., vic. Aberseie—plate.
Jackson, R. A., cur. Aberseie—a silver pocket communion service.
Newberry, T., late inc. district church of Shipley-cum-Heaton, Yorkshire.
Richardson, T.—books by the congregation of St. Michael-le-Belfry's, York.
Routledge, W., M.A., on resigning the second mastership of Ilminster gram. sch., by the pupils—plate.
Sayers, A., rec. St. Mary-de-Crypt, Glouc.
Snow, J. M., M.A., by the congregation of the chap. cast, at Halton—polyglot bible and plate.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Enthronement of the Bishop.—The enthronement of the hon. and right rev. Richard Bagot, D.D., as bishop of this diocese, took place on Thursday last, in the cathedral church of Wells, and was attended by a very large number of the clergy of the diocese. Soon after twelve o'clock the dean and the members of the chapter, in their surplices, met in the cathedral, and thence, with the priest and lay vicars and choristers, proceeded to the palace. The procession was there joined by the bishop and his chaplains, who returned with it to the cathedral, and entered by the great western door, the choristers chanting the psalms. Immediately on entering the cathedral, the bishop, according to custom, knelt at a faldstool placed for that purpose, and, after rising from prayer, again took his place in the procession, which was now joined by the clergy of the diocese, for the most part in their gowns and hoods. In the chapel on the north side of the nave the customary oaths were administered by the very rev. the dean; after which the procession moved on into the choir. The bishop proceeded to the altar, at which he knelt, and then returned towards the throne. Here the ceremony of enthronement took place, as he was formally inducted and placed in possession of the episcopal chair or throne. After the service, the bishop, attended as before, with the dean and others, members of the chapter, proceeded to the chaper-room, when he took his appointed place; and then the whole procession returned to the palace, where the ven. archdeacon Brymer and the rev. the lord John Thynne introduced the clergy severally to their diocesan.

CANTERBURY.

Missionary College for the Church of England, now in course of erection at Canterbury.—The provisional committee, appointed by his grace the archbishop of Canterbury, for forwarding the preliminary arrangements connected with the above design, are anxious to report to the body of contributors the progress which has been made towards the attainment of the important object in view, and also to state more fully, for the satisfaction of those who may be desirous of further information on the subject, some particulars respecting the design itself. It was announced, in a prospectus in August last, that a site in the metropolitical city of Canterbury (the ruins of the ancient abbey of St. Augustine), having, by the gift of a lay member of the church, been devoted to this purpose, and a sum then amounting to 39,000*l.* having been already contributed towards its accomplishment, it was proposed to commence immediately the principal quadrangle of the college, including the chapel, hall, library, and apartments for fifty students, with the requisite accommodation for the officers and servants of the establishment. The provisional committee have now the pleasure to report that one entire side of the quadrangle, containing rooms for fifty students, is externally complete and covered in; that the hall and offices are also in an advanced state, and the chapel, warden's house, and fellows' building begun; and it is hoped that the library and lecture rooms will be commenced in the spring. There is at present every reason to expect that the buildings will be ready for the reception of students by the end of August next. His grace the archbishop of Canterbury, acting on his own behalf and that of his grace the archbishop of York and the lord bishop of London, has requested the right rev. W. H. Coleridge, D.D., late bishop of Barbadoes and the Leeward Islands, to accept the office of warden. It is with peculiar gratification that the committee announce that the bishop has consented to undertake the office; and to those who are duly alive to its great importance it will be a matter of no ordinary satisfaction that the institution will enjoy from the first the benefit of those personal endowments, and that long experience in the able and efficient administration of a colonial diocese which so eminently qualify bishop Coleridge for the task. The college, as has been stated in the prospectus already put forth, will be formed on the general plan of the collegiate institutions of our own universities; and his grace the archbishop of Canterbury has consented to give statutes for its future government and regulation. The college will consist of a warden, a sub-warden, who is to be a master of arts, in priest's orders, and six fellows, all of whom are to be actively engaged, under the immediate superintendence of the warden, in the instruction and tuition of the students. The officers of the college are all to be nominated by the archbishops of Canterbury and York, and the bishop of London, for the time being, as being the prelates more immediately connected with the church in the colonies; and the committee desire to have it distinctly understood that with the prelates above named will rest entirely the selection and appointment of persons to fill the offices in question. The archbishop of Canterbury for the time being is to be visitor of the college. The simple object for which the institution is founded is to supply the want, which has long been felt, of a sufficient number of ministers duly prepared by special training to labour with effect in the dependencies of the British empire; for, many as are the zealous and excellent men now labouring in the colonies, or as missionaries to the heathen, they are few in comparison with the extent of the field of labour. It is therefore the object of the college now in progress to provide an education to qualify young men for the service of the church in foreign settlements, with such strict regard to economy and frugality of habits as may fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured. Candidates for admission into the college will be submitted to a previous examination. They will be required to be in communion with the church, and to bring with them certificates of religious and moral character. They will not be admitted, ordinarily, under 18 or above 22 years of age. The ordinary course of instruction in the college will be completed in three years. The design has received the sanction of the great majority of the bishops of England and Wales, as well as of the colonial diocesans; and her majesty the queen, her majesty the queen dowager, and H. R. H. the prince Albert, have been graciously pleased to allow their names to be placed at the head of the list of subscribers. The amount at present contributed, irrespectively of annual subscriptions, which amount to 500*l.* per annum, is 50,000*l.* This sum does not include the value of the site, nor the additional outlay incurred by its munificent donor, who, besides a large donation to the general fund, has taken upon himself the erection of a considerable part of the buildings—of those in particular which, from their architectural character, would involve comparatively the greatest cost. It is proposed to endow and support the institution out of the general fund formed by free contributions (the sum of 30,000*l.* having been reserved for this purpose out of the amount already contributed), together with such moderate payments as may be required from the students. But it is to be understood that no contribution shall convey any right of nomination, or of interference with the government of the college. And the committee feel it to be but due to the munificent donor of the site, who is by very far the largest contributor to the general fund, independently of the outlay which he incurs in assisting to so great an extent in the erection of the buildings, to avail themselves of this opportunity of gratefully acknowledging the disinterested liberality with which, reserving to himself no personal rights or the exercise of any control, he has lent such effectual aid to the establishment of an institution simply devoted to the best interests of the united church of England and Ireland, and which will be conducted, in all respects, on the recognized principles of that church. The high sanction and support which this national undertaking—for such it may well be considered—has already received will be a sufficient pledge that no arrangements or regulations in regard to it will be allowed to rest on any narrower basis than that of the

church itself. And it is therefore with the most entire and unhesitating confidence that the committee commend the design to the pious and charitable co-operation of all who, as faithful and attached members of the church of England, have her welfare at heart, and would aid her in the fulfilment of the obligations under which she is laid by the condition of our countrymen in foreign settlements, and by the opportunities which, under divine Providence, the wide extent of British dominion and colonization affords for making known to heathen nations the gospel of Christ.—By desire of the provisional committee, J. LICHFIELD, Chairman.

Dec. 31, 1845.

CARLISLE.

The chimes belonging to St. Mary's cathedral, Carlisle, which have been silent for many years, have just been restored by order of the dean and chapter.

LLANDAFF.

Llandaff Cathedral.—The sum of 2,350*l.* has been subscribed by the clergy alone for the restoration of this venerable cathedral church; the bishop of Llandaff having given a donation of 500*l.*, and the bishop of Winchester 100*l.*

NORWICH.

On Dec. 20 the rev. Henry Philpot, master of Catherine-hall, in the university of Cambridge, was installed a canon in the cathedral church in Norwich, in the room of the late Dr. Proctor. St. Peter's bells rang various peals during the day, to celebrate the event. The new canon took his place in the prebendal stall on Sunday.

RIPON.

St. Saviour's Church, Leeds.—The total amount of the collections at the various services connected with the consecration and opening of St. Saviour's Church, Leeds, was 1,100*l.*

ST. ASAPH AND BANGOR.

The Welsh Sees.—A letter, of which a copy is here given, has been addressed to each of the three members for the county of Bucks. It has been printed for circulation, and with the desire of suggesting to the constituencies of the kingdom in general, and to the clergy in particular, the propriety of using their utmost efforts, at the next general election, to save the two sees of Bangor and St. Asaph.

"Eton, Dec. 19, 1845.

"Dear Sir,—The probability that a general election will soon take place induces me to trouble you with a few lines relative to a subject upon which I should have felt it my duty to write to you, at all events, when the present parliament was dissolved. I am, on constitutional principles, very averse to the exaction of a pledged vote from a candidate for parliament; and I must beg you to believe that I should not have resolved on writing to you unless I had felt that an extreme case justified my application. There can be no doubt that, during the next session of parliament, the legislature will be called upon to determine on the combination, or separate preservation, of the sees of Bangor and St. Asaph. This question is one of such vital importance to the church, that I cannot promise my vote to any candidate for parliament before I have learned whether he will vote for the maintenance of the two sees. I hope you will excuse my requesting you to inform me, at your convenience, of your intention relative to this matter.—Believe me, dear sir, yours truly, "W. G. COOKESLEY."

COLONIAL AND FOREIGN CHURCH.

ANTIGUA.

St. John's Cathedral.—On Thursday, Oct. 9, 1845, the first stone of the new cathedral of St. John, Antigua, was laid by his excellency sir Charles Fitzroy, the governor, in the presence of the bishop, the members of the council and the assembly, and a large body of the inhabitants of the island. It will be remembered, that the former cathedral was destroyed by the awful earthquake which visited Antigua, Feb. 8, 1843. The cathedral now in course of erection will be in the form of a cross, and will contain a congregation of 2,200 persons. The entire length, from east to west, is to be 156 feet; the width 50 feet. The length of the transept will be 104 feet, the width 46 feet, the height of the two western towers 70 feet. The building will be of freestone, with an inside frame of hard wood, lined with pitch pine, the whole of which will be varnished. The windows will be glazed with stained glass: the seats are to be of pitch pine; the pulpit, bishop's throne, and stalls, of mahogany. We intend, in an early part of the Magazine, to give a full account, with an illustrative engraving, of the cathedral.

NEWFOUNDLAND.

Great Placentia.—An account has lately appeared in some of the newspapers, of the bishop of Newfoundland's first voyage of visitation along the southern and western coasts of his extensive diocese. Among many humbling and affecting instances of spiritual decay and destitution therein disclosed, the state of the church in Great Placentia is one which appeals strongly to the members of the English church, and all loyal Englishmen, for succour and sympathy. This church was erected through the liberality and personal exertions of prince William Henry, afterwards his most gracious majesty king William. His royal highness was stationed on the coast of Newfoundland, in the ship "Pegasus," in the year 1785; and while at Placentia he very earnestly persuaded the inhabitants to erect a church for the members of the English communion there. He not only subscribed himself 50*l.* by way of example and encouragement, and to testify his own sincere and anxious desire, but he visited and exhorted the people from house to house, and did not suffer his interest and exertions to flag till he saw the good work in progress, and available for public worship. His care and concern for the church did not cease on quitting Newfoundland; for, two years after, he was pleased to send out from England a complete and handsome set of communion-plate, bearing his royal arms and name, and expressly appropriated to the use of the inhabitants worshipping there. The church thus erected and furnished by royal bounty—a rare instance of well-directed zeal and munificence in one so young—obtained the due and complete ministrations of our sacred services through the Society for the Propagation of the Gospel. Two clergymen, the rev. Mr. Harris and the rev. Mr. Evans, were sent and supported by that noble society. The latter, however, left Placentia, and returned to England thirty-seven years ago; and since his removal, sad to relate, no clergyman has been appointed. The consequences are such as might be expected. The services in the church were, of course, discontinued; and no clergyman was found either to baptize or bury, or perform any of the offices, or administer the consolations of our holy faith. Can it be wondered that many members of the church sought or accepted at the hands of the Roman catholic clergy the sacraments and other offices of religion, and were joined to their communion? The church was closed, neglected, and, by degress, fell into decay; and the communion-plate, though carefully and honourably preserved, is now only exhibited as a most interesting royal gift, testifying the early zeal and liberality of the sailor king. Such was the state of things on the bishop's late visit. Three or four families only, of protestants, remain in the place; and the church is in a melancholy state of decay and desolation. Divine service, however, was duly performed. All the protestant inhabitants attended: two were confirmed; and four partook of the holy communion; the royal gift being produced and used on the occasion, which

was felt by all to be a solemn and affecting one. The few remaining members of the church are of great respectability, and mourn deeply over their destitution of the means of grace and religious privileges: they are most anxious to see their church, if not restored, yet preserved from utter ruin. It is, however, quite beyond their means to accomplish, in straitened circumstances, that good work, to which it is believed they are moved by genuine feelings of devotion, with which loyalty and gratitude for royal favour and bounty may not unworthily be mixed up. The sum of from 200*l.* to 250*l.* would restore the fabric to a sound and secure state, likely to last many years; and 100*l.* more would render the interior appearance and accommodation decent and sufficient. Considering the origin of this church, as well as the sacred purposes which it was intended to, and did for so many years' serve, it is thought that not a few persons in England would be glad to assist in preserving such an interesting relic of royal bounty, and a temple dedicated and once employed to God's honour, according to the sacred rites and services of our national church. It may be properly mentioned, that two heads of the protestant families are natives of the place, and have continued stedfast in their faith through many and grievous trials; and are endeavouring, according to their knowledge and opportunities, to bring up their children in their own and father's profession. If they can only hope to be visited occasionally by a missionary, it would be felt a privilege on such occasions to assemble in their ancient, honoured church; and the very sight of it restored, or secured for a time, would encourage them to persevere, and to hope, as they pray, that their opportunities of united worship, and holy instruction and consolation, may yet be renewed and increased. The bishop has consented to receive subscriptions, and has himself contributed 50*l.* The few protestant families will assist, according to their means. The only merchant connected with the place is a Roman catholic, who, though very friendly and liberal to his protestant neighbours, cannot be expected to promote this object. It may not improperly be mentioned, in connexion with this subject, that in the whole of Placentia-bay, containing at this time 8,000 protestants—scattered along 150 miles of stormy coast, on islands and in creeks almost inaccessible—in all this bay there is but one missionary of our church, and he a deacon only, and no other protestant clergyman for 130 miles on either side. The results of such destitution, far worse than the decay of any material temple, may too surely be anticipated. In the same bay there are now five Roman catholic priests, where a few years ago was only one. Do none of our brethren in England hear a voice, crying from our desolate and deserted coasts—desolate and deserted in respect of all spiritual privileges and means of grace—"Come over, and help us!" The foregoing statement having, by desire of the bishop of Newfoundland, been submitted to her majesty the queen dowager, immediately received the most gracious consideration, as appears by a letter, which, by her majesty's command, was addressed to the secretary of the society by her chaplain, the rev. J. R. Wood, enclosing a cheque for 300*l.* Her majesty having thus most graciously undertaken the entire charge of the restoration of Placentia church, the committee have recommended the appointment of an additional missionary in priest's orders for the spiritual charge of the inhabitants, who are thinly scattered on the shores of the bay, with a special view to the benefit of Great Placentia. But as more than the entire income of the society is already pledged for the maintenance of existing missions, it is proposed to raise a special fund for the support of a second missionary in Placentia-bay; and it is hoped that the knowledge of the spiritual destitution of the poor fishermen on that coast will induce many to follow the example of her majesty the queen dowager, by contributing to furnish them with the ministrations of the church.—*Society for the Propagation of the Gospel.*

Miscellaneous.

FIRST GENERAL STATEMENT OF THE NATIONAL CLUB*.

Issued November 22, 1845.

The National Club have no desire to enter into party cabals, but to seek in concert the objects which have led to their union. These are the maintenance and diffusion of those great principles of the British constitution, on which they believe the national welfare to depend. 1. They hold it as a fundamental principle of the British constitution that there ought to be no connexion between the state of England and the church of Rome, that such connexion is opposed to our civil polity, and to our religious principles. At the Reformation, the state and church of England renounced their alliance with the church of Rome. The English people recorded then their deliberate protest against its errors and encroachments. It was a protest made calmly: it was meant to be final. To grant, therefore, endowments to the church of Rome, to make the Romish priesthood pensioners of the English state, to recognize their influence as an instrument of our civil government, to tax the people of England for their payment, are all contrary to our great national protest. 2. The National Club hold it to be the duty of the state to provide for national education: the practical question is, to what parties the charge of the popular education is to be intrusted? There may be various views on the subject of national education; but one system of education has been long in practice in England, and has for the last twelve years obtained the sanction of parliament; that, namely, by which it is provided that the children of the people of England should be taught scriptural truths along with secular knowledge, under the superintendence of the religious guides of their parents. Now, whatever objections may be raised to this system, it is at least greatly preferable to that by which it is proposed to displace it—a system which would withdraw the conduct of schools from the ministers of religion, and commit them to the ministers of state. This plan is of all the most to be dreaded, as fatal to our popular character and subversive of the national faith. It should be resisted by all who cherish moral habits among the people and religious truth, by the churchman as well as by the dissenter. The duty of all such is to rally against it; to declare that the training of the hearts and consciences of our children ought not to be regarded as a civil function, nor entrusted to official servants; that parliament should adhere to the present system, which in practice works fairly, and which only requires greater liberality from the legislature in order to insure that education should be general. Under this system we may justly claim for the church of England her due share of parliamentary grants, and her full influence in the charge of the education of the children who enter her schools. On like grounds the National Club feel bound to maintain the universities of England and Ireland; they, in fact, form an integral part of the great scheme of national education. That scheme does not exclude the dissenter from the fullest opportunity of establishing colleges where his own system of religion is taught, but it reserves to the great majority of the English people, members of the church of England, a like advantage, in the possession of the ancient seminaries where their national religion is taught along with useful learning. Any attempt to overthrow or undermine this system the National Club would stedfastly withstand. Colleges, in which different religious bodies are united in the conduct

* We studiously keep aloof from political discussion; but we can have no hesitation in placing in our Register the foregoing statement, which has been sent us by the National Club, an institution *based, we think, on sterling principles.*—Ed.

of education, can never prosper. The result of neutrality on a question which is the basis of discipline and the foundation of truth is to produce laxity in morals, and opinions either openly sceptical or characterized by indifference to religion. 3. The members of the National Club feel it to be their duty to uphold the united church of England and Ireland in her integrity and her protestant character. They cannot concur with those who assail the establishment of the church of England as hostile to the interests of religion. They regard her as most effective for the teaching of truth, and as the great guarantee of our social welfare. For this has been the marked characteristic of the English constitution—that, in the midst of great political changes, it has kept firm the balance of our liberties, and has joined popular rights with social order. This is due to the character of the English people, formed in a great degree, as we believe, by the influence of a scriptural church; a church which blends the lessons of truth with the interests of the world, and restrains the passions of men by the words and warnings of God. This system it is at once our interest and our duty to maintain. 4. On the principles which should regulate the Irish government, the National Club hold these opinions: they regard it as the duty of the state to extend equal justice to all her subjects; to impose no penalties on the Romanists, to inflict no injustice on the protestants; to look to the first with deep interest, as a people sorely wronged by those who have long misled them; to look to the last with cordial sympathy, as placed in circumstances of peculiar trial, yet the firm friends of British connexion. They conceive that every one in Ireland should enjoy the full rights of freedom, and that over all, without distinction, should be asserted the supremacy of the law. In these views they confidently expect the concurrence of Irish protestants; and, as they turn to them for examples of loyalty, so they regard the church of Ireland with firm attachment, as the best bond of union, and the most effective instrument for accomplishing the peace of Ireland. These are the principles which the National Club regard as all-important; not speculative, but practical; the foundation of our public fortunes. For, if we suffer the faith of the country to fail, and her morals to become corrupt, we prepare, by an unerring law, the national decline: for, where national religion decays, the public morals become disordered; reckless morals cause restless politics; and by the shocks of frequent change the confidence of capitalists is disturbed, and the returns of industry are deranged. All, therefore, have a deep personal interest in maintaining these public principles. For themselves, the members of the National Club do not disguise the reluctance with which they make this statement public: it is contrary to many private feelings; but they have the strong conviction that great evils are at hand, and that there may yet be time, by united exertion, to avert them. They would call upon their countrymen to adhere to these guiding principles, and to act in concert in order to preserve them, putting forth their own efforts, and calmly committing the issue to him with whom alone are the destinies of nations.

RENT CHARGES.

It is not generally known that, by the 81st section of the Tithe Commutation Act, two years' rent-charge can be recovered by distress on the goods of the tenant in possession, although he may not have been in possession at the time the rent-charge became due; tenants, therefore, about to enter on the occupation of fresh premises should ascertain whether the rent-charge is paid. Besides, when any quantity of land, which constitutes a number on the apportionment plan, and has a given sum charged upon it, becomes subsequently divided into a number of occupations, as in the case of small houses and gardens on the outskirts of a borough—Balsall-heath, for instance—the amount of rent-charge cannot be divided among the different occupiers, but the owner of it can recover the whole amount from any one of them, the least, perhaps, or one who has just entered on the premises. Under these circumstances it becomes a question for the consideration of small landlords in the neighbourhood of large and populous towns, whether they had not better take the payment on themselves, than have their tenants harassed by a vexatious process, alike painful to landlords, tenants, and the owner of the rent-charge. Moreover, the rent-charge is an incumbrance, which, however small, may enable a purchaser to vacate a contract for sale, if not accurately provided for.—*Birmingham Gazette.*

SELLING OF PEWS.

The churchwardens of Alnwick have received a letter from the archdeacon of Lindisfarne, in reply to a communication from them on the subject of selling seats in the parish church. The archdeacon says:—"I beg to thank you for having called my attention to the notice that two seats are offered for sale in the pew, number twenty-four, in the south aisle of Alnwick church. I entirely approve of the caution you have given the parishioners against making any such purchase. Nothing can authorise the sale of seats in a church but an act of parliament. Even if any pew shall have been appropriated by faculty or prescription, still the sale is not legal, as the ordinary cannot grant a seat to any person and his heirs absolutely. If seats become vacant by any change of occupancy of a house, it will be the duty of the churchwardens to transfer them to the new tenants of such a house; or, if they be unwilling to occupy them, to dispose of the seats so as to meet the wants of the parishioners. I therefore request that you will circulate the notice that you have drawn up; and I feel sure that your endeavours to prevent the illegal letting or sale of pews or seats will be successful."

ROMAN CATHOLIC SCHOLARSHIPS IN TRINITY COLLEGE, DUBLIN.

It was announced in the *Times*, more than a week back, that the judgment in the case of "Heron *v.* the Provost and Fellows of Trinity college," although not officially promulgated, was averse to the claims of the appellant. The statement was quite correct. *Saunders' News Letter* of Saturday publishes copies of the opinion submitted to the visitors by the learned assessor (judge Keatinge), and the return of the visitors to the writ of *mandamus*, the latter of which is as follows:—"By virtue of the within writ to us directed, and in obedience thereto, we, as such visitors of the said college, did hold a visitation therein, and duly hear the said appeal of the within-named Denis Caulfield Heron, as by the said writ we are commanded; and thereupon, on hearing the matter thereof, in presence of counsel learned in the law, as well as on behalf of the said Denis Caulfield Heron, as for and on behalf of the provost and fellows of the said college, and on full debate and due deliberation had thereon, we have adjudged it reasonable, and fit, and consonant to the true intent and meaning of the statutes of the said college, and the laws of this realm, in that behalf, to order and determine that the said appeal of the said Denis Caulfield Heron should be dismissed; and we have thereupon dismissed the same; all which we humbly certify to our lady the queen, at her court of Queen's Bench at Dublin, as by the within writ we are commanded.

"So answer, "JOHN G. ARMAGH } Visitors."
RICHARD DUBLIN }

COLLEGE OF ST. COLUMBA, STACKALLAN.

His grace the abp. of Armagh has signified, as visitor, his approval of a change in the constitution of the governing body of the Irish college of St. Columba, and has addressed the following letter to the founders in reference to this subject. It will be remembered that the original body of founders and governors consisted of the earl of Dunraven; the viscount Adare, M.P.; William Monsell, esq.; Augustus Stafford O'Brien, esq., M.P.; the rev. Charles Elrington, D.D.; the rev. Henry Cotton, LL.D.; the rev. James H. Todd, D.D.; and the rev. William Sewell, B.D.:—"My lords and gentlemen,—In accepting your resignation of the office which you have filled as founders and governors of the college of St. Columba, allow me to express my warmest thanks for the indefatigable exertions which you have made in the establishing and rearing-up of this interesting and important institution—exertions which have been rendered more arduous from

the inconvenience and difficulty you have experienced in holding full and frequent meetings of your body, owing to your residing at such remote distances from each other. In accordance with the suggestion you have made to me, I now nominate the rev. Dr. Elrington, the rev. Dr. Cotton, and the rev. Dr. Todd, to exercise the powers heretofore belonging to the governors, and to be the trustees in whose names the property of the college shall be invested. I feel quite satisfied with the manner in which you have organized the college, and with the plan of education which, under your guidance, has been adopted by the warden and fellows. They have now acquired sufficient experience in the performance of their duties; and I have no doubt that they will continue, with the advice and assistance of the trustees, to carry on the system that has been marked out for them, to my entire satisfaction.—I have the honour to be, my lords and gentlemen, your faithful servant,

"JOHN G. ARMAGH."

IRELAND.

Repeal of the Union with Rome.—The following is a list of persons who have renounced popery in Ireland, and who have conformed to the protestant faith:—1, rev. P. Gaffney, diocese of Ardagh; 2, rev. Mr. Crotty, sen., diocese of Killaloe; 3, rev. Mr. Crotty, jun., diocese of Killaloe; 4, rev. Mr. Nolan, diocese of Meath; 5, rev. E. Burke, diocese of Elphin; 6, rev. Mr. O'Crolly, diocese of Cork; 7, rev. Wm. Dickson, diocese of Killala; 8, rev. Michael M'Cartan, diocese of Dromore; 9, rev. Mr. Mulholland; 10, rev. Mr. Morrisy, Dublin penitentiary; 11, rev. Mr. Commins; 12, rev. Mr. Brady, Kells, Meath; 13, rev. Mr. Cousins, Limerick; 14, rev. Mr. Donelly, Belcarra, Tuam; 15, rev. Mr. Murray, Tuam, late of Miltown, county Clare; 16, rev. Mr. Sweeney, diocese of Ardagh; 17, rev. Mr. O'Leary; 18, rev. D. Crowley; 19, rev. Michael Hogan, diocese of Limerick; 20, rev. Mr. Croly, formerly of Foundling hospital, Dublin, afterwards of Kildare; 21, rev. Solomon Frost, Limerick; 22, rev. W. J. Burke, diocese of Kilfenora; 23, rev. John O'Brien, diocese of Killaloe; 24, rev. D. L. Brasbie, Kerry; 25, rev. George Macnamara, diocese of Killala; 26, rev. Roderick Ryder, diocese of Kilmacduagh and Kilfenora. The following persons were formerly Roman-catholic, and are now clergymen of the established church: Rev. Thomas Moriarty; rev. Timothy Hamilton; rev. Daniel Foley. Miscellaneous List: Rev. John Smith, Dominican friar; Mr. Murphy and Mr. Philips Day, Youghal monastery; lord Galmoy; Mr. Stephen Bourke, student of St. Jarlath's, Tuam; Mr. O'Callaghan, student of Maynooth; Mr. John Moriarty; Mr. John Collins, attorney; Mr. John Stack, engineer, &c., &c.

SUMMARY OF ORDINATIONS, DEC. 14 AND 21, 1845.

Ordained by the	Deacons.	Priests.
Archbishop of Canterbury	5	6
York	7	11
Bishop of London	10	28
Durham	7	7
Winchester	10	10
Bath and Wells	8	11
Chester	22	24
Chichester	3	3
Gloucester and Bristol	8	8
Hereford	4	6
Lichfield	12	7
Lincoln	11	7
Oxford	18	23
Peterborough	6	3
St. David's	12	8
Worcester	15	15
Archbishop of Armagh	3	5
Bishop of Kilmore, &c.	4	14
Total	165	196

	Deacons.	Priests.
Of Cambridge were ordained	62	70
Oxford	63	74
Dublin	17	25
Durham	1	5
London	1	0
St. David's	6	10
St. Bees'	9	10
Literate persons	6	2
Total	165	196

TO OUR READERS.

We would again bring before the notice of our readers the tithe commutation tables of Mr. Willich, secretary and actuary of the University Life Insurance Office, Suffolk-street, Pall Mall East, London; which are generally referred to as a correct mode of ascertaining, even to a farthing, the yearly sum to be paid by the landholder. Mr. Willich has also in the press—which, not improbably, may be already published—tables for ascertaining the value of advowsons, presentations, &c. &c., which will be most important.

Tithe Commutation.—As our clerical as well as agricultural readers may feel anxious to know the result of the averages for the seven years to Christmas last, which have been published in the *London Gazette* of Friday last, viz., wheat, 7s. 4d.; barley, 4s. 1½d.; oats, 2s. 9d. per imperial bushel; we beg to state that each 100*l.* of rent-charge will, for 1846, amount to 102*l.* 17s. 8¾d., or about 1*l.* per cent. less than last year. The following statement, from Mr. Willich's annual tithe commutation tables, will show the average from year to year since the passing of the tithe commutation act:—

AVERAGE PRICES FOR SEVEN YEARS.

	Wheat, per imp. bushel.	Barley, per imp. bushel.	Oats, per imp. bushel.	Value of Tithe Rent Charge of 100*l.*
	s. d.	s. d.	s. d.	£ s. d.
To Christmas, 1835	7 0¾	3 11½	2 9	100 0 0
— 1836	6 8½	3 11½	2 9	96 13 9¾
— 1837	6 6¾	3 11½	2 8¾	97 7 11
— 1838	6 6½	3 9¾	2 8	95 7 9
— 1839	6 9	3 11½	2 9½	96 15 9½
— 1840	6 11¾	4 1	2 10¾	102 12 5½
— 1841	7 3¾	4 2	2 11½	105 8 2½
— 1842	7 7½	4 1½	2 10½	105 12 2½
— 1843	7 7¾	4 0¾	2 9¾	104 3 5½
— 1844	7 7	4 1½	2 9	103 17 11½
— 1845	7 4	4 1¾	2 9	102 17 8¾

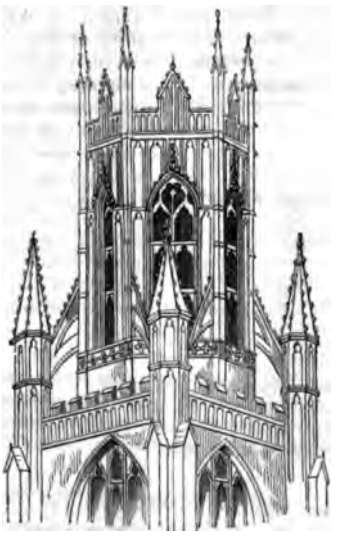
We have seen the first three numbers of a newspaper, *The Hampshire Guardian*, published by Mr. H. Wooldridge, of Winchester. Its tone is very satisfactory, being, in the strictest sense, conducted on true Christian principles, and containing much important information. It would be a great blessing were other provincial newspapers written in the same pious strain. It is quite a church paper, and really deserves support from all true members of the establishment.

TO CORRESPONDENTS.

In reply to a Correspondent, who inquires the address of the Secretary of the Irish Society, we believe, but are not quite sure, that it is 32, Sackville-street, Piccadilly.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

BOSTON CHURCH, LINCOLNSHIRE.



THE LANTERN TOWER.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 572.—MARCH 7, 1846.

BOSTON CHURCH, LINCOLNSHIRE.

The tourist through England cannot fail to be impressed with the remarkable difference existing in different localities with respect to the character of the religious edifices. Mr. Gilbert White, referring to those of Hampshire, for instance, speaks of the striking contrast between the humble dove-cot places for divine worship, and the value of the livings in which they are situated; and the writer can bear full testimony to the truth of the remark.

No such fault certainly can be found with the Lincolnshire churches, where decidedly noble specimens of parochial ecclesiastical architecture abound; and none can be more grand than that which presents itself at Boston, situated in that portion of the county of Lincoln called Holland. This place, said to be the Icanhoe of Bede, was once named Botolph's town, from a Saxon saint of that name, who, according to Bede, founded a monastery here about A.D. 870; besides which, it had formerly four friaries, a priory, and three colleges, the lands of which were seized by Henry VIII.

From various pieces of antiquity dug up, little doubt can remain as to its having been a Roman station.

The town is situated on the banks of the river Witham, which divides it into two wards, east and west, connected by an iron bridge of one arch, erected under the direction of Mr. Rennie, in 1807.

The parish church is unquestionably a very fine one. Its foundation was laid in 1309 by dame Margery Tilney, who contributed 5*l.* to the sacred edifice. John Truesdale, vicar, and Richard Stephenson, merchant, bestowed each the like sum. The tower is the noblest part of the church; the nave and chancel not being answerable to so lofty a structure, which is 300 feet high, and is ascended by 365 steps. The view from the top is extensive over the surrounding flat.

It is difficult to describe the slim elegance, and at the same time compactness, of this tower. It is seen distinctly at a distance of forty miles, and serves as an useful sea-mark, and was regarded as such in Queen Anne's reign, when an act was passed for assessments to keep the church in repair. The lantern on the top is a splendid octagon, from which formerly issued the guiding, or saving light, for the mariners in the Boston and Lynn deeps during the night. There was here a prodigious clock-bell, which could be heard six or seven miles round, on which were inscribed many old verses; but which was knocked in pieces in 1710, the inscription not having been taken.

Within the church are monuments of sir John and lady Tilney.

Boston suffered a fearful calamity in the reign of Edward I. The following account is given by Camden: "When bad and ruffian-like behaviour ruffled at that time over all England, certain military lusty fellows having proclaimed here a justs, or running at tilt, at a fair-time, when there was much resort of people thither, came apparelled in the habit of monks and canons, set fire on the town in most places thereof, brake in upon merchants with sudden violence, took away many things by force, burnt a great deal more; insomuch, as our historians write, that—as the ancient writers record of Corinth when it was destroyed—molten gold and silver ran down in a stream together. Their ringleader, Robert Chamberlan, after he had confessed the act, and what a shameful deed had been committed, was hanged; yet could he not be brought, by any means, to disclose his complices in this foul fault. But happier times raised Boston again out of the ashes; and a staple for wool here settled did very much enrich it, and drew thither merchants of the Hanse society, who had here their guild."

The population of Boston at the last census was 12,942. It has a chapel of ease, besides the parish church.

In the neighbourhood are several remains of an-

tiquity. Among these may be mentioned Rochfort, or Kyme tower, one of the possessions of the family of Kyme, a family allied to many of the oldest baronial houses of the kingdom. This tower, situated nearly two miles north-east of Boston, is square, with an octagonal turret on its south-east angle. The top is covered with lead, and enclosed with an embattled parapet: smaller turrets crown the three other angles. The moat may still be traced; and at the distance of a quarter of a mile from each angle was formerly a considerable mound: three of these are now remaining.

The Kymes are distinguished in ancient English history; and in later times they maintained their consequence, one of them having married the princess Cicely, a daughter of king Edward IV.

Their estates afterwards fell to the crown; and the name has now perished from the vicinity. Their descendants, however, continued to occupy Kyme tower, with lands belonging to it, till the year 1816, when, unfortunately, on the death of the occupier it passed into other hands. The blood, however, of that noble house is not extinct.

THE MOUNTAINS OF THE BIBLE.

No. II.

By Dr. Wilkinson.

LEBANON.

Under this general name the bible contains many interesting allusions to a magnificent mountain chain of vast extent, whose towering summits formed the northern boundary of the promised land. We are led to imagine their altitude to be considerable: they are represented as containing many barren and uncultivated districts, but interspersed with regions of luxuriant fruitfulness, and adorned with forests of unrivalled beauty: they are spoken of as abounding with inhabitants, and as constituting a most important national rampart against Assyrian invasion. Let us now see what general light has been thrown on these particulars, by the researches of modern travellers, or rather what remains are stated to be still visible of this "glory of Lebanon;" for we must recollect that, like all other parts of that devoted land, these hoary mountains bear upon their scathed and withered brow the but too certain indications of a controversy yet unsettled, and stand forth still "majestic," yet to a great extent in "ruin," as the memorials no less of the righteous judgments than of the powers and loving-kindness of him who "stretcheth forth the mountains, and layeth the foundation of the earth, and saith unto Zion, Thou art my people."

The "Lebanon," or "white mountain"—for such is its signification—consists of two nearly parallel ranges, Libanus and Anti-Libanus: they extend for about seventy miles from north-east to south-west, and include between them a fertile valley, about twelve or fifteen miles in width, and raised about 2,000 feet from the level of the sea, formerly called Cœlo-Syria, or the hollow Syria, but now Bekaah, or El-bekeh. From the eastern, or Anti-Libanus, another range branches off towards the south-west. This is the Mount Hermon to which David many times alludes. The entire district probably received the name of "Lebanon," from the whitish aspect of these rocky eminences when they reflect the sun's light. They consist of a hard, calcareous stone, sonorous as free-stone, and dispersed in strata variously inclined. Of this beautiful stone the temple of Jehovah was constructed, as well as the other splendid edifices with which Solomon adorned the capital of his kingdom. From the extensive quarries of Mount Lebanon they brought, at the commandment of the king, "great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house" (1 Kings v. 17, 18).

We may readily imagine that the whole scenery of this mountainous region, when fertile and highly cultivated, and clad even up to its snowy peaks with rich evergreen forests, must have possessed unusual beauty: "Whatever is comely and majestic, whatever commands reverence and inspires love, whatever is adorned with fruitfulness, or teems with prosperity, is by the inspired writers compared to Lebanon*." When Isaiah accumulates metaphors to depict even the church's coming glory, when the "days of her mourning" shall be brought to a perpetual termination, and she shall be resplendent with the divine favour, his pages bear frequent reference to its surpassing loveliness. He considers it expresses blessings of no ordinary magnitude to say, "The glory of Lebanon shall come to thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." And again: "The desert shall rejoice, and blossom as the rose: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God" (Isa. xxxv. 1, 2; lx. 13). And the psalmist adopts similar imagery to describe the same period of sudden prosperity: "There shall be an handful of corn on the earth: the fruit thereof shall shake like Lebanon" (Ps. lxxii. 16). So far-famed were its cedar-crowned heights and fertile valleys in the days of Moses, that they were associated in his mind with all the riches of that promised inheritance, to behold which was the object of his most anxious desire and repeated prayers: "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, even Lebanon" (Deut. iii. 25). And to this day travellers almost uniformly express their astonishment and admiration at the noble and commanding aspect of these majestic masses, and the scenery they present.

Without the slightest intention of illustrating scripture, we find Volney thus expressing himself: "Lebanon presents us everywhere with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur. When we land on the coast, the loftiness and steep ascent of the mountain ridge, which seems to inclose the country, those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the anxious traveller then climb those summits which bounded his view, the wide extended space which he discovers becomes a

* Paxton.

fresh subject of admiration; but, completely to enjoy this magnificent scene, must he ascend to the very point of Lebanon, or the Sannim. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert which extends to the Persian Gulf, and over the sea which bathes the coasts of Europe. He seems to command the whole world * * * * he contemplates the valley obscured by stormy clouds with a novel delight, and smiles at hearing the thunder which had so often burst over his head growling beneath his feet: * * * he winds, he descends, he skirts the hills, he climbs; and in this perpetual change of position, it seems as if some magic power varied for him at every step the decoration of the scenery."

Mr. Bonar speaks of the "majestic Lebanon," "as a noble range of mountains well worthy of the fame it has so long maintained. It is cultivated in a wonderful manner by terraces, and is still very fertile." He viewed it on the western side, which is by far the most cultivated and numerously inhabited. "We saw," he adds, "on some of its eminences, more than 2,000 feet high, villages, and luxuriant vegetation; and on some of its peaks, 6,000 feet high, we could discern tall pines against the clear sky beyond. At first, the clouds were resting on the lofty summit of the range; but they cleared away, and we saw Sannim, which is generally regarded as the highest peak of Lebanon. The rays of the setting sun gave a splendid tint to the lofty brow of the mountain; and we did not wonder how the church of old saw in its features of calm and immoveable majesty an emblem of the great Redeemer: 'his countenance is as Lebanon.'"*

From what we read of "the snows of Lebanon," we are lead to infer that its summits are little below, if not altogether above the line of perpetual congelation, which in this latitude is about 11,000 feet from the level of the sea: "Will a man leave the snow of Lebanon, which cometh from the rock of the field?" (Jer. xviii. 4). And we find, in fact, that they constitute the highest points of land in all Syria.

Dr. Robinson, when at a distance of thirty miles, expresses his admiration at beholding the towering height of Lebanon, "visible in all its majesty with long narrow glaciers, like strips of snow extending down below its icy crown, and glittering in the sun."

The general elevation of Anti-Libanus is inferior to that of the western range; but, at its southern termination, where it divides, to send branches east and west of the Jordan, it rises into the lofty eminence of Jebel Esheik, which is supposed to be scarcely less than 14,000 or 15,000 feet, and overtops every other summit. Dr. Clarke, who saw it in the month of July from the plain of Esdraelon, remarks: "This summit was so lofty, that the snow entirely covered the upper part of it, not lying in patches, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep—

"The wintry top of giant Lebanon."

Through the greater part of the year snow covers the entire range. On the approach of summer, this for the most part dissolves—the circumstance that supplied the prophet Jeremiah with the above image—and, swelling the numerous springs with which these rocks abound, flows down in pure and wholesome rivulets, to irrigate the lands below, to adorn its fields with verdure, and to refresh and invigorate animal life during the hot season: "He sendeth the springs into the valleys which run among the hills: they give drink to every beast of the field: the wild asses quench their thirst" (Ps. civ. 10, 11).

Maundrell describes the bounding delight with which he witnessed the hart and the deer directing their rapid course to the streams descending from these mountains. A similar incident, witnessed by David, when wandering from his unnatural son, most probably prompted him to exclaim, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Ps. xlii. 1). Religious ordinances are in themselves valueless, as "empty cisterns which hold no water;" but they may be made the blessed means of spiritual communion with God, fruitful channels for the grace of the Holy Spirit, quickening, strengthening, and preparing the thirsty soul for full draughts from those rivers of "pleasure which are at God's right hand for evermore." Individual believers, or the church collectively thus privileged, are described in the book of Canticles as "a fountain of gardens, a well of living waters and streams from Lebanon" (Cant. iv. 15).

But in some parts of scripture Lebanon is spoken of as a region of barrenness and desolation. Such a representation is, however, not at all inconsistent with the glowing descriptions of its richness and fertility in other places. The higher parts of lofty mountains are necessarily wild and sterile; and their stunted vegetation, if such be found, usually corresponds to that of the Arctic regions. Such is especially the case with the Sannim, where vegetation scarcely exists, and on which the art of man can make no impression. We may, therefore, readily seize the prophet's meaning, when he says: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field" (Isa. xxix. 17).

How great the contrast between the naked and rocky heights of mountains, and a field enriched with the fairest and most useful products of nature! It has been not inaptly said by Arabian poets, that "Lebanon bears winter upon his head, spring upon his shoulders, and autumn in his bosom; while summer lies sleeping at his feet." The comparatively lower lands are even yet fertile, and furnish ample evidence that they formerly abounded with vegetable and animal life. The less exposed situations are even now adorned with "oliveyards and vineyards and fruitful fields;" and these are interspersed and varied with the myrtle, the styrax, and other odoriferous shrubs, whose perfume is increased by that of the still fragrant cedars, which occasionally crown the heights or beautify the declivities of the mountains. "The smell of thy garments," says the Bridegroom of the church, "is as the smell of Lebanon" (Cant. iv. 11); doubtless in allusion to the delicious odours wafted from these aromatic plants; and we find a similar allusion in the book of Hosea, with reference to the final blessedness of Israel: "His branches shall spread; and his beauty

* "Narrative of a Mission of Inquiry to the Jews," &c., p. 491.

shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon" (Hos. xiv. 5-7).

To the excellency of the wines produced from the grapes of Lebanon many travellers bear testimony. Rauwolf and Le Bruin, in particular, state that the wines they drank at Canobin, a Greek monastery, on Mount Libanus, far surpassed any they had ever tasted elsewhere.

The declivities of the mountain are, for the most part, cultivated by raised terraces, so that they have the appearance of a raised flight of steps on an amphiteatre. On these ridges are numerous villages; and, as the soil around them is very fertile, they are covered with vines, olives, mulberry trees, &c., and produce corn and wine and oil in abundance.

But the magnificent and gigantic cedar trees, for which these mountains were so celebrated, deserve more particular notice: these were the "trees of the Lord, full of sap, the cedars of Lebanon which he planted (Ps. civ. 16);" the significant images of majesty and strength and fruitfulness and beauty with which Hebrew poetry is so frequently enriched. Is the subject the irresistible power and will of the Omnipotent? "The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon" (Ps. xxix. 5, 6). Are his abasing judgments to be poured out upon proud and haughty sinners? Then "the day of the Lord of hosts shall be upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan" (Isa. ii. 12, 13). "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen, because the mighty is spoiled" (Zech. xi. 1, 2). Or, is allusion made to the growing prosperity of the righteous individually, or of Israel collectively, in their approaching day of restoration? "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Ps. xcii. 12, 13). "Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches threof shall they dwell" (Ezek. xxii. 17, 18) Or, is the inspiring theme even his excellency, who is fairer than the children of men—the chiefest among ten thousand—it is thus summed up: "His countenance is as Lebanon, excellent as the cedars: his mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O ye daughters of Jerusalem" (Cant. v. 16).

Cedar trees are still to be seen on the heights of Lebanon measuring thirty-six feet round the trunk and more than one hundred feet between the extreme points of the opposite branches, whilst from the base they send forth five, six, or seven limbs, each measuring twelve or eighteen feet in circumference. One celebrated cedar-grove, near the northern part of these mountains, has been described by most travellers. It is on a high plain of nearly a league in circumference, environed almost on all sides by other eminences so high that they are nearly always covered by snow. Seutner, in the year 1805, discovered two other groves of greater extent.

The cedar is a species of pine. The branches are upright; on which the cones, which are large and round, are placed perpendicularly, disposed in rows at equal distances, with great regularity. The wood is very hard, and has the reputation of being incorruptible. Of its extensive use in building, frequent mention is made in the Old Testament. It not only formed the beams and planks which divided the different apartments of magnificent edifices, but was inserted in the walls, between rows of stone, on account of its durability, and was made use of, from its beauty, to adorn their ceilings.

Solomon entered into arrangement with Hiram, king of Tyre, to hew him down cedars of Lebenon, which were to be brought down to the sea, and from thence conveyed, on floats, to the place that he should appoint, to such an extent, that, besides the servants of Hiram thus employed, "he had 70,000 of his own servants that bare burdens, and 80,000 hewers in the mountains, besides 3,300 of Solomon's officers, which ruled over the people that wrought in the work;" and one of the splendid buildings erected was called "the house of the forest of Lebanon" (See 1 Kings v. 8, &c.).

In the summits and declivities of woody mountains are usually to be found favourite retreats of beasts of prey. Thence the ferocious lion, or the insatiable leopard, when stung with hunger, descends into the plain and cultivated parts of the country to prowl among the sheepcotes, and plunder the defenceless inhabitants of the villages, and return back again after having been satiated with prey. And it is worthy of mention that the inferior summits of Lebanon are found to swarm with these animals, which may serve to throw light upon the address of the Bridegroom to the church in the fourth chapter of Solomon's Song: "Come with me from Lebanon, my sister, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

When we consider the rugged and almost inaccessible frontier-line which Lebanon, considered as a whole, must have presented to invasion from the north, we may form some estimate of the haughty arrogance of the Assyrian monarch in the reign of Hezekiah. Inflated with former successes, and trusting to an arm of flesh, he boasted that no physical impossibilities should impede his career, and that, by means of horses and a multitude of chariots, he could make his way through passes all but insuperable to the solitary traveller, by a winding path, and steps which none but the cautious and sure-footed mule can be trusted to traverse. "By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border and the forest of his Carmel" (2 Kings xix. 23). But what is impossible to man is as nothing to him who "weigheth the mountains in scales and the hills in a balance." He has but to utter his voice,

"and Bashan languisheth, and Carmel, and the flower of Lebanon languisheth" (Nahum i. 4).

Lastly, where, after all, comparatively, is now the once celebrated glory of Lebanon? How different its present aspect from that in the prophet's eye when he exclaimed, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering" (Isa. xl. 16)! Where now are the "cattle upon a thousand hills," luxuriating in the verdure of its lower summits? where the rich groves of fir and of cedar, which gave such a crowning beauty to its higher eminences? where the teeming inhabitants of Lebanon, which "made their nest in the rock"?

"The day of the Lord of hosts" has been, even literally, "upon all the cedars of Lebanon, and upon all the high mountains." One traveller visits it, and finds eight of these ancient cedar trees; attesting, as he expresses himself, "in their desolation and solitary dignity, the splendour of their bygone race." Another proceeds farther, and finds twenty-four; another, thirty-six. And why is this? It is nothing more than the exact and literal fulfilment of a prophecy delivered between two and three thousand years ago, when as yet Lebanon had lost nothing of its pristine excellency. "And the light of Israel shall be for a fire, and his Holy One for a flame....and shall consume the glory of his forest and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may number them" (Isa. x. 18, 19).

The cedar trees still to be met with are more in number, it is true, than just mentioned; but they are mostly small, and of comparatively modern growth: and even these are not numerous. The ancient tenants of these dense and illimitable forests are absolutely reduced within the limit which the prophet specifies. Whether, therefore, we consider the history of former ages, or reflect on the present condition of the Jewish people, what remarkable and instructive monuments are these "lasting hills" whereon we may see engraven "as with an iron pen and lead in the rock for ever," "I am the Lord, which exercise loving-kindness and judgment and righteousness in the earth." And how do their lofty heights, elevated into the region of clear and perpetual sunshine, teach our faith to aspire likewise above all the clouds and darkness that are about his throne till we are able to rest on the blessed and peaceful assurance: "In these things do I delight, saith the Lord" (Jer. ix. 24). Lebanon itself can testify that Israel, though cast down, is not utterly forsaken. It is even yet "as a teil tree and an oak, whose substance is in them when they cast their leaves" (Isa. vi. 13). In the remnants of its former greatness we still see solid grounds for the anticipation that, when the mountain of the Lord's house shall be established upon the top of the mountains, and shall be exalted above the hills, "Lebanon itself shall be turned into a fruitful field" once more (Isa. xxix. 17). "Behold, I come quickly." Surely, now, when some of his servants think that they begin to hear the sound of his chariot wheels, our hearts may joyfully respond, "Come, Lord Jesus"—or, in the figurative language of that sacred poem, many of whose richest images are derived from the scenery of this mountain—"Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices" (Cant. viii. 14).

MISSIONARY RECORDS.

No. X.

CHINA.—The rev. G. Smith, an able missionary from the Church Missionary Society, mentions the following incident in a recent letter:—"Leang Afa, the evangelist, called to introduce to me his son, A-tah, a smart, intelligent, and highly educated young man. Afa said, with evident feeling, in reply to the expression of my hope that he might have many souls for his hire, and that they, the first-fruits of the gospel in China, were in a peculiar manner chosen out from the masses of surrounding heathenism, 'If foreign Christians had such love of souls as to come to preach the gospel to the Chinese, who hated them, how much more ought he, a Chinaman, to exert himself for the conversion of his countrymen!' On my asking, what were his principal obstacles to missionary success, he replied: 'The Chinaman's heart is very hard.' They would listen to European missionaries, he said, and not bring objections till they had departed; but to him they would address objections of this kind: 'Perhaps this English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men. When this doctrine has made them better, then come and speak to us.' At times, inquirers have come for two or three days to his house, and listened to his instructions. The last question, before ceasing their inquiries about the new doctrine, frequently is: 'How many dollars a month shall we obtain, if we become Christians?' Afa observed, that God could soften even such hearts, and no one else. Though connected with foreign missionaries, he is a 'staunch patriot.' The following instance occurred before the outbreak of open hostilities between his country and the British. He came, with patriotic earnestness, to the late Mr. Morrison, and entreated him to use his influence in preventing war. His argument was characteristic. He feared that, if the English came to fight with the Chinese, and to destroy their lives, his countrymen would never after receive bibles, or listen to preaching from English missionaries. The interests of Christianity should induce him therefore to prevent hostilities by every means in his power. 'If,' says Mr. Smith, at the close of his report, 'the vastness of the work (Christianizing China), the amount of difficulty, the mighty results to be expected, the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the gospel among the three hundred and sixty millions of China. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous labourers must enter on this work. Far better that China had never been opened to Christianity, than that protestants should decline entering the breach with an adequate force. Popery is already sending hither its emissaries with redoubled zeal. Seven popish priests are now in Hong-Kong.

Six arrived at Macao with the fleet which brought the French ambassador. French diplomacy, faithful to the papacy, has made the protection of popish missionaries and converts an object of special stipulation. Half-yearly couriers from the interior of China visit Macao, and secretly conduct thence the newly-arrived popish emissaries to the Roman Catholic flocks in the central and north-western provinces, where one popish society alone, the Institution for the Propagation of the Faith, professes to number its ten bishops, four assistants, and one hundred and fifty-four priests."

CHRISTIAN KNOWLEDGE SOCIETY.—The report for 1844-45 states that the issue of books and tracts made by the society, between 5th of April, 1844, and 5th of April, 1845, was of bibles 118,145, testaments 101,185, common prayer-books 283,983, bound books and tracts 507,707, and tracts 2,934,687, making altogether an issue of 3,945,922. The receipts during 1844-45, amounted to 30,855*l.* for subscriptions, benefactions, legacies, &c., and 58,289*l.* on account of books sold; in all 89,144*l.* The payments, including the laying out of 11,533*l.* in exchequer bills, amounted to 90,201*l.*; of which, for paper, printing, binding, &c., 66,004*l.*; for grants in money or books 7,012*l.*; and for repairs, salaries, office expenses, reports, &c., 3,776*l.* The report observes: "The society again finds occasion, on the annual review of its transactions, to render thanks to Almighty God, who has permitted it, for nearly a century and a-half, to take a share in advancing the knowledge of Christ, and of his revealed word." The society has made several grants of books, for the use of boatmen and railroad labourers. "More frequent applications are made from the poor and populous districts of our own country for bibles and common prayer-books, as well as for books and tracts suitable especially to the lower classes. The society also does much in the British colonies, by large supplies of books, and, as occasion requires, grants towards the erection of churches, the building and endowment of colleges, and other designs commended to its consideration by the colonial prelates."

PRAYER-BOOK AND HOMILY SOCIETY.—In the report for 1844-45, we find it stated that "there have been issued during the year 12,057 bound books, and 31,228 homily tracts. A version of the common prayer-book in Arabic has been completed, and printed; and a translation of the homilies into Hebrew, which professor Mc Caul reports as 'admirable, and in very simple, easy Hebrew,' has been completed. In the course of the year, 4,110 ships have been visited or re-visited in the river Thames and docks: of these, 858 have been visited particularly. On board 383 of these the commanders held divine worship, either regularly or occasionally, at least when at sea; while on board the remaining 475 that duty is omitted altogether." During the twenty years in which the society has pursued the system, "50,014 ships have been visited or re-visited in the London river or docks, 24,488 prayer-books have been sold to seamen, and 282 books of select homilies; and 17,656 books of homilies, with many thousands of homily tracts, have been gratuitously distributed."

THAMES CHURCH MISSION.—"A fresh field," says the report immediately preceding, "is opened out for the society's operations, by the formation of a new society, named the 'Thames Church Mission;' one object of which is to have a vessel which shall be moved to different parts of the river, between Blackwall and Gravesend, as occasion may require, for the purpose of giving a portion of the sailors an opportunity of attending divine worship on board such floating church. The erection also of a new church, near the London docks, expressly for seamen, in the place of the old floating church, is likely to increase this branch of the Prayer-book and Homily Society's labours."

JEWS IN RUSSIA.—"The cup of misery of our poor (Hebrew) brethren in Russia is filling to the brim. By an ukase, recently promulgated, all the Jews who reside in country villages are to be driven into towns. Those of them who are not possessed of houses or land, are not to obtain the privileges of citizens unless they conform to the Greek church. Without this 'bürger-recht,' or civil right, they can carry on no trade; therefore they must starve, or forswear themselves: they must see their children perish for want, or purchase food at the cost of hypocrisy and falsehood. And this is the Russian mode of propagating the gospel among the Jews! We presume it is a royal road to conversion, starvation, or conformity? Are there none of the children of God in Russia who will lift up their voice against these enormities? Is there no one who will warn the emperor, that his continued oppression of the Jews will bring judgment upon his house and upon his kingdom?" (Voice of Israel, Jan. 1846).

H. S.

CHRIST CRUCIFIED:

A Sermon,

(Preached at the Archdeacon's Visitation, July 31, 1845.)

BY THE REV. CHARLES HEBERT, M.A.,

Vicar of Lechlade, Gloucestershire.

1 COR. I. 23.

"We preach Christ crucified."

REVEREND and dear brethren, both from natural sympathy and personal regard must we regret the painful and perilous sickness, which, though now abated, takes our head from amongst us this day; and surely it reminds us all, how our stewardship may some day run to a hasty close, and ourselves be constrained to go render our strict and solemn account to him who says, "All souls are mine," whose under-shepherds we are.

I have no desire to conceal or diminish from the fact that, since I was called to this work and office, it has weighed upon me as a duty of unusual importance, and has compelled me to ponder much, and to seek from God on high, through the Saviour, to what subject I might most profitably turn the full stream of your meditations.

The times thrust several subjects upon me; and I cannot believe but that the inherent obstacles in the way of the presentation of them might be overcome by candour and moderation on the part of the preacher, after due diligence has given him a full acquaintance with those subjects. But from all such subjects I have at last resolved to turn aside, to come to that which is the core and nucleus of all Christian argument, and the mainspring of all Christian emotion and principle—the very substance of all right forms and ordinances, and the great moving plea in turning sinners to righteousness and to God. Suffer me, however, to say that I do not so receive the sentence taken for our text, as to deem that we are excluded from preaching on every portion of scripture in its turn and place: on the contrary, I conceive the implied admonition obeyed, if we are careful to steep every subject in the spirit of the gospel, and, according to the word of bishop Reynolds, to make Jesus Christ the gem shining on the face of every sermon—in a word, when all else is made to lead and converge to this the great central topic of all. Still, on the present solemn occasion, when I have to speak to fathers as well as brethren, I feel my own insufficiency more than ordinarily, and would fain increase the chance of hitting the mark full, by taking my position as near as possible to the cross of Christ, and so shooting as from the closest range. May God cause insufficiency to depart, and incline your hearts to whatever is according to his word.

"We preach Christ crucified."

The first word is the first thing to be spoken upon—"we," *i.e.*, the preachers; meaning, I suppose, the apostles and those whom they had sent to preach and to teach, each according to the office and responsibility assigned to him in the church of God. It is evident that in the first age some separated themselves from, and even opposed themselves to, apostolic jurisdiction, as at Corinth, in Galatia, and at Rome; nay, during the life of Christ himself were some who followed not with him and his apostles, though they executed similar works. It must in fairness be allowed, and will be admitted by the candid among those who now take a similar position, that the conscientious minister of the church is put to great difficulty to know how to deal with them, so as on the one hand to manifest Christian moderation, and on the other not to be faithless to his own authorized and preferred system of procedure. Perhaps, after all, the best general direction lies in Christ's word: "Forbid him not; for he that is not against us is for us." Christ saith not, "Sanction and receive," but only seems to draw us from collision with such as hold the main truths, and are, it may be, put and kept in their antagonist position mainly by the force of circumstances. For one, I am satisfied with the historical evidence for the succession of our ministry from the apostles, as also for the existence of deacons and presbyters, and bishops taking the oversight of them in matters canonical, from the beginning; conceiving that the controversy may be summed up after Hooker's manner, that, if all churches had not episcopal rule from their foundation, yet all churches in a very short time found the desirableness of such rule, and did concur to a universal custom.

"We" then, is, first the apostles, then the bishops, priests, and deacons by them appointed, and their legitimate successors; and I conceive that, as far as these external matters go, we stand in their steps, as having the advantage (for so much as it is) of being duly called to the administration of the word and sacraments, as both the church and this realm of England hath received the same. May we take to our hearts the admonition in the text! and may our personal faith and practice be as undoubted as our external call!

The second thing (also comprised in one word) is our office—preaching: "We preach." And I see no objection either in the laws of language or theology to the wide interpretation given to this word "preach," as including all the public duties of the clerical office; so that, whether a minister is leading in liturgical prayer, or reading the appointed portions of holy writ, or expounding and urging God's word and will, or administering the holy sacraments, or, in a word, performing any rite of the church; nay, even when he is engaged in pastoral visitation, and, in a measure, in his whole life, he is, or, shall I say, may be and ought to be, "preaching" according to the trust committed to him. The word used here for "preach" is "to declare as a herald;" and the word in the 8th verse for "preach the gospel" is "to be a messenger of good tidings;" and to the full sense of both these words the compilers of our liturgy have laboured to make every service preach the very thing set at the head of all by this apostle. We have no need to represent our book of common prayer as absolute perfection; nay, we expressly reserve that praise for God's work, his scriptures; but we are, I conceive, safe, and do but show natural gratitude to him that giveth such gifts to men, for having raised up in the period of our degeneracy from the primitive faith men singular for piety learning and judgment; who have succeeded in restoring the scrip-

tural foundations of the church of this land; so that we stand much more as we did at first, ere the rising of corrupt fancies in the universal church had marred her fair beauty, perverted her faith in many important particulars, and disordered her working for Christ's glory and the salvation of men.

I know it is easy to excite a grudging feeling against the most useful institution by exaggerated praise; for the principles of man's nature then produce a reaction. I will therefore only say that I heartily thank God that in his kind providence he hath called me to receive orders within this branch of his church; and I feel persuaded, in spite of all the alarming signs of the times, that, if the clergy generally do their part to fill the system of the church with pure doctrine, and commend it by active and consistent lives, striving withal to be mainly at one in the observance of her rubrics (as far as circumstances allow and expediency directs), we may confidently commit the keeping of this church to God and to our countrymen, sure that it will be blessed by the one, and loved, revered, and submitted to by the other. And I still indulge the hope that she is designed, by a firm but well considered stand against all heretical tenets prevailing either in the political or ecclesiastic regions of common thought, to be a pillar and ground of holy truth, and to cause that truth to be promulgated and acknowledged by many a forlorn and degraded nation; the mute voice of whose miseries borne to us along the waters cries out to us, as Europe once did to Paul in Asia, "Come over, and help us." May God give to our Zion the strength of being builded in unity by the conformity of our preaching to her scriptural voice!

We are now come to the third, and chief subject in this text, viz., the topic of the preacher's ministrations—"Christ crucified;" a subject which I take to be not twofold, as if it were (1) Christ, his person, and (2) his crucifixion: that were rather the treatment required for another scripture: "Jesus Christ, and him crucified" (1 Cor. ii. 2). Rather the subject here appears to be one and undivided—the suffering of Christ upon his cross, the fact that he was nailed unto and died upon the accursed tree—"Christ crucified."

But how shall I speak upon it? For, if I am drawn towards it by its essential importance, and a persuasion that a little upon this topic may outweigh much upon any other, yet do I feel myself shrink from its greatness, its weight, its awfulness. How shall I order my thoughts? which touch on first of its high parts, and all important consequences? God himself help you and me, my brethren, from time to time to set forth the glories of this subject in a less inadequate manner.

I. The fact itself, that Jesus—known by all Judæa for the son of Mary, and manifested to be the Son of God by many miraculous powers, by accordance with the old prophecies, and by the heavenly nature of his doctrine—was arrested by a traitorous companion, condemned on false charges by a sentence unjustly pronounced, was then scourged, and led out of the city to mount Calvary, and there nailed to a cross of wood, after the manner of the Romans towards servile offenders, and there hung for six long hours, until the human form could endure no more, and the tie of life burst asunder, till his spotless body drooped lifeless on the cross, and the spirit departed to the state of separate spirits. St. Mark (xv.) says: "It was the third hour, and they crucified him;" and St. Luke says that from the sixth hour "there was darkness over all the earth until the ninth hour;" and at the ninth hour Jesus cried with a loud voice; and presently, having said, "Father, into thy hands I commend my spirit," he gave up the ghost.

Such was the fact; the death by that most agonizing end—so agonizing that, as a well-known divine reminds us, the Latins did fetch from that death of torture their words for the keenest and severest of excruciating pains and woes—of that mysterious being, son of Mary, by birth, in Bethlehem, and by eternal generation Son of God; the wondrous meeting-place of two natures, human and divine; the resting-place and inhabitation of all tender sympathy which God can feel towards his creatures, or they to one another; the Being who, in those two natures, fills up the great chasm between earth and the topmost height of heaven, touching the ground of poor degraded man in his humanity, and reaching upward to the glorious, high throne where he now sitteth, counting it no robbery to be equal with God; in a word, the antitype of that ladder which Jacob saw reaching from his humble pillow to heaven itself, and on which angels of God ascended and descended for man.

This great being, Christ, in his two natures mysteriously allied—one, and yet not blended; separate, and yet not twain—stooped on that sacred mount to suffer death. It is idle to question his very manhood: "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same;" and "verily he took not on him the nature of angels, but he took on him the seed of Abraham." And it were equally idle to doubt his very Godhead, or to ask if God

can suffer. We must receive it just as scripture gives it, in its own wondrous language: "Feed the flock of God, which he has purchased with his own blood." To understand the fact, "Christ crucified," is beyond our powers: to receive it humbly and reverently is our only wisdom. For, truly, the incarnation in all its progress is a mystery scarce less above our reason than the Trinity in unity.

II. Turn we to the purpose of this great event. I mean the end for which so great a mystery was wrought in the eyes of men.

Hear the account from holy writ, in a passage as concise and condensed as our text itself: "He made him to be sin for us" (2 Cor. v.[21). Hear again Isaiah (liii.): "When thou shalt make his soul," *i. e.*, his life, "an offering for sin." And St. Paul, writing to the Hebrews (ix. 13), and reminding them of their sacrifices on the day of atonement, saith: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God!" This is the purpose—to purge our conscience from sin. Now, the law made nothing perfect: these sacrifices made the offerer clean only as regarded admission to the temple in Jerusalem; but they did nothing as pertaining to the conscience. But the bringing in of a better hope purified for admission to the temple above, even into heaven itself.

The purging, then, of the soul from the consciousness of sin, and from the moral taint of sin itself, is the end for which this mystery was enacted, the purpose with which Christ was crucified. Hear the words of one great divine, whom, were it not for objections to the term, we might be pleased to call the high priest among divines, Dr. Barrow: "His posture on the cross might represent unto us that large and comprehensive charity which he bare in his heart towards us, stretching forth his arms of kindness, pity, and mercy, with them as it were to embrace the world." And again, he says: "The cross being as a pulpit from which our Lord God, blessed for ever, did himself in person preach the overtures of grace, did exhort to repentance, did tender the remission of sin, with action most pathetical and affecting." And he continues: "His ascent to the cross might set forth his discharging that high office of universal High Priest for all ages and all people; the cross being as an altar whereon he did offer up his own flesh, and pour forth his blood as a pure and perfect sacrifice, propitiating God and expiating the sins of mankind."

And yet, my brethren, what comes up to Christ's own illustration, that sheds a flood of holy truth through the open door of a Mosaic ordinance: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life" (John iii. 14). And he adds, for the everlasting consolation of his ministers in attempting this work of preaching him crucified: "And I, if I be lifted up, shall draw all men unto me" (John xii. 32).

Do we ask, for whose benefit this wondrous sacrifice was offered, *i. e.*, what limits are set to its efficacy? The answer of many scriptures, with one voice, is: "On God's part no limit whatever:" "God, who willeth all men to be saved—πάντας ἀνθρώπους θέλει σωθῆναι—and to come to the knowledge of the truth" (1 Tim. ii. 4). And, again: "That he, by the grace of God, should taste death for every man" (Heb. ii. 9). But on man's part there are great limits set. For are all men saved? By their fruits ye shall know them. How many in their life and in their death alike bear no semblance of being saved! Where then are the limits found? In man's refusal. "Ye will not come unto me, that ye might have life" (John v. 40), was our Saviour's own sad complaint. And in Rev. xxii. 27: "Whosoever will, let him come," is the open exhortation of the "Spirit and the bride."

I plunge not here into the mighty deep of predestination. Suffice it to say, on the one hand, known unto God are all his creatures, and all their acts, and all his acts toward them, and all their results, from the foundation of the world—this is undeniable; and on the other, Romans viii. 20 tells us: "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," *i. e.*, foreknowledge of the issue of his grace went before predestination of the individual's end in the order of the divine mind.

But perhaps we may go far towards closing up this controversy, and being well-nigh at one upon it, by remembering well St. Peter's words: "Elect, through sanctification:" they that are elect unto the end (salvation) are elect unto the way (sanctification) which is to bring them thither: he that is to reach the goal, the holy rest, is to travel the road to it, the king's highway of holiness. Thus is antinomianism shut out for ever from pretensions to God's election; and, as a motto to guide our steps, let us remember: "He is the Saviour of all men, specially of those that believe"

(1 Tim. iv. 10). The physician of a regiment is the physician of all the regiment; but he is specially the physician of those whom he treats and cures. And, could we suppose any sick and dying not brought to him, in what would they be advantaged by his being their appointed physician? Even so the Son of man gave his life for many, for the world; but he becomes "specially" and in a personal manner the Saviour of those alone who, under a strong sense of sin and fear of God's wrath, pray for pardon and renewal of heart by his unmerited grace.

Were I asked in one word to point out what limit there is, practically, to the saving efficacy of Christ's blood, I know not that I could make a more pertinent reply than by saying solemnly, "Ask, and ye shall receive: seek, and ye shall find: knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." And I would only add, lest any turn round upon this statement to neutralize it, it is my full belief that God gives every man so much grace that he may ask and seek and knock if he will, yea, and may have a will so to do: still the first movement is God's, as the article saith, "God working with us that we may have a good will."

And now something as to the manner in which this sacrifice of Christ comes to be accepted by God as an atonement on behalf of them that believe. One grand step towards its apprehension is given us in the revelation of the doctrine of substitution, or vicarious suffering; in God's admitting of one to suffer in the stead of another. This is a principle admitted in earthly courts, when a guiltless man, or it may be the judge himself, pays a fine incurred by an offender, and the offender goes free, having himself paid no penalty; but the case in the redemption of our souls (a case not so dealt with in human law) is when the penalty is death. Men permit not an innocent man to give himself up to die, that the guilty may live: human law would not deem its ends satisfied by the substitution of the blood of the guiltless for that of the criminal. But divine law, wondrously more gracious, is announced satisfied by the death of another for us, by the death of God's own Son, to save them that believe from the second death, the death of everlasting sin.

This admission of the principle of substitution in suffering is a great deep, for which we cannot enough adore God's lenity; for all our salvation hangs thereon. He set it forth long since, in the sacrifices of old. An Israelite sinned against the ceremonial law: an unconscious victim is drawn from the flowery mead to yield its life in agony at the door of the temple—to be burnt to ashes upon the brazen altar, while he that did the sin is sent away unhurt, unpunished; and there was the inculcation of the blessed lesson, of a substitute that was to be provided by God for suffering for sin. In the fulness of time he came; and we now look back upon him the same for all mankind, in all countries, in all ages, spite of all varieties of colour, habits, language, and race; and what is it but our present subject of thought, Christ crucified, substituted for them that receive him in suffering? And observe how plainly this principle of substitution is depicted by St. Paul: "He made him to be sin for us, who knew no sin" (2 Cor. v. 21). That is one side: the other is, "That we might be made the righteousness of God in him." And again, to refer to the prophet Isaiah (liii. 5), one side of the interchange is, "He was bruised for our transgressions;" the other is, "By his stripes we are healed."

But St. Paul carries the explanation one point further, by introducing into the matter the language of accounts kept against debtors, and the transferring, by consent, of debts due in the account against one person, to the account against another. Perhaps St. Paul took the illustration, or was confirmed in it, by Christ's parable (Matt. xviii.) of a certain creditor with two debtors, one of whom owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. There are the sins of man spoken of as debts; not that all men are equal sinners, but that all are equally unable to pay. And by what is sin so well represented as by a debt unsatisfied? For see, God requires of man, in return for time, faculties, and privileges, holy living according to his laws. Every moment not so spent, and in the degree in which it is not so spent, is a debt; so that the amount of unholiness in act, word, and thought, which is a man's actual sins, is the amount of his debts to God's law. Thus sins are debts; and thus St. Paul reasons, taking, however, his starting point from the thirty-second psalm—it is in Rom. iv: "Blessed are they whose iniquities are forgiven (*i. e.*, the fact desired), whose sins are covered" (that is, the illustration of a robe of righteousness thrown over); and then he adds the elucidation of which we speak: "Blessed is the man to whom the Lord doth not impute" (reckon—λογίζεται) "doth not impute sin;" and he says, faith "was reckoned" (v. 3), or "counted" to "Abraham for righteousness." The words "reckon," "count," "impute," are all one; and, in the twenty-third and

twenty-fourth verses of the chapter, the truth is generalized, to make the way of salvation open to all ages: "Now it was not written for his sake alone, that it was imputed unto him, but for us also, to whom it shall be imputed if we believe on him that raised up the Lord Jesus from the dead."

Here I need only say that, to speak strictly, faith does not justify, but only connects us with that which does justify, even the blood and sacrifice of our Lord Jesus Christ. So that faith being imputed is common language for Christ's merits being imputed, to do away and cancel our debts—our sins. We gather, therefore, that the merits of Christ's death are reckoned to the account of them that believe on him; and, as the merits of his death perfectly cancel those sins, such persons stand before God afterward as if they had not sinned; for Christ's merits imputed, reckoned, or counted to them, counterpoise and do away their sins, so that they stand in the happy and amazing position of souls without sin, "without fault," before the throne of God. Blessed position! glorious redemption! complete deliverance! Had they never sinned they would not stand higher than they stand with Christ's merits imputed to them; and, now they have more gratitude, and God is more revealed; it is an atonement indeed. But is not this an illustration that may well come from God, and well be traced to holy scripture? for it sheds light indeed. As truly as, if we pay another's debt for him, that man is free, so truly is the soul that asks, and is accepted by Christ, free from all his actual sins. Christ paid all that great debt when, on mount Calvary, he was Christ crucified. Thus, my brethren, by the revelation of the doctrine of imputation of our sins to Christ, and of Christ's merits to us, is the doctrine of the atonement of Christ made easier to apprehend, and the notion of substitution receives its consummation. Well, then, may we magnify the atonement, and hold it up to all and each in our charges, and not be ashamed of this gospel of Christ crucified; for it is—and it alone is—the power of God, the power of God to salvation to every one that believeth. Again I remind you and myself of Christ's admonition and encouraging prediction: "I, if I be lifted up, shall draw all men unto me."

But I must add, that Christ, when he was crucified, not only purchased pardon for sinners, but also all grace of the Holy Spirit by which they are sanctified. Show me, then, one who is not being sanctified, I am sure that man is not pardoned. Likewise, doth Christ give any poor and sorrowful petitioner pardon of all his sins, he also gives to that man a new heart, *i. e.* a heart that hates sin in itself, and out of gratitude to himself, and from desire of the divine likeness and the divine favour. And pardon is the first step to holiness; for gratitude and holy desire are then born anew, and, like angels, or rather as real heavenward influences, conduct him on his heavenward way.

It is to me a delightful course that I have endeavoured to lead you: most imperfect guide have I been in these glorious regions; but I trust that you have, by your own thoughts and the help of God, attained to things far beyond my showing. Preaching is, after all, chiefly suggestive: it strikes a spark here and there; and he that is familiar with scripture pursues his own thought unconsciously, and seems to have heard far more than passed the preacher's lips—in many happy cases more than was in the preacher's thought. Let us all, dear brethren, think more seriously what it is to preach this great central topic of salvation. Is there not room for us to preach it better and to preach it more? St. Paul says: "We preach it." Are we not ready to say, "Do we really so? Do we really 'preach Christ crucified'? Do you, every one? Do I 'preach Christ crucified'?" Truly it is a momentous question: all turns upon our reply. Surely we must watch to exclude other confidences, knowing that men are prone, like the Jews, to go about to establish their own righteousness, and not to submit to the righteousness of Christ. But what hope, except Christ crucified, will stand the paralyzing touch of a dying hour, or the speaking terrors of the day of judgment? And, to keep our preaching pure, my conviction increasingly goes with an admonition I received ten years ago from a burning and a shining light, now set on a hill in the sister church of Ireland: "Preach simply," said he: "take all pains to be truly forcible in putting forth scripture; but it is simple preaching that God will bless, and that in the end and in the long run will surely tell." If logic and fancy, which should be but servants, thrust themselves forward on the hearers, the true Master, "Christ crucified," may be as much obscured as by trust in virtue, or by undue multiplication of rites and ceremonies.

But I hasten to a close. Surely, to preach coldly cannot be "preaching Christ crucified:" the subject is the most moving of all moving themes. Equally is there no room for idleness in preparation; since for preaching on Christ all a man's best powers are needed, and far, far outgone. Moreover, I may not omit saying, that he preaches this topic best who preaches it by his life likewise. God defend his cause from the effects of our shortcomings here! And, finally, to preach it, we

must feel it. We cannot preach contrition safely to our own souls, or to others, unless we have first felt it; and how can we explain and urge faith in Christ till we have vitally and in our own persons believed on him? Ministers, to save their flocks, must be saved themselves; and to preach "Christ crucified" we must go ourselves often and long to weep for our sins, and joy in God, at the cross of Jesus.

THE MORNING WALK.

A FINE spring morning found me, before the sun was up, strolling along the shore of the mighty ocean, musing within myself on the beauties of nature, elevating my mind from the fair works of creation to their beneficent and all-powerful Creator; and thus endeavouring, by soul-stirring and holy meditation, to offer the first-fruits of the day to him who in his mercy had granted it to me.

The immense expanse of sea which lay before me, that ocean of waters

> "Dark-heaving, boundless, endless, and sublime,"

led my mind to reflect on "eternity's vast sea." "And what is eternity?" was my first reflection; what can the state beyond me be—that eternity towards which we are all rapidly progressing, down the stream of time—that eternity to which the true Christian looks so eagerly forward—that eternity from which the wicked and profane involuntarily shrink?" I paused, to think. But the thought overwhelmed me. I stood amazed at the weakness of the human mind. I found I was still an inhabitant of this earthly globe, still buried in the flesh, still only able "to see as through a glass darkly." "'Tis a mystery," reasoned I with myself, "known only to the great God, 'the maker of all things visible and invisible;' let me not be found to pry into the secrets of the Most Highest: let me be content to say, with the poet, 'tis

> 'What thought hath not conceived, ear heard, eye seen;
> Perfect existence from a point begun,
> Part of what God's eternity hath been:
> Whole immortality belongs to none
> But him, the first, the last, the only One.'"

With these words still hanging on my lips I turned, perchance, my eyes towards the east; and there the heavens, whose dark, sombre hue had made them difficult to be distinguished from the ocean, attracted my attention; for a faint, glimmering, purple ray of light announced the approach of some greater light, yea, of that great light which was about to rule the day. I beheld, and marked it for instruction. "The dull twilight," said I, "is the state of man after his fall from original righteousness; of man, whose disobedience had called down the angry looks of his God; who had but death and punishment to look forward to; whose future was but a dark foreboding—indeed, indeed, a dreary prospect. But, behold, his spirits are cheered by a coming light, the foreshadowing of an approaching consolation: a gleam of hope is seen to shine around him in the declaration of a suffering but triumphant Deliverer: a promise is made: "the seed of the woman is to bruise the serpent's head." Here is the faint, glimmering ray of purple; a ray, though faint, still becoming stronger; though glimmering, still becoming more constant and steady; though dark, still becoming brighter."

While I thus reasoned, the faint glimmer had become a steady and bright purple: "And is not this," said I, "the more distinct revelation made to man through the father of the faithful? Is it not, in a more certain light, that God promised that "in the seed of Abraham all the nations of the earth should be blessed"?

Soon my eye, fixed steadily on the east, perceived an alteration: the steady purple gave way to a shining red. My mind followed its former reflections, and found a counterpart to this in the types, declarations, and prophecies made known to the children of Israel in their early career. It is in a stronger light that God speaks by his servant Jacob, saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be;" and by Moses, the appointed leader of his chosen people, saying, "A prophet shall the Lord your God raise up unto you and your brethren, like to me: him shall ye hear;" and even by that wicked Balaam, "who heard the word sof God, and knew the knowledge of the Most High," when he prophesied, "There shall come a star out of Jacob; and a sceptre shall arise out of Israel." It is in a stronger light that a spotless Redeemer, a suffering Saviour, an interceding Messiah, offered up once for the sins of the whole world, is foreshown in the sacrificing of the lamb without blemish, in the eating of the passover, in the entrance of the high-priest once a year into the holy of holies.

Again I was warned to observe another change: the shining red had assumed a beautifully bright rose-coloured tinge. "Here," said I, "are the revelations made known by the 'goodly fellowship of the prophets,' those inspired ones of God: they vividly describe 'the desire of all nations' as a mighty and conquering Prince, a meek and lowly Saviour; as 'the Lord our righteousness,' 'the mighty God,' 'the despised and rejected of men, a man of sorrows and acquainted with grief;' the son of a pure virgin; of the tribe of Judah, of the house of David; to be called a Nazarene, though born in Bethlehem."

But now my eye quailed before the splendour of the east; for the rose-coloured tinge had changed to an exceeding bright, glaring, and dazzling yellow, like to the lustre of gold, making the heavens as it were a wreath of glory; plainly manifesting that the bright orb of day would soon appear. And what nearer simile did my thoughts desire than between this and the appearance of John the Baptist, the messenger of the Messiah, who went "before his face to prepare his ways"? He openly declared and preached "that the kingdom of heaven was at hand; that he was the forerunner of the mightier than himself, who was to increase while he decreased; and that that One was nigh at hand, yea, was even in the midst of his people.

And now the sun arose from out of the depths in its wonted splendour,

> "Visiting the earth with light and heat
> And joy."

All nature hails it: man and beast cannot but manifest their pleasure at its approach:

> "The cheerful birds too, on the tops of trees,
> Assemble all in choirs, and with their notes
> Salute and welcome it."

To me it brought a grander thought: my mind expected it; and I exclaimed, with the poet,

> "O thou that, with surpassing glory crown'd,
> * * * *
> Thou sun! of this world both the eye and soul,
> Acknowledge him thy greater."

Yea, the sun is Christ: he is the "Sun of Righteousness, who arose with healing in his wings." He has risen, and come from the depths of eternity, and made his appearance in the east: he has shone forth, doth shine, and will ever continue to shine: he will never set like the temporal sun, for "his dominion is an everlasting dominion, and his kingdom from generation to generation." His glory is ever manifested to men; his cheering influence is ever felt: his warming love continually draws them to acknowledge his blessed presence; and, though a cloud may sometimes overshadow and take him out of their sight, still he but withdraws a little space, to shine forth the more brightly; still he is not far from them, but ever present with them. And that presence will never cease to those that are his children—children of light, who work his works while it is yet day; for they shall dwell for evermore in the light of his conntenance, wherein "they shall rejoice with joy unspeakable, and full of glory."

And, as I now left the shore, I felt what good the "early morning walk" had done me: it had served to draw my mind from this earthly tabernacle to that not made with hands, from things temporal to things spiritual; and I praised the Lord for all his manifold blessings, especially for that Saviour who had called me from darkness into light. F. W. P.

The Cabinet.

PREACHING.—The full proclamation of the word of Christ is now to be noticed as the object nearest the apostle's heart. He was anxious for a door of utterance, to speak the mystery of Christ, that he might make it manifest as he ought to speak; or, as in the epistle to the Ephesians, "That I may open my mouth boldly, to make known the mystery of the gospel, that therein I may speak boldly, as I ought to speak." Observe the disinterestedness of the great apostle. He thinks nothing of his imprisonment in itself: he thinks nothing of deliverance and liberty as affecting his personal comfort: it is only that he may speak boldly the mystery of the gospel that he beseeches the Colossians to pray for him—this is his object, this his aim, this his entreaty. This implies the great importance which he attached to the preaching of his glorious mystery of Christ. The preaching of the word is despised by the Romish apostacy, and by those who favour it. The depreciation of this grand instrument in the salvation of souls as clearly marks our tract divines, and brands them with a leaning towards Rome as their supercession of the bible by tradition, and their encouragement of celibacy, and their apologies for the invocation of saints, and their general favour of Rome and Romish ways—all based upon the Tridentine absorption of justification by inherent grace. But the living voice of the faithful minister is just as important for the awakening and the edifying of souls, as the public prayers and sacraments are for the celebration of divine worship, and the profession of the honour of Christ before men.—*Bishop D. Wilson's "Lectures on Colossians."*

Poetry.

TO THE WEEPING WILLOW.

(Salix Babylonica).

BY THE REV. R. B. EXTON.

(For the Church of England Magazine).

PENSIVE willow, why art drooping
Still, as were
Captive maidens 'round thee trooping
In despair,
Furtive sighs from bosoms wailing,
Homeward wafted, unavailing,
Their harps beneath thy tresses trailing,
Silent there?

Still is memory's voice recalling,
Even here,
The vengeance on thy country falling,
Ere the tear
That blanch'd the cheek of Zion's daughters—
Moaning o'er thy native waters
Chaldea's chains, Chaldea's slaughters—
Disappear?

Pensive willow! if in sorrow
Droops thine head,
Thou from present scenes may'st borrow
Joy instead.
Babylon the cup hath tasted:
Zion's God in mercy hasted
O'er her spirit, bow'd and wasted,
Peace to shed.

Thou, in freedom's land adorning
Many a nook,
Where the first glad smile of morning
Steals a look
Forth from her dewy couch to greet thee,
Ere Hyperion's glances meet thee,
Far from Chaldea's haunts t' entreat thee—
Long forsook—

Thou canst here, blest ministration,
'Neath thy shade—
For childhood's simple recreation
Fitly made—
Its busy innocency gladden,
Long ere the tyrant passions sadden
Youth's career, or haply madden,
Or degrade.

Here, too, the poet, fain retiring,
Asks of thee
Temperate draughts of all-inspiring
Liberty;

And in thy shelter, wisely stealing
Far from the crowd's unholy feeling,
Seeks the rich gifts of heaven's revealing,
Fancy free!

Nursling of wrath-embitter'd ages,
Thine the grace
Charming the thoughtful eye of sages,
While they trace,
Deeply, as in the blue untroubled ocean,
Thine own primeval dignity of motion,
And tokens high of quiet self-devotion
In thy face.

Cretingham Vicarage, Suffolk, Oct. 27.

Miscellaneous.

PRISONS AND PRISONERS IN 1715.—The subsequent sufferings of these brave men (the Jacobites of 1715) were aggravated by the abuses which then existed in the state prisons of England. The condition of these receptacles of woe at that period beggars all description. Corruption and extortion gave every advantage to those who could command money enough to purchase luxuries at an enormous cost. Oppression, and an utter carelessness of the well-being of the captive, pressed hardly upon those who were poor. No annals can convey a more heart-rending description of the sufferings of the prisoners confined in county gaols, than their own touching and heartfelt appeals, some of which are to be found in the State Paper office. In the Tower, especially, it appears from a diary kept by a gentleman who was confined there that the greatest extortion was openly practiced. Mr. Forster and a Mr. Anderton, who were allowed to live in the governor's house, were charged the sum of five pounds a week for their lodging and diet; a demand which, more than a century ago, was deemed enormous. Several of the Highland chiefs, and among them the celebrated brigadier Mackintosh, "were clapped up in places of less accommodation, for which, nevertheless, they were charged as much as would almost have paid the rent of the best houses in St. James's-square and Piccadilly." Mr. Forster, it must be added, was obliged to pay sixty guineas for his privilege of living in the governor's house; and Mr. Anderton to give a bribe of twenty guineas to have his irons off. A similar tax was made upon every one who entered, and who could pay; and they were very thankful to proffer the sum of twenty guineas, the usual demand, to be free from irons. It was, indeed, not merely freedom from chains for which they paid, but for the power of effecting their escape. Upon every one who did not choose to be turned over to the common side, a demand was made for ten guineas fee, besides two guineas weekly for lodging, although in some rooms men lay four in a bed. Presents were also given privately; so that, in two or three months' time, three or four thousand pounds were paid by the prisoners to their gaolers. Many of the prisoners being men of fortune, their tables were of the most luxurious description: forty shillings was often paid for a dish of peas and beans, and thirsty shillings for a dish of fish; and this fare, so unlike that of imprisonment, was accompanied by the richest French wines. The vicious excesses and indecorums which went on in the Tower, among the state prisoners, are said to have scandalized the graver lookers-on. The subsequent distress and misery which ensued may ofcourse be traced in part to this cause. Lord Derwentwater, ever decorous and elevated in his deportment, was shocked at the wayward and reckless conduct of some of the Jacobites on their way to London, and told one of the king's officers at Barnet, that these prisoners "were only fit for Bedlam." To this it was remarked, that they were only fit for Bridewell. Whilst hope of life continued, this rebuke still applied. The prisoners were aided in their excesses by the enthusiasm of the fair sex. The following extract from an obscure work, "The History of the Press-yard," is too curious to be omitted:—"That while they (the prisoners) flattered themselves with hopes of life, which they were made to believe were the necessary consequences of a surrender at discretion, they did, without any retrospect to the crimes they were committed for, live in so profuse a manner, and fare so voluptuously, through the means of daily visitants and helps from abroad, that money circulated very plentifully; and, while it was difficult to change a guinea almost at any house in the street, nothing was more easy than to have silver for gold to any quantity, and gold for silver in the prison—those of the fair sex, from persons of the highest rank to tradesmen's wives and daughters, making a sacrifice of their husbands' and parents' rings, and other precious movables, for the use of those prisoners; so that, till the trial of the condemned lords was over, and that the earl of Derwentwater and viscount Kenmure were beheaded, there was scarce anything to be seen among them but flaunting apparel, venison pasties, hams, chickens, and other costly meats, with plenty of wine."—*Memoirs of the Jacobites.*

EXTENT OF THE OREGON TERRITORY.—On the east, Oregon skirts 300 miles along the Rocky Mountains; on the south, 300 miles along the Snowy Mountains; on the west, 700 miles along the Pacific ocean; on the north, 250 miles along the north American possessions of Russia and England. This area, or immense valley, contains 360,000 square miles—capable, undoubtedly, of forming seven states as large as New York, or forty states of the dimensions of Massachusetts. Some of the islands on the coast are very large—sufficient to form a state by themselves. These are situate north of the parallel of forty-eight. Vancouver's, 260 miles in length and fifty in breadth, contains 12,000 square miles, an area larger than Massachusetts and Connecticut. Queen Charlotte's, or rather Washington island, too, 100 miles in length and 30 in breadth, contains 4,000 square miles. On both of these immense islands, though they lie between the high parallels of forty-eight and fifty four degrees, the soil is said to be well adapted to agriculture. The straits and circumjacent waters abound in fish of the finest quality. Coal of good quality, and other veins of minerals, have been found.

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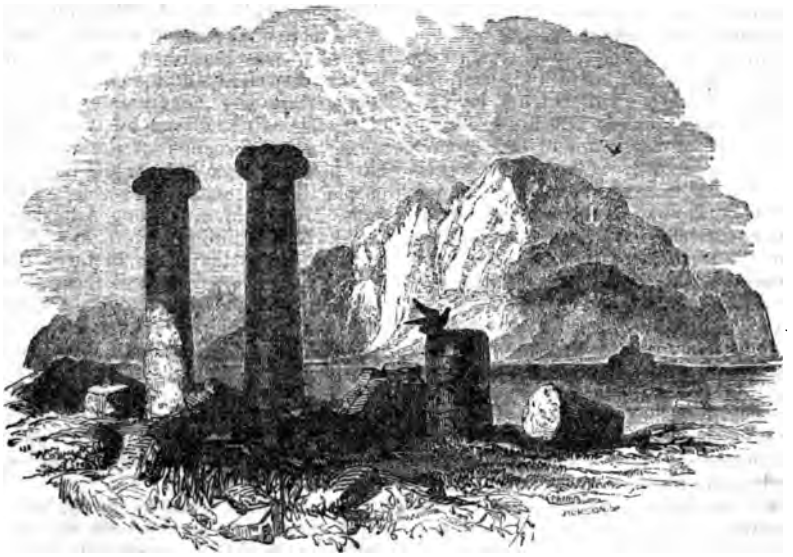
UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 573.—MARCH 14, 1846.



SARDIS*.

SARDIS, an ancient and important city, the capital of ancient Lydia, was situated at the foot of Mount Tmolus, in a plain watered by the river Pactolus. When taken by Cyrus, under its king Crœsus, it was one of the most splendid and opulent cities of the East. After their victory over Antiochus, it passed into the hands of the Romans, and soon began to decline. In the reign of Tiberius, it was destroyed by an earthquake, but rebuilt by him.

The inhabitants of Sardis were notorious for profligacy; and hence, in the apocalyptic message to the church there, the declaration, "Thou hast a few names, even in Sardis, which have not defiled their garments" (Rev. iii. 4). It would appear, however, that, as a church, it had much declined, "having a name to live while it was dead" (Rev. iii. 1).

The city, the scene of many earthquakes, and spoliated by Turks and Saracens, presents a most melancholy spectacle. Its desolation has thus been well described by a traveller*:

"From Pergamus I went on to Sardis, by rather a circuitous route, taking Kirkagatch and Magnesia on my way. The country I traversed, the luxuriant vales of the Caicus and the Hermus —two noble rivers!—was almost as deserted and melancholy as the regions between Smyrna and Pergamus; but nothing that I had yet seen equalled the desolation of the city of Sardis†. I saw from

* The illustration is from Kitto's Cyclopœdia.

* From "The Seven Churches." By the author of "Constantinople in 1828."—'Amulet' for 1831.

† "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shall not know what hour I will come upon thee."

afar the lofty Acropolis fringed with crumbling ruins; and, when I crossed a branch of the golden Pactolus, which once flowed through the agora, or market-place, and when I stood there at eleven o'clock, the very hour in which, in its ancient days, the place would be crowded, I saw not a soul, nor an object of any sort to remind me that this solitude had been a vast and splendid city, save here and there a patch of ruin, a dismantled wall, or a heap of stone and brick-work mixed with brambles and creeping weeds. Where palaces and temples, theatres and crowded habitations had stood, a green and flowery carpet of smooth sward met the eye; and the tall, stately asphodel, or day-lily, gleamed in its beauty and pallidness, where the marble column had risen in other days. The brook—for the Pactolus is now nothing more than a brook, and a choked and insignificant one—gently 'babbled by:' a cool breeze blew from the snow-covered Mount Tmolus: which, if I may be permitted to use the poetical language of the Sicilians, as applied to Etna, stood like 'L'Arciprete de' monti, che in cotta bianca, al ciel porge gl' incensi,' facing me far across the plain. This breeze murmured along the steep, rough sides of the Acropolis, and sighed among the underwood that grew thickly at its foot. Other sounds were there none, save now and then the neighing of my horse, who crushed the flowers and the scented turf beneath his hoof, and gave utterance to the contentment and joy suggested by such fair pasture. This utter solitude, and in such a place, in the agora of the populous Sardis, became oppressive. I would have summoned the countless thousands of ancient Lydians, that for long centuries had slept the sleep of death beneath that gay green-sward: spirits might have walked there in broad noon-day, so silent, void, awful was the spot. Here the hand of destruction had spared nothing but a few rent walls, which remained to tell all that had been done: were they not there, the eye might pass over the plain and the hill as a scene of a common desert, and never dream that here was the site of Sardis. The pagan temple and the Christian church had alike been desolated; the architectural beauty of the one, and the pure destination of the other, having been all inefficacious for their preservation. Four rugged, dark, low walls, by the side of a little mill, represented the church; and two columns erect, and a few mutilated fragments of other columns, scattered on the sward or sunk in, were all that remained of that 'beautiful and glorious edifice,' the temple of Cybele at Sardis. At the mill by the church I met two Greeks; and these, I believe, formed the resident Christian population of this once distinguished city of the Lord. From the mill I could see a group of mud huts on the acclivity under the southern cliffs of the Acropolis: there might have been half-a-dozen of these permanent habitations, and they were flanked by about as many black tents. A pastoral and wandering tribe of Turcomans dwelt here at the moment; and the place almost retained the ancient name of the city: they called it 'Sart.' Well might the Christian traveller exclaim here—And what is Sardis now? 'Her foundations are fallen: her walls are thrown down.' 'She sits silent in darkness, and is no longer called, The lady of kingdoms.' 'How doth the city sit solitary, that was full of people!'

"I have described in my book of travels, and at some length, the state of the ruins of Sardis; this detailed description need not be repeated here, but perhaps I may be excused for quoting from that volume the impressions, as they were noted down at the time, made upon me by the melancholy prospect from the Acropolis: 'The view from the rugged brow was vast and sublime: the broad plain of the Hermus, through which wound the stately and classical river, was at my feet: at the extremity of the plain, in a direction nearly due north, I could discern the tranquil bosom of the Gygæan lake; the lofty tumuli, the sepulchres of Alyattes, and of Lydia's royal race; beyond which the view was terminated by a ridge of mountains. To the west was a chain of jagged, rocky hills: to the east were the high, broad cones of Tmolus, deeply covered with snow; whose white hues, tinged by the reflected purple of the setting sun, shone like an accumulated mound of brilliant rose leaves. Behind the Acropolis, to the south, the long, deep valley of the Pactolus, plunged within the blackening sides of the majestic mountains, and cast itself in shade, seemed strikingly solemn and mysterious: its famed stream was at intervals hidden by, and at others seen rushing through, dark trees and thick underwood; whilst at the more open parts of the valley, beneath where I stood, it was burnished with gold and crimson, by the farewell rays of the god of day. Of living beings there were none visible, save a small herd of lowing cattle, driven by two mounted Turcomans in the direction of the concealed village; but historical recollections and imagination could people the spot with Cimmerians, Lydians, Persians, Medes, Macedonians, Athenians, Romans, Greeks of a declining empire, and Turks of a rising one—races that have in turns flourished or played an active part on this theatre, and have in turn disappeared. By such aids, the ancient warrior, with his helmet and breast-plate of shining steel, might be seen again to climb the castellated heights; the conqueror of the world to lay his victorious sword on the altars of polytheism; and, passing over the lapse of centuries, the fanatic unitarian, the moslem emir, to lift up the voice of praise to Allah and to destiny, that had awarded him such fair conquests.'

"The troubled state of the country, and other circumstances of a more private nature, prevented me from extending my journey to Asia Minor as I had intended; and I turned back from Mount Tmolus, not without a sigh of regret. I passed a night at Sardis, in a mode quite accordant with the desolation of the place. My lodging was one of the mud-built huts of the Turcomans; my meal, boiled wheat, and a little lamb, roasted whole, and in the most primitive manner; and my bed, some sheepskins spread on the floor. But, before I retired to supper and repose, I took a walk in the direction of the ruined temple. It was a short walk, for there was no moonlight to guide my steps, or disclose the objects that interested me; and the large sheep-dogs, whom I disturbed, set up a tremendous chorus of barking: yet I shall not soon forget the feelings of awe and melancholy that invaded me as thus, in the gloom of night, and alone, I traversed the deserted site of the splendid, the wealthy capital of Lydia, where Crœsus had counted his treasures, and Alexander triumphed.

"The next morning I left Sardis, and, keeping to the northward, passed the river Hermus, at rather a bad ford; and then, turning a little to the west, rode on to the tumuli, or sepulchral mounds, which were covered with luxuriant grass, green and gay. 'Sitting on the gigantic barrow, the greatest work of the ancient Lydians, held as one of the world's wonders, and esteemed by the father of history as inferior only to the works of the Egyptians and Babylonians,' and gazing over the plain and the course of the Hermus for many miles, or 'on the placid Gygæan lake, with sedgy borders, and waves reflecting the clear blue sky, and solitary as the recesses of an undiscovered world,' I enjoyed moments of exquisite happiness; yet the reflections that occupied those moments, though perhaps hallowing to the heart, were emphatically sad. I sat among the dead. Those numerous sepulchral barrows, forming a gigantic *champ des morts*, covered thousands and thousands who had lived and felt, suffered and enjoyed, even like myself. Here, around me, 'the princes' of Lydia, her wise men, her captains, and 'her rulers, and her mighty men, slept a perpetual sleep;' and the name of one of them (of Alyattes), and the nature and use of the extraordinary mounds, had been preserved only by the pages of Herodotus."

RELIGIOUS PERFECTION.

By the Rev. Emanuel Strickland, M.A.,

Of Queens' College, Cambridge; and Curate of Brixton-Deverill, Wilts.

Perfection is the state of being well advanced in knowledge and righteousness: it is the state of being perfect. And whatever is perfect is supremely excellent; though it must always be remembered that God himself only is absolutely perfect. That which is perfect has received a finish from "end to end*," has attained its growth, completion, accomplishment. There is, and can be, only a relative perfection in all that pertains to creatures, which must ever remain infinitely short of the perfection of God. If we survey all the gradations of existence, from the highest archangel to the worm of the earth, we must say of God, "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. xxxii. 4). The perfection of which I am about to treat is not the perfection of God, which admits neither of addition nor subtraction, and which cannot be known to its utmost extent (Job xi. 7). It is not the perfection of angels, not the perfection of the works of creation, not the refinements and elegancies of social life. I am not about to describe the perfection of church order, which is the rectification of all irregularities, and the fulfilment of every duty in its proper time, place, manner, and spirit, and to which there is evident allusion in the original in 2 Cor. xiii. 9-11, Heb. xiii. 21, 1 Pet. v. 9. I am not about to speak of perfection as applied to inanimate objects (Deut. xxv. 15), but of the religious perfection of man, who, by the endowments of God's grace, and the operations of his Spirit, is capable of constant progressive advancement in holiness and righteousness. This perfection is composed of justification, sanctification, final salvation, and eternal glorification (Heb. vii. 11). It is not based on man's nature, but on God's grace in Christ; it does not raise man above the use of means here, above the use of vigorous and persevering efforts; but it is sustained and carried on by the word and Spirit of truth, by public, domestic, and private religious exercises, by faith, prayer, and the sacraments, by acts of charity and self-denial, by care and circumspection, and by all the instrumental means which God has, in mercy, vouchsafed to our fallen race. This perfection, which may be called Christian perfection, is freedom from all meditated, wilful, deliberate, actual transgression; and, though it may not be a complete security against sins of ignorance, prejudice, and negligence, yet it so guards, prompts, and fortifies the true Christian as to make him watchful against the commission of any ill. This perfection is not an accidental doing of good; but it is a habit, a constant and uniform perseverance in good living. The perfect "by reason of use" (*habit* is the marginal reading) have their senses exercised to discern both good and evil" (Heb. v. 14). This habit is commenced when the heart is regenerated and turned to God; and it is completed by perfection. This habit is "the new man" (Eph. iv. 24), "the new creature" (1 Cor. v. 17), "the divine nature" (2 Pet. i. 4), the constant mortification of sin, and the practice of virtue, (Ps. xxxvii. 3; Ps. ci. 2, 3; Ps. cxix. 163; Gal. ii. 20; 1 Tim. i. 5); and, though sin may never be eradicated in this life, yet it is being continually rendered in the good man more and more the obedient captive of grace and goodness: it is, as St. Augustine says, "a daily progress towards that pure and unspotted holiness to which we shall attain in another life."

Let us now consider perfection and its several parts, the means of acquiring it, and its fruits and hindrances.

First, then, we consider perfection and its several parts. St. Paul says, "Let us go on unto perfection" (Heb. vi. 1), unto the condition of being made perfect. Let us leave the alphabet of Christianity, and be carried on to a rich acquaintance with its vast stores of wisdom; and let us, by God's help and Spirit, conform our lives thereto; and then we cannot fail of attaining real blessedness. We are to go on unto this perfection of which the apostle had spoken in the fifth chapter of his epistle to the Hebrews. The perfect Christian is full-grown† in knowledge, in ripeness

* Perfection is derived from *per* (through) and *facio* (to do), and means a thorough finishing, a complete performance.

† Perfection sometimes means maturity, ripeness (Luke viii. 14). τέλειος (perfect) is used by Xenophon for a person of full age—about thirty—as distinguished from boys and young men (Cyrop. 1, 2, 4, 12, 14). See Raphelius on Eph. iv. 13. In Epictetus, Enchirid. c. 75, we read, "Thou art no longer a youth, but a man at full age." Arrian uses this word in the same way; and Polybius applies it to the mind. Fathers, young men, little children, and beloved children, are the four classes that form the family of God (John ii. 12-14). Æschylus, in Ag. 15-4, uses this word in the same sense; as also Plato, in his Phædon, does its root, which in Hom. Il. vii. 380, and Il. x. 470, means a body of soldiers; hence "perfect" means a person well drilled, trained, and disciplined, like a gallant soldier. This same root is initiation into the Eleusinian mysteries in Isocr. 45 B., which were by the Greeks considered as the consummation of life, by the Romans as the beginning of a new life. Perfection, therefore, by analogy, is initiation into the Christian religion, and complete consecration to its service. Among the Romans the age of twenty-five years was called a perfect age.

of experience and fruitfulness of good works, as opposed to the infantile Christian, who is imperfect in his knowledge, and deficient in the exercise of every Christian grace. The latter is dull of hearing, inexperienced, and fed with milk: "For every one that useth milk is unskilful in the word of righteousness; for he is a babe." The former is experienced, prudent, and eats solid food: he has attained the manly character in grace, is matured in sound judgment, is ripe in Christian knowledge, and is much advanced in the Christian life. "But strong meat belongeth to them that are of full age" (to them that are perfect), "even those who by reason of use have their senses exercised to discern good and evil" (Heb. v. 13, 14). Here is the perfection of knowledge, which should never be dissociated from rectitude of living.

The Lord said to Abram, "I am the Almighty God: walk before me, and be thou perfect" (Gen. xvii. 1): "be thou perfections," according to the Hebrew, "be thou completely perfect." Be negatively perfect; be free from the power, the guilt, and the defilement of sin. Be positively perfect; be like God, and have the constant indwelling of his Spirit, so as to excell in every good word and work. Be sincere and unblameable, without the admixture of any gross compound.

Joshua bade the tribes aim at perfect obedience: "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul" (Josh. xxii. 5). Yet it would appear from Solomon's words, at the dedication of the temple, that there is no man perfectly faultless or impeccable: "There is no man that sinneth not" (1 Kings viii. 46); or, as the Hebrew may be rendered, "There is no man that may not sin." The psalmist tells us he saw the limit and extent of all earthly art, and that the law of God was boundlessly perfect: "I have seen an end of all perfection; but thy commandment is exceeding broad" (Ps. cxix. 96). He saw that all the arts and enjoyments of the world, all its honours and fame, its riches and glory, its power and wisdom, would form a common contribution far too small to make him happy. He tells us also of the perfection to which he had attained: "My soul hath kept thy testimonies; and I love them exceedingly (Ps. cxix. 167). He said these words as an evidence of grace, and not as a plea of merit; as a token of his sincerity, and an encouragement to aim at a more entire subjection of himself: "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. vii. 20); or, who may not sin.

Part of Christ's sermon on the mount was, Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48); or, literally, ye shall therefore be perfect. God is the pattern of perfection, as well as its law and rule. He is absolute perfection, and gives whatever partakes of perfection. His name is Love; and his rule is mercy; and we are to be like him (Luke vi. 36). When a man is filled with God, he is free from sin; and, when he loves God with all his heart, he is perfect. His life corresponds with the petition, "Thy will be done in earth as it is in heaven" (Matt. vi. 10). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2). And yet, after we have done all we ought to do, our confession will be, "we are unprofitable servants" (Luke xvii. 10); our goodness does not extend unto the Lord (Ps. xvi. 2).

Perfect means full-grown, fully instructed in duty; as in the words, "If thou wilt be perfect, go and sell that thou hast" (Matt. xix. 21). Perfect here means complete, so as to show a meetness for eternal life, to which the young man in the text laid claim. This command is not a counsel of perfection, but a special direction to this particular individual, to test his sincerity. It was not an inveighing against riches, for there were many rich persons in the church; but it was a proof that, when riches are an impediment to a godly life, they are the right hand that must be cut off, and the right eye that must be plucked out. St. Paul said, "We speak wisdom among them that are perfect" (1 Cor. ii. 6); "among those (as Theodoret expounds it) whose faith is sincere and entire," who have a good degree of understanding. This world is imperfect, and but the way to the perfect world of happiness: "For we know in part, and we prophesy in part. But, when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 9, 10). In order to gain heaven, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, in the fear of God" (2 Cor. vii. 1); still making progress constantly in this important work. The Corinthian church was not strictly perfect, but was exhorted to become so. Angels are perfect; and the spirits of just men are made so (Heb. xii. 23), in order that they may be the associates of angels. Hence St. Paul says, "In malice be ye children; but in understanding be men" (1 Cor. xiv. 10); be full-grown, of ripe age. Christ's disciples are called "babes," simple-hearted persons (Luke x. 21). All Christians are to grow "unto a perfect man" (Eph. iv. 13); unto the full vigour and manifestation of the divine life. And, though they may meet with obstacles in obtaining this state (Rom. vii. 13-25), yet they "press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded" (Phil. iii. 14, 15). When St. Paul says, "I am not yet perfected" (Phil. iii. 12), he uses an agonistic term; which means the same as if he had said, "I am not yet crowned." St. Augustine was of opinion that St. Paul here spake comparatively, thinking perfection on earth to be far different from perfection in heaven; which no one can doubt. He is perfect who improves his talents according to his ability (Matt. xxv. 15). Whatever the capacity of a soul may be, if it is filled with God, it is perfect. Perfection is not the same in degree in every one, any more than men's bodies are of the same size, height, and dimensions. Christians are to be perfect in opposition to Judaisers, in opposition to all perverted and imperfect schemes of gospel truth (Gal. v. vi). St. Paul, as Christ's minister, had "to fulfil the word of God;" to give full instruction in it, in order to "present every man perfect (in a state of justification) in Christ Jesus" (Col. i. 25-28).

St. James says: "Let patience have her per-

fect work," her perfect operation like a medicine, "that ye may be perfect and entire," full grown and complete in every part, "wanting nothing" (Jam. i. 4). "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jam. iii. 2). He who knows when to speak and when to be silent, and who has perfect command of his tongue on all occasions, has far advanced towards the fulness of Christian excellence: "As he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 15). Goodness is the perfection of human life, and action is the perfection of goodness, as we see in Moses, St. Stephen, Cornelius, all God's children, and, above all, in our blessed Lord. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity" (2 Pet. i. 5-8): here perfection is the habit of constant increase in godliness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John i. 8-10). "Every man that hath this hope" (the hope of glory) "in him purifieth himself, even as he is pure" (1 John iii. 3): he *hath not* purified himself, but is constantly pressing after purity and growth in grace (2 Pet. iii. 18). Thus St. Paul tells the Colossians, that Epaphras always laboured fervently for them in prayers, that they might "stand perfect and complete in all the will of God" (Col. iv. 12). There is a "perfect love" (1 John iv. 18), which is "the bond of perfectness" (Col. iii. 14): there is a perfect faith (Jam. ii. 22), a perfect understanding (1 Cor. xiv. 20), a perfect patience (Jam. i. 4), and a "perfect peace" (Isa. xxvi. 3). They who are habitual proficients in all holy living, will undoubtedly be saved: "Behold, God will not cast away a perfect man" (Job. viii. 20). Our lot is in a fair place, we live in the Christian Zion, "the perfection of beauty" (Ps. i. 2); and we may each say, with confidence, "The Lord will perfect that which concerneth me" (Ps. cxxxviii. 8).

Secondly, I now proceed to consider the several parts of perfection, and the means of acquiring it.

In whomsoever there is an uniform advance towards perfection, there is an enlightened understanding (Ephes. i. 18), the darkness being dispersed: "The commandment of the Lord is pure, enlightening the eyes" (Ps. xix. 8): "Light is sown for the righteous, and gladness for the upright in heart" (Ps. xcvii. 11). Moral perfection has its seat in the soul, and is not otherwise in the body than as the instrument of performing the righteous dictates of the soul. Now, in the soul there are three parts, the understanding, the will, and the affections. Of the understanding light is the perfection; of the will, liberty; of the affections, passionate ardour. In perfection there is the knowledge of duty and its obligations—the subduing of all evil, and the following of all good. In perfection there is the love of truth, impartiality, humility, sincerity, and kindness. These are the parts of which perfection is composed, which is a combination of all the graces; and from it spring Christian assurance and pleasure. Present assurance is founded on belief and repentance; and future assurance on the favour of God to the upright, on the sufficiency of divine assistance, and a man's consciousness of his own integrity. The greater advance the Christian makes in perfection, the greater happiness he will have; for the more the Holy Spirit purifies the believer, the more affiance and delight he has in God. There is a "full assurance of faith" (Heb. x. 22) in respect to a sincere and cordial belief of the promises and threatenings of God's word, a "full assurance of understanding" (Col. ii. 2) in respect to a knowledge of the grand designs of Christianity, and a "full assurance of hope" (Heb. vi. 11) in respect of final salvation; and of these assurances the true Christian is a partaker. The Spirit of God is "the earnest of our inheritance" (Eph. i. 13), the seal of our redemption (Eph. iv. 30); and in the heart in which he works there is a greater and greater vigilance, more and more dislike of sin, and a constantly increasing anticipation of the world of glory. He who is a son of God leads a pious and godly life. In scripture, by the child or son of any kind of father, is meant the likeness or following of such father. Hence we have a child of the devil (Acts xiii. 10), sons of Belial (Judges xix. 22), and children of Abraham (Gal. iii. 7). So one "born of God" means an obedient servant of God: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John iii. 9, 10).

Before the Christian arrives at a settled state of goodness, there are several degrees or steps by which he has to advance. It may be he is first convicted of sin by some prayer that he offers in public or private, by some portion of God's word he hears or reads, by some sermon that arrests his attention, by some affliction he endures, by some circumstance that befalls him, or some sad reverse of fortune that he experiences; and then he begins to discern the purity of God, the awfulness of eternity, and his great and immediate need of preparation for it. He sees the beauty and loveliness of holiness, resolves, by God's grace, to seek for justification through faith in Jesus: he parts with his sins, by God's Holy Spirit conquers his evil habits, subdues his corruptions, and defeats his foes: he enlarges his knowledge, extends his watchfulness, and holds fast his hope of blessedness unto the end: he aims at solid, stable proficiency, in a practical exemplification of every good, and rests not satisfied with flights of fancy, and sallies of thought, and raptures of imagination, and transports of spirit: what he has to do is, with divine assistance, to turn a state of doubt into a state of confidence, a state of bondage into a state of freedom—to perfect holiness from its infancy to its maturity, and, by immoveable stedfastness, to be "always abounding in the work of the Lord" (1 Cor. xv. 58). The Christian is being constantly formed to higher ends and hopes: he surmounts the dangers of childhood, progresses to manhood, and is nourished

to full vigour and stature in a life of piety. Like a tree in a luxurious soil, he grows to his full growth (Ps. i. 3): like the dawn of the morning, he goes on increasing to meridian day (2 Pet. i. 19): like the husbandman who sows his seed, he looks forward with joy to the time of harvest: he says with the Baptist, "Of Christ's fulness have all we received, and grace for grace" (John i. 16); and with the psalmist, "They go from strength to strength: every one of them in Zion appeareth before God" (Ps. lxxxiv. 7).

The means which the Christian uses for the accomplishment of all these wonderful effects are many; and to describe them would be to give an account of the whole system of revealed religion. This would be a task long enough for a protracted life, and therefore what I shall do is to mention some of the principal means.

The unwearied practice of divine truth is what prepares and disposes the soul for the further communications of grace and knowledge. It is as our blessed Lord said: "Whosoever hath (whosoever is rich in practical knowledge), to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath" (Matt. xiii. 12): "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth; and the truth shall make you free" (John viii. 31, 32). On this account we are not to shrink from the duties of our respective stations: we are not to retire from them into a solitary life, but remember that vigorous action is as necessary as holy contemplation. The practice of righteousness, in a world of temptation and trial, is perfective of the knowledge and discipline of a Christian: his intercourse with the righteous prompts him to righteous deeds (Ps. xviii. 25, 26), and his knowledge of the wicked to an abhorrence of their ways: he sees how pride ruins one, vanity exposes another; how peevishness sours one, ambition disturbs another; how avarice chills one, prodigality wastes another; how idleness impoverishes one, and vice degrades another: he sees the disorder and misery consequent on neglect of duty, and he learns wisdom from the sight. The counsel of a friend and the chiding of an enemy, the obstinacy of a child and the coldness of a relation, the negligence of a servant and the spleen of the world, are, in their various ways, so many useful lessons to the man of God.

A powerful means of perfection are the word and the Spirit of God. The one we are constantly to read; and we are always to be disposed to pray for the guidance of the other. From the one we get direction, and from the other strength for the performance of our duties. How very valuable and precious should we esteem such aids! Here we have wise rule—here we have safe guidance: we have the word of God, which was dictated by unerring truth, conceived in infinite love, made known by limitless power, filled with divine wisdom, and commanding attention by the momentous importance of its contents. Its wondrous pages should awe and win us to obedience. The solemnity of its manner and the majesty of its style, the dignity of its precepts and the consolation of its promises, the fervour of its warnings and the terribleness of its denunciations, the force of its persuasions and the brilliancy of its descriptions, its life and power, its unfathomable depth and height, its wisdom and truth, its faithfulness and fulness, should lead us to bless and adore the God of all grace, who, with the gift of his Son, has given us every thing necessary for our union with him: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17), perfect, that is, in belief, practice, and aptitude for teaching others. On the word of God there should be constant meditation, which withdraws the mind from the contemplation of worldly pursuits and occupations, and leads it to see its beauty and its fitness for our guidance amidst all our trials and besetments. By meditation of this kind we are enabled to see in what it is we offend, in what we are imperfect, in what we need strength, caution, judgment, counsel, and divine aid and assistance. We see the Saviour's love to us, our wretchedness without him, our need of renovation in the divine life and perfection in holiness. By meditation it is that the soul collects all her powers together, and, after due consideration, is fitted to act with firm resolve. Thus it is that we keep our consciences tender and sensitive, preserve in our minds an abiding sense of our duties and responsibilities, and excite our languid and drooping affections to a more earnest pursuit of truth and righteousness. By meditation filial fear is increased, the sparks of divine love inflamed, and hope is cheered and brightened. With Isaac and Joshua and the psalmist, we must meditate on God's word, ponder his marvellous acts and his statutes; "for then we shall make our way prosperous, and then we shall have good success" (Josh. i. 8). The good man meditates day and night, and says with the sweet singer of Israel, "I remember the days of old: I meditate on all thy works: I muse on the work of thy hands" (Ps. cxliii. 5): "The meditation of my heart shall be of understanding" (Ps. xlix. 3). Meditation is a good preparation for prayer; in fact, without it the soul cannot fully know what it needs, what it should seek, and what it should avoid. Meditation clears the mind, so as to comprehend something of the glorious object of prayer, calms the soul, and calls forth suitable feelings for engaging in such holy work.

By prayer is every want disclosed to a merciful Father, through his beloved Son. Prayer is converse with the God of purity—it is the unbosoming of every thought of our heart into the ears of the holy God. The feeling of sin and guilt convicts the considerate of danger, leads to confession and supplication. Thus is the sinful heart prepared, by the teaching and agency of the Holy Spirit, to receive the favours which the God of mercy has to bestow. Faith is brought into exercise, grace imparted, newness of life begun, and, by continuance in well-doing, there is constant growth in grace, and, ultimately, complete victory is obtained over every ill, through Jesus Christ our Lord.

Among the chief means of perfection is frequent attendance at the holy communion. The sincere Christian approaches this with due preparation. He well considers his own sins and

frailties, his need of greater vigilance and circumspection, his want of firmness and resolution, the amazing love of God, his readiness at all times to help and save; and he comes to the holy table to tie himself more firmly to the blessed Jesus, to imbibe more deeply his Spirit, and to copy more closely his example: he comes precisely with those feelings with which he would wish to die: he examines himself before he presumes to eat and drink; and, that the examination may be most searching and complete, he calls on God, saying: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24). He considers the nature, dignity, and beneficial results of this sacred ordinance: he strives to feed on the Saviour in his heart by faith with thanksgiving, and to drink in grateful remembrance of his infinite condescension and mercy. Thus the child of God acts, and in so acting he is assimilated to the great Head of the church; he is, in fact, a "a partaker of the divine nature" (2 Pet. 1-4).

The devout communicant is anxious to cultivate a holy friendship and pious intercourse with his fellows. True Christians walk together, because they are agreed. And who can recount the benefits arising from godly conversation? The mature Christian with calm, peaceful gravity proclaims the joys and happiness of a religious life, tells his dangers, experiences, fears, and hopes, and how wonderfully the faithful God has helped, blessed, and preserved him, and made the darkest day of adversity gild with more glory the day of deliverance. A word from an experienced Christian dispels doubt, gives encouragement, nerves resolution, and cements one heart to another by begetting mutual confidences and love; and, sometimes, so heavenly are the aspirations of Christians, so fervent and glowing their charity, that they give vent to their feelings in rapturous words of psalmody, which make them thrill with sensations of pleasure and delight.

Let us use aright all these helps to perfection: let us diligently attend all the public means of grace: let us morning and evening instruct our children and dependents, and pray with them and for them: let us, in addition, pray to our Father in secret: let us exemplify what we know in every word and work: let us use such abstinence, that our flesh, being subdued to the Spirit, we may ever obey his godly motions in righteousness and true holiness: let us be vitally united to Christ, and perseveringly cultivate the communion of saints: let us avoid unholy rivalry and strife, division and rancour, quarrelling and debate; and then assuredly our profiting will appear to all.

Thirdly, the fruits and hindrances of perfection are now to be considered.

The fruits of perfection are all the graces of the Spirit, which bring glory to God, and good to man. The Christian is always endeavouring to attain "to the measure of the stature of the fulness of Christ." He is constant in his devotion towards God, lowly in prosperity, resigned in adversity, punctual to his engagements, honourable in his dealings, warm in his charities, inoffensive in his words, and active in the exercise of all good. He tames his body, to quicken his thirst for goodness: he is never ashamed of God and his word: he lives a life of faith and devotedness, and dies abounding "in hope through the power of the Holy Ghost" (Rom. xv. 13), and goes to heaven.

But we must not suppose that the Christian has no hindrances in the discharge of his duties, for he is buffeted and assaulted throughout his whole course. He is tempted to unfruitfulness: the name of Christianity being oftentimes retained, while the power is well nigh lost. His affections too often become lukewarm, languid, cold. He is led, through the waywardness of his nature, to interpret the commands of God in a loose and lax manner, and thus lower the standard of duty. Infidelity, a Laodicean spirit, sloth, cowardice, want of vigour and firmness, and the power of remaining corruption, too often sap the foundations of a Christian life. How courageously, then, should the man of God struggle against all impediments, that he may not be overcome of any! The folly, guilt, and danger of relapse from God cannot but be at once apparent, and therefore should be avoided. Enthusiasm, superstition, idolatry, disrelish of spiritual things, contentedness with a life of sense, are all deadly obstacles to a life of faith. Too many account zeal, which is love in its highest state of energy and vivacity, an excess in righteousness: too many, unacquainted with religion themselves, and seeing the unceasing wickedness of mankind, rashly conclude the perfection of our nature to be a mere chimera: too many, having no clear notions of the true design of Christianity, suppose perfection to be subversive of all harmless mirth and innocent recreation, and consequently indulge too profusely in the sinful and unhallowed pleasures of the world: too many, while following their lawful avocations, are entangled in sin and error through infirmity and want of vigilant care. All these are so many seductions to evil, and so many hindrances to a godly life.

Religious perfection is the highest degree of sincerity, and does not admit or sanction works of supererogation (Ps. xlix. 7; Matt. xxv. 9), which "cannot be taught without arrogancy and impiety" (Art. xiv.); for we are to be holy as Christ is holy (1 Pet. i. 15); and therefore it is impossible there can be any supererogating with God. Christ alone in the truth of our nature is without sin (Art. xv.), and him we are to make our pattern in all things. Zacharias and Elizabeth were "blameless" (Luke i. 6), *i.e.*, in their outward behaviour. It is clear they were not sinlessly pure; for Zacharias was struck dumb for his unbelief. Abram was guilty of imposition on Pharaoh respecting Sarai (Gen. xii.), as Isaac was on Abimelech respecting Rebekah (Gen. xxvi.). Jacob, under the pretence of being Esau, obtained the blessing (Gen. xxvii.); and Job and Jeremiah cursed the day of their birth (Job iii.; Jer. xx.). David and Solomon, eminent as they were, went far astray from God. The apostles contended about the pre-eminence in the presence of Jesus; and James and John were particularly ambitious. Peter dissembled at Antioch, in the Judaizing controversy (Gal. ii. 11-14). And there was a sharp contention between Paul and Barnabas, so that they departed asunder (Acts xv. 39). But why do I recite this catalogue of fail-

ings? It is that we may clearly see our own danger, and that we may not presume, lest we also fall. While, then, we read our own frailty in the failings of others, we must neither imitate nor excuse what is wrong.

What, then, is the perfection of the righteous? As compared with wickedness, it is 'great:' as shown in outward acts, it is little defective: as directed by holy zeal and disinterested sincerity, it is acceptable to God through Christ. The portraiture of holy men, as given in scripture, does not discourage attempts at perfection, but represses the pride of the vainglorious and hypocritical, and exposes the sad traffic in indulgences in the papal church (see Art. ix. and Art. xvi.) All the good that we do is done by the help of Christ against an opposing force (Gal. v. 17). It is as St. Augustine says: "When God rewards the works of man, he does only crown in him his own gifts."

The daily confession and absolution prescribed by our church, and the constant use of the Lord's prayer, show us that religious perfection is a life of penitence; for we are often the highest when we feel the lowest (Phil. ii.) In our church, after the minister has declared God's readiness to pardon the contrite, after he has exhorted all assembled to repentance, after confession of sin has been made, after absolution has been pronounced to penitents, so vastly important is repentance accounted, so much holy jealousy is there, that it too often needs to be repented of, that the minister still exhorts to it in these words: "Wherefore let us beseech him to grant us true repentance and his Holy Spirit," for the best of all purposes—to lead strictly religious lives.

It is our duty to strive against all errors, faults, slips, and defects, to which we are liable (Deut. xxxii. 5). A really good man is free from deliberate sin, though he can never say he has fully done his duty, and has been mistaken in nothing (Ps. xix. 12, 13; see Prov. xx. 9; Ps. xl. 12). We must guard against surprise and inadvertency, against omissions and wandering thoughts, dulness and heaviness in duties, irregular fancies and forgetfulness, anger and discontent, envy and ambition, fretfulness and irreverence. Sarah denied she had laughed: Jonah said he did well to be angry; and the disciples slept when they should have prayed (Matt. xxvi.). We are liable to err from exuberance of spirits as well as from depression, from a disordered constitution, from confused and perplexing affairs, from violent and lengthened trials, from adversity, and harshness of treatment. These and a thousand other things are constantly showing us that man's nature is frail and far from angelical, and that it needs the atonement and energy of the omnipotent and merciful Jesus to fit it for partaking of a blissful immortality.

Let us all do our duty in working out our salvation; and let us through God's grace break our way through all opposing difficulties; and may the promises of God in Christ, and the offer of heaven through him, make us unfaltering in our attempts: let the eye of faith, that can contemplate the joy, the peace, and harmony of heaven, the hallelujahs of angels, the crowns of glory, the plaudits of the redeemed, and the shouts of victory, impart strength and fortitude in the glorious fight. The prophets, apostles, martyrs, and all the righteous departed, have entered into rest. Many are now doubtless tracking the Christian's path, and are being prepared to join the countless hosts that have gone before. They are "strong in the grace that is in Christ Jesus" (2 Tim. ii. 1), are free from the dominion of sin, are endowed with an excellent spirit and understanding—as was Daniel—are rectifying the sins of their temper and constitution, as well as perfecting those virtues to which their own bent and inclination more easily incline them, are eminent in the respective duties of their calling (Rom. xii. 6-8), and are adorned with humility, ascribing all their success to the goodness of God. We see many good and valiant Christians "going on unto perfection." Now, we have before our eyes all the saints in scripture who have attained it, and are now reaping its rewards: let us vigorously pursue it, and we shall also be blessed. Let neither honour nor dishonour, want nor abundance, knowledge nor ignorance, life nor death, divert our attention from Christ; for no one has ever been ashamed at striving for perfection, though all careless ones have been ashamed, at the hour of death, who have not made it their object: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For, consider, him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. xii. 1-3).

If any one, after perusing what has now been written, should feel disposed to cherish or gratify any evil inclination or propensity, it is sad to think the writer's object has not been attained, which was to illustrate a much misunderstood subject, impart correct ideas as to the mode of obtaining it, and influence the reader with such a love of it as would never abate amidst every kind of discouragement. The writer's object has not been to mitigate God's holy law, palliate man's corruptions, excuse his defects, and apologize for his frailties, but to shew him his condition on earth, and urge him to newness of life here, that he may be exalted to everlasting life hereafter.

Let us pray unceasingly for living faith, which is the seed of universal righteousness. Let us not merely try to excel in one or two particular graces, but aim at the practice of every good imaginable. Hear St. Paul's earnest and comprehensive exhortation: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you" (Phil. iv. 9).

MAN'S NATURAL CONDITION AND ITS REMEDY:

A Sermon,

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John vi. 53.

"Then said he unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

From the narrative connected with these words we learn that Jesus had, the day before, miraculously fed five thousand men with five barley loaves and two small fishes. One of the immediate, and not unnatural, consequences of this miracle was, that, the day following, the people sought him eagerly, and, having at length, after much pains, found him on the other side of the lake of Tiberias, followed him about with marked attention and respect. The selfishness of their motive was, however, not hid from him; wherefore, knowing in himself that the secret desire of their hearts was not to hear his doctrine, and to profit by his teaching, but a hope of being again fed with miraculous bread, he gently rebuked them in terms directly aimed at the motive which had brought them to him: "Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you." If they were slow, as the narrative shows they were, in understanding these words, we must remember what was the uppermost thought of their minds, and how much the heart is hindered in spiritual discernment by an absorbing idea of an earthly character, which has already gotten possession of it. They had sufficient quickness, however, to perceive that he had not spoken these words of ordinary food; but it did not occur to them what kind of bread that could be which could endure unto everlasting life; and, under the conviction, from what they had seen him do the day before, that he was able to provide whatsoever he would, they mentioned the manna with which Moses had fed their fathers in the wilderness, as corresponding more nearly with his words than ought else which occurred to them. Jesus, however, reminded them that that bread had not endured unto everlasting life: "Your fathers did eat manna, and are dead." And then he added, as a further hint, "The bread of which I speak" "is that which cometh down from heaven, and giveth life unto the world." But neither was this sufficient to make them understand; and therefore, at length, he said unto them plainly, "I am the bread of life:" "this is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." This explanation turned their thoughts in a new direction, and perplexed them with a new set of difficulties and objections; for, neither could they understand how he could give himself as bread, neither did they believe that he came down from heaven; "How can this man give us his flesh to eat?" and, "Is not this Jesus, the son of Joseph, whose father and mother we know?" It does not appear that Jesus judged it necessary at that time to speak more explicitly on a subject for which their minds were, evidently, not prepared. He was content to state the necessity of partaking, and the danger of refusing to partake, of the food concerning which he had been speaking to them: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

In offering a few remarks on these words, there are two principal matters to be noticed:

I. Our sad condition by nature; and,

II. Its remedy.

I. Our condition by nature. This is set forth in the latter part of our text: "Ye have no life in you." In the bible the idea of death is used in a manner which demands special attention. When used in reference to the body, we have no difficulty in understanding fully what is intended by it; and scripture, assuming this knowledge of corporeal death, leads us to transfer a parallel idea to the condition of the soul. Perhaps we are not able to do this at once, but we find ourselves assisted by some instances which are not so difficult to comprehend. When Adam ate of the forbidden tree, such a change was effected in his spiritual condition as could not be more appropriately described in the language of man than by the word "death:" "In the day that thou eatest thereof thou shalt surely die." But it is used in a subordinate sense by the father of the returning prodigal, when, in rejoicing over that great change of mind which had brought the lost son home again, he said, "This my son was dead, and is alive again." But from the epistles of St. Paul we get a fuller insight into the extent of its spiritual meaning. In an address to the Ephesians, referring to their unconverted state, he says, "Ye were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath even as others."

Here we observe the apostle includes, among them that are said to be spiritually dead, not only the openly immoral Jews and the idolatrous heathen, but himself also, "who, according to the strictest sect of his religion, had lived a Pharisee, and who, "touching the righteousness which was by the law, was blameless." And the sentence which he here states is that all, without excepting any, are by nature dead, because by nature they, subjects of Satan, are conformed to the evil practices of the world, take pleasure in unrighteousness, are submissive to the fleshly lusts, sinful, disobedient, and under the wrath of God. Like our forefather Adam, we are dead by reason of actual rebellion against God; and, like the prodigal son, we are dead in that our hearts are content to seek happiness in estrangement from our Father's house; and, like Paul and his Ephesian converts, we are dead in that we have yielded ourselves up to the dominion of the flesh: "to be carnally minded is death;" and "the carnal mind is enmity against God."

There is one idea connected with corporeal death, in transferring which to our spiritual condition it is easy to fall into error. As the disciples said of Lazarus, "Lord, if he sleep, he shall do well," so we might suppose that the sleep of spiritual death implies that at least we do no harm. The death of the body, indeed, forcibly suggests the notion of perfect inactivity: "Where the tree falls, there it lies;" but spiritual death is never spoken of as a state of perfect inactivity. For no where does the bible represent the natural heart as a barren waste, but rather as a vineyard of sour grapes, or a garden of poisonous herbs; barren enough as to good fruit, but luxuriant in all manner of noxious weeds. At the same time, therefore, that we are by nature unable to do or to think any good thing, and are unwilling to obey God, we are active in doing and devising evil, and forward in our allegiance to the spirit that now worketh in he children of disobedience.

From this statement it appears that the words, "Ye have no life in you," addressed to the Jews, are descriptive of the natural condition of every man that is born into the world. It is true, these words, used by our Saviour, are strong words to apply to the condition of man; but very little examination will suffice to satisfy us that the word and idea of death are used in scripture, in describing our spiritual condition, because death is the strongest metaphor which nature and language supply; and we are, therefore, to understand that in the strongest possible sense there is in us no natural power to do any thing pleasing and acceptable to God, and that our condition is utterly beyond any remedy, except such as is supplied by the almighty power and influence of him whose alone it is "to raise us from a death of sin unto a life of righteousness." This brings us to inquire—

II. What is the remedy proposed for our natural condition?

This is set forth in our text in these words: "To eat the flesh of the Son of man, and to drink his blood." On a right obedience to this direction our recovery turns. Peculiar importance will, therefore, be attached to the right interpretation of them by every man that is seeking in earnest the way of everlasting life. Now, as they are capable of a figurative meaning, and have been understood by some in a literal sense, in deciding between these it will be necessary to put away from us all bias and prejudice. We must approach the examination of them with a mind open to the truth, on which side soever it be, and ready and willing to adopt that as our rule of life.

We have already seen that, in the last words of our text, man's natural condition is spoken of and described under a very strong figure; is it, therefore, improbable that the remedy should likewise be described under as strong a figure? The languages of the east are known to abound in metaphors and allusions, many of which seem not a little harsh, and perhaps even unnatural to us: we are, therefore, hardly justified in rejecting a figurative interpretation merely because our own language and habits of thought supply us with no parallel to it.

The passage of scripture which we are now considering, if figurative, contains a figure of this strong character. But, instead of deciding at once that therefore the literal interpretation is alone to be received, the safer course seems to be to search whether scripture supplies us with other instances of similar phraseology in our Saviour's discourses; and, in weighing them, we ought not to forget that between the mysteries of religion and nature there is a certain analogy and striking parallel —the same God being the author of both— which render the phenomena and processes of nature to a great extent illustrative of the work of religion. We have had an instance of this already in the application of the idea of death to the fallen condition of the soul.

Yet the grovelling intellect of man is by no means quick in apprehending spiritual truths when conveyed in the dress of carnal symbols. This was remarkably exemplified in Nicodemus, who, when solemnly assured by our blessed Lord, "Except a man be born again he cannot see the kingdom of God," stumbled

at the doctrine, because he could not perceive "how a man can be born again when he is old." Though a master in Israel, and well versed in the Jewish scriptures, his grovelling thoughts could not elevate themselves to perceive that under the figure of a second birth was inculcated the necessity and entireness of that spiritual change which the Jewish fathers had been wont to pray for as absolutely necessary for every man: "Make me a clean heart, O God, and renew a right spirit within me."

We have also in the disciples of our Saviour not a few examples of the same dulness in appreciating spiritual instruction when conveyed under natural figures; and this is the more surprising in their case, because they had the singular advantage of daily experience in their divine Master's manner of teaching heavenly truths, which Nicodemus had not. As an instance pertinent to our present object, we may mention that occasion upon which, when they urged him to eat, he replied: "I have meat to eat which ye know not of." They could not divine the meaning of his words, till he said unto them, plainly: "My meat is to do the will of him that sent me." And yet this was not the first time he had made use of the same figure in talking with them; for, in his sermon on the mount, he had spoken of filling them "which do hunger and thirst after righteousness;" and in his temptation in the wilderness he had repulsed the tempter on one occasion by a quotation from the Old Testament scriptures, which shows that the metaphor was by no means new or unusual: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In these words there seems to be a very exact parallelism with the words of our text; for it appeals to our knowledge of the natural fact that bread is eaten for the nourishment and support of the body; and then we are instructed therefrom, that so the word of God is to be received as the proper food for the nourishment and support of the spiritual faculties. And it is plainly affirmed that the word of God can be applied to the soul in a manner which, to complete the parallel, would be called "eating;" so that it would not be improper to say, that we eat the word of God, and spiritually live and grow thereby.

It is thus made apparent that it may possibly be improper to interpret the words of our text literally, and that they may possibly require to be taken as a spiritual parallel to the corporeal act of eating and drinking. We are, at least, now justified in proceeding to inquire whether a consistent interpretation can be put upon them when their literal meaning is excluded. A careful perusal of the whole discourse in which they occur will satisfy us that, though the Jews did not perceive the circumstance, our Lord did, in fact, explain in plain terms the language at which they stumbled. For, by referring to the whole conversation, we perceive that he sometimes promised them salvation on a set of conditions which were expressed in plain words, and sometimes on conditions expressed in language such as my text contains; we must, therefore, accept the former as the index to the true meaning of the latter. Thus, verses 51 and 47 are exactly parallel. In the former he says: "If any man eat of this bread, he shall live for ever;" and, in the latter: "He that believeth on me hath everlasting life." So, again, verses 54 and 40 are parallel. In the former we read: "Whoso eateth my flesh and drinketh my blood, I will raise him up at the last day; and in the latter: "Every one which seeth the Son and believeth on him, I will raise him up at the last day."

Thus in this one discourse we see everlasting life promised in plain terms to "them which believe on the Son of man," and, in figurative terms, to them which "eat the bread which came down from heaven." The simple inference which an unprejudiced mind would make is, that to believe on the Son of man is the same thing as to "eat the flesh of the Son of man and to drink his blood." We observe, also, that this interpretation has the peculiar advantage of being consistent with all the other parts of the same discourse, in some of which we find plain and figurative expressions mixed up in the same sentence. Thus, when Jesus had openly declared himself, in verse 35, "the bread of life," he added, seemingly by way of explanation, "He that cometh unto me shall never hunger; and he that believeth on me shall never thirst;" which is not only consistent with, but would of itself suggest, the interpretation that we eat his flesh and drink his blood by coming unto him and believing on him.

It is, perhaps, not unreasonable for an objector to require that we should point out (or at least try to do so), before demanding assent to this interpretation, some peculiar suitableness of the metaphor in the sense we have put upon it. Now we know that Jesus was both perfect God and perfect man; and the great mystery of godliness is this: "God was manifested in the flesh." It is this at which angels wonder, and which is the great object of human faith. It was by taking the manhood unto God that our ransom was paid, and everlasting life purchased for them that believe. The believer, therefore, who receives this doctrine as the ground of his hope

of everlasting life, may be said, without much violent straining of metaphor, to "eat the flesh and drink the blood of the Son of man." It cannot surely be accounted a very unusual figure of speech to affirm that we eat and drink this spiritual food, when, believing all that Jesus did and suffered in the flesh for our salvation, we thence derive all our spiritual hopes and comfort. In his flesh and blood he "bare our sins in his own body on the tree;" and "by his stripes," inflicted on his flesh and blood, "we are healed." This is that spiritual meat and drink which is to sustain our soul's health; and, in living on this "food which came down from heaven," we renounce all nourishment derived from our own or any other men's "merits or deservings," and believe that "we have redemption only through his blood, and an inheritance among them that are sanctified." Thus, in receiving all these truths, which are dependent on and connected with the humanity of Jesus, and in making them the only basis of our hope of everlasting life and glory, we do truly "eat the bread which came down from heaven," and, so feeding on him in our hearts, find it the support and nourishment for our spiritual life to "eat the flesh of the Son of man and drink his blood."

It is scarcely possible to read the words of our text, without being led to conjecture that they refer, in some degree, to the Lord's supper. It is an objection to this view, hardly worth considering, which some have urged, that that ordinance was not yet appointed; for Jesus undoubtedly foreknew that he would appoint it prior to his death. This, indeed, may explain why, in the fifty-first verse, he spake of his flesh as not yet given: "The bread which I will give is my flesh, which I will give for the life of the world;" which seems to intimate that all the circumstances were not yet accomplished, from which mankind were to derive spiritual food. The formal act of giving his flesh and his blood was therefore executed when "he laid down his life for the world." That act consummated all for which he had assumed man's nature, and ended all that it was necessary for him as a man "to do and to suffer." And we observe that, in the institution of that act of commemoration which future teachers denominated "the Lord's supper," he did, in a symbolical manner, give his flesh and blood to be eaten and drunk by his disciples in such a way as coincides most closely with the words of our text. Yet, inasmuch as his body was not yet broken, but only ready to be broken, and his blood not yet shed, but only ready to be shed, he delivered not to them his very flesh and blood. Had he done so, the words of our text must then of necessity been understood literally; and so no man could be saved except he should have eaten of that very flesh and drunk of that very blood which, we are assured, are now at the right hand of God, and which it is certain the dying thief had no opportunity of eating and drinking (though he was undoubtedly saved, under the provisions of the new testament, in Christ's blood) in any other way than in believing on Jesus.

Further; by the death of Christ we were reconciled to God: in blood our ransom was paid; and on Calvary that curse was finished which was our birthright, and that atonement was made which alone could avail in bringing to us the blessing of everlasting life. When, therefore, we draw near to that table whereat they that believe do "show forth the Lord's death till he come again," it is not to eat and drink his blood in a literal sense, but, as he himself commanded, to remember him—to call to mind (and to feed upon the thought) that though he was God, he yet assumed flesh and blood, that he might work out eternal salvation for all them that believe. Wherefore, we spiritually eat his flesh and drink his blood when we receive this doctrine into our hearts, and entertain no other hope of everlasting life but that which was obtained for us through his death and passion.

But, though it is so clear that the words of our text were intended to have some relation to the Lord's supper, we are to consider of what nature their relationship is. They may be regarded as a declaration to the Jews, that "there is none other name given under heaven whereby we can be saved but the name of Jesus;" for they represent him as the sole giver of life, and that through his flesh and blood, *i. e.*, as before explained, through what he accomplished in his human character. And the Lord's supper seems to have been instituted and ordained as a means of keeping this great and fundamental doctrine prominently and continually before us, as a doctrine which is paramount to all others, for this plain reason, because, by the death so commemorated, "the kingdom of heaven was opened to all believers." Hence, to be outwardly a partaker of that ordinance is not to be taken as a proof that we satisfy the conditions of our text; for, though in a certain outward sense we thereby "shew forth the Lord's death," it does not thence follow that we are living on the truths connected with and dependent on that death. It is necessary that we "feed on him in our hearts by faith;" for, if the dying thief, while hanging on the cross, did truly eat of that bread which came down from heaven, and which is de-

cared in our text to be essential to salvation, and if he did derive eternal life therefrom, without having been a participator in the ordinance instituted the night before, so, on the other hand, it is plain that some may be partakers of the outward ordinance who are not truly partakers of the "flesh that was given for the life of the world."

SKETCHES FROM NATURAL HISTORY.

No. XL.

THE ARMADILLO.

(Dasypus.)

THE family of *Loricata*, or armadillos, includes the true armadillos (*Dasypus*), the *Chlamyphorus*, and the *Aard-vark*, or African ant-eater, which, though not covered with armour, approaches in its structure nearer to the armadillos than to the American ant-eaters (*Myrmecophaga*), with which animals it was formerly associated.

The armadillos are divided by Cuvier into five minor groups, according to the number of the teeth and fore-claws, viz., *Cachichames*, *Apars*, *Eucouberts*, *Cabassous*, and *Priodontes*.

The armadillos are confined to the warmer portions of the American continent; and the species are tolerably numerous—none, however, attaining to a large size excepting the *Dasypus gigas*.

The armadillos are burrowing in their habits, with thick, short, powerful limbs, and a flattened, broad, stout body, covered above with plates and bands of horny armour. The head is broad between the eyes. The mouth is small. The teeth are destitute of true roots, set apart from each other, and mutually fit, when the jaws are closed, into the intervals. The tongue is smooth, slender, and moderately extensible: it is probably endowed with the sense of taste in a high degree.

The armour which covers the armadillo consists of a triangular or oval plate on the top of the head, its posterior margin projecting over the neck; a shield over the shoulders and over the haunches; while between these is a series of transverse bands overlapping each other's edges, but allowing due freedom of motion. The limbs, short and thick, are almost entirely concealed by the edges of this armour, but the feet, unprotected by it, are covered by a hard skin. The tail is covered with calcareous rings. The skin of the under surface of the body is very tough, and is beset with long scattered hairs.

The food of the armadillo consists of fallen fruits, roots, and worms; it does not, however, reject carrion, and has been known to penetrate into graves. Ants are never found in the districts inhabited by the armadillos; for these animals break into the ant-hills, and devour the insects very greedily. The most ordinary food of the armadillos consists of roots of the manioc, of potatoes, and similar substances, though, as already observed, without rejecting animal substances naturally soft, or so far decomposed as to be easily torn without the help of canine teeth. They are destructive to the eggs and young of such birds as build their nests on the ground, and greedily devour worms, frogs, and small lizards. Their chief animal food, however, is derived from the cattle which cover the plains and savannas of every part of South America. These are rarely slaughtered but for their hides and tallow: and, as the carcasses are left on the pampas, or plains, the smell soon attracts vast crowds of carnivorous animals, and among others numbers of armadillos, which greedily devour the half-putrid flesh. Their flesh is esteemed a great delicacy, both by the native Indians and by the Portuguese and Spaniards of America. The animal is roasted in its shell, and considered a great dainty.

It is generally believed that the female brings forth but once during the year; but she produces at a birth frequently six, eight, or even ten; yet she has never more than four teats (see Knight's Animated Nature).

The following account is from the pen of our valued correspondent, Miss Roberts:—

"Armadillos belong to the southern regions of America, to Brazil, Paraguay, and Guiana.

D'Azara mentions eight species of this extraordinary family: he tells us that most of these dig burrows in the earth, and that they excavate these in order to make war on the ants.

"Some of the species walk abroad only in the night, and look fearfully around them, if observed. Others quit their retreats equally in the day; and these are said not to be so fleet and agile as their nocturnal brethren. Some dwell in forests: others prefer the open plain. Each clan exhibits some peculiar characteristic; but there is no real break in the whole circle: they are distinguished, by the scaly cuirass which enwraps them, from every other creature.

"Armadillos were once supposed to feed entirely on vegetable diet. They are, however, decidedly insectivorous, and even occasionally carnivorous. The direction of their burrows evinces, as we have just remarked, that they destroy the ants; and these industrious insects quickly disappear wherever an armadillo fixes his abode. The restricted limits of the genus (which belongs exclusively to South America) are remarkable, more especially when we consider that, from the facility with which they endure removal to our latitudes, there is every reason to conclude that they would be easily reconciled to countries very different from their own. Yet such is not the case; wherever placed, there they contentedly reside: the armadillo of the mountain never intrudes upon his neighbour of the plain.

"The different species, too, seem confined to certain parts of America. The twelve-banded (*Dasypus tatouy*) inhabits the vicinity of Buenos Ayres; the hairy (*D. villosus*) extends from thirty-six degrees of south latitude to Patagonia; the giant armadillo (*D. giganteus*) seldom quits the forests of northern Paraguay. And, as one animal is confined to the hill, another to the valley, a third to marshy places, a fourth to sterile regions, so the nature of the armadillo is to burrow in sand-hills, like the rabbit. Much time is required to dig him out, and, therefore, the Indians carefully examine the mouth of the hole which is supposed to contain him, and then thrust down a stick. If a number of musquitoes immediately come forth, they know that it contains an armadillo; but, if there are no musquitoes, the hole is empty. When this is ascertained, the Indians introduce a long and slender wand into the opening, observe the direction in which it goes, and remove the sand. They then push the stick still further, throw out more sand, and thus proceed till they come up with the inhabitant, which has meanwhile been exerting all its strength to make a new passage in the sand, and is often found in an exhausted state. Three-quarters of a day is frequently employed in digging out one armadillo; and half-a-dozen pits are sometimes opened before the inmate can be dislodged. Yet, however exhausted, he never forgets to defend his liberty. Those who attack his citadel must take care how they come in contact with his sharp claws, as with them he can inflict a severe wound in self-defence; but, when unmolested, he is harmless, and, like the hare in Gay's 'Fables,'

"'His care is never to offend;
And every creature is his friend.'"

FREDERICK II. OF PRUSSIA*.

I PERMITTED myself to remark that "Frederick II. was chiefly reproached in reference to religion."

The king's brow wrinkled as he said, "You have touched on a point about which I reluctantly speak. I have heard and read so much that is one-sided and erroneous on that head, that the subject has become irksome to me." He was silent awhile: then, deeply drawing breath, he said: "Great and distinguished men, about whom is individuality and originality, ought not to be estimated by the common standard: they have their own peculiarities; for all belonging to them is peculiar. Such can only appear in those who are above mediocrity, and who have an eye for the greatness in question. It does not show itself in single and detached acts, anecdotes, or fragmental expressions; but in its totality, forming a connected and consistent whole. Such is even difficult of assumption by ordinary men: the uncommon and extraordinary have in all times an enigmaticality about them, and have therefore been more or less in their day misunderstood; but calmly-judging posterity has done, or will do them justice. Where is the man who, clogged by his own errors and fallibilities, dares allow himself to pronounce judgment on the intrinsic worth of others? We don't know ourselves! Pray, what is tenderer, subtiler, or secretes itself more in the mysterious deeps of the bosom, than our religious feeling, with its forebodings and fears? It is least felt by those who talk most about it, and oftenest found in the hearts of those who are silent on the holy matter."

The king, looking upwards, ceased. I was about to speak, but he rejoined: "I've not done yet, you've got me for once into full swing, so I'll have my say out. If we are aware of any one who possesses a clear and contemplative understanding, a feeling heart, a soul for the sublime, a reverence for laws and order, and who admits of the Christian religion being the best, then I should like to know who has more inherent qualifications for holiness than he?" But, instead of that disposition being awakened in a manner suitable to Frederick's individuality of character, and proper blendment with his other studies—in which his mind made rapid and delighted advancement—so that it might freely develop itself, he was fettered in that respect, by a limiting and pinching authority, strongly partaking of compulsion, which he could not, and would not, bear.

The instruction he received in the Christian religion was what I would not censure, had it been inducted in a right manner; but it was according to the doctrines of the Calvinistic church, and surrounded by forced and harsh constraints. The whole cut of it was after the spirit of those times—more controversial than instructive. This intolerant polemic, which assumed to itself the power of opening and shutting heaven, was far from satisfying his manly mind, then occupied with the study of "Wolff's Philosophy." His heart, therefore, remained untouched.

Thence came it that the fundamental dogmas of our church proved disagreeable to him; and his distaste for them increased greatly by being

* From bp. Eylert's "Life of Frederick III."

compelled to commit to memory all the catechisms. The more that he from filial respect assumed appearances, the more his heart revolted. When his rising powers in unguarded moments burst through the burthensome limitations, the unworthy punishments which never failed to follow embittered him still more; so that in his soul was collected the tinder of scepticism, scorn, and derision. Every morning, as a task, he was required to learn by heart large portions of the bible, without particular selection, or being accompanied by explanations; and every Sunday he was constrained to hear a tedious and sterile sermon preached in the garrison church. His immediate attendants professed profound and anxious veneration for divine worship; but he found out that exactly those who were loudest about the matter, and would be taken for the most pious, were those who were least so in reality, being guilty of sinful outbreaks, intrigues, rogueries, and vices, such as paganism would have condemned. All this filled his soul with dislike and bitterness, and encased the healthful inward fruit with a harsh and prickly exterior that hurt and offended many.

But his principles remaind sound; truly, not nurtured by the infusions prescribed by the then forms of the church, but refreshed and vivified by an earnest and deep feeling of reverence and respect for the laws of God and man. Of a truth, one may say, in fulfilment of his duties he was more practically religious than he seemed. There may have been, and still may be, such a thing as a theoretical atheism; but I can form no idea of the possibility of any one being conscientiously an atheist. The reasonable being can no more divest himself of belief in a God than he could withdraw himself from the influence of air, and retain health.

Truly, Frederick was many times guilty of deriding what mankind holds most holy; and, unfortunately, those sarcastic insults reached the ears of the public. Such witty and intellectual heads are too often induced by circumstances to feel and give way to momentary impulses, and, forgetting themselves for a time, say what is never intended to be taken seriously, or promulgated. Much depends on time, place, circumstance, and company; and the same witty scorner, who the evening before has kept "the table in a roar" with his jokes and derisions, is perchance to-morrow not only incapable of such flights, but repentant for having so transgressed.

Has not this happened to the best of us? If we will be reasonable, we ought not to judge mankind, more particularly one so distinguished as Frederick, by single and detached expressions uttered in unguarded moments, but by the general tenour and direction of whole lives.

The great Luther would appear small if we judged him by his table-talk only. The world has been acquainted with what Frederick, stimulated by ridiculous contrasts, has said at table and elsewhere, of an irreverential and profane nature; but what he thought and felt in his solitary walks, of a lofty and divine nature, has never come to its knowledge. It is the essence and genuine character of true and unvarnished piety, which lies deeply hid in the soul, to shun being talked about.

The Cabinet.

MINISTERIAL RESPONSIBILITY*.—And again, for another and even higher reason yet, we must be men of holiness, because we are in the kingdom of God's grace, and because to us is committed a dispensation of his grace. Every act of our's will be real and effectual only so far as God's grace goes with it; and, though he may be, and is pleased to work by his grace even at the hands of the unholy, showing forth miracles through a Judas, and giving to the faithful the grace of sacraments, though they be administered by an evil or worldly-minded servant, yet who can say how greatly such unfaithfulness does mar his work, how much is lost which might be gained? How can the other necessities of our character, if we fail here—how can we be students of God's word without God's grace? Surely to those who lack that heavenly anointing it is a sealed book, and they blind of eyes and dull of heart amidst the great lights of its manifold and awful wisdom. How can they pray for themselves or their people, who have not the spirit of grace and supplication? How can they draw down the blessed dew on others, who even repel it from themselves? Who can have daily audience of our King, but those who dwell within his courts? And is it to such a life as this that you this day are called to pledge yourselves? Yes, brethren, it is; and that under the threat of penalties so terrible, that the flesh of man may well shrink from their recital. For, if you be less than all this, you are lost for ever, lost in a perdition deeper than that of any of the damned. In the fiery pit, who but Christ's unfaithful messenger shall have the deepest, saddest gulf as his eternal portion? To have broken such vows as yours; to have been so near Christ, and yet to have rebelled with devils; to have had his pierced hands laid on you, and to have received no impress from them; to have had a special dispensation of his grace, and to have turned unto deeper sin; to have been sent forth to witness to your brethren of his resurrection, and by that witness to lift them up to him, and, instead thereof, to have dragged them with you into darkness and the pit, surely such an issue of such mercy must lead by the shortest, surest path to the uttermost destruction. And what, then, can induce any to venture on this risk? Surely one thing, and one thing only, God's effectual call to such a service, and the sure belief in his special aid and mercy vouchsafed with that call. For this too his grace shall suffice. Your weak, failing, treacherous heart, it may be strong in him: Christ's love may overcome your coldness, Christ's strength may be perfected in your weakness. He who has drawn you thus closely to himself, he of his great mercy will work in you, through you, for you. Cast yourself upon his faithful word, upon his boundless mercy, and look to him simply—to him incarnate, the virgin-born, to him dying, risen, reigning at the Father's right hand—look to him in every hour of weakness, and be strong; and then blessed above all are ye, whose crown of light amidst that radiant host shows as bright as does

* From Ordination sermon by bp. of Oxford.

the faithful pastor's: "They that turn many to righteousness shall shine as the stars for ever and ever." Who shall be so near the throne as he who shared the likeness of his Master's service? who bore—and fainted not—his heavy burden? who used life as a ministry, time as a talent, opportunity as a service? who drank of his cup, and was baptized with his baptism, received and bore the impress of his hands, and, like the great apostle, even rejoiced in sufferings, filling up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church, whereof they are made ministers according to the dispensation of God which is given to them?"

Poetry.

A HYMN FOR THE YOUNG.

(For the Church of England Magazine.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—JOHN xiv. 2.

O HOLY Father! guide of youth!
Thy word the hope supplies
That Christ for us prepares a place—
A mansion in the skies.

O, to that pure, that happy land
Teach our desires to rise,
And train our youthful souls to hope
Our home is in the skies.

Though we are foolish, weak, and vile,
If faith on Christ relies,
And if we love and serve him here,
Our home is in the skies.

Like pilgrims, guide us on our way
To reach the heavenly prize,
Rejoicing, as we onward press,
Our home is in the skies.

Let nothing draw our souls from thee;
But, as in years we rise,
May our increasing meekness prove
Our home is in the skies.

There, where eternal pleasures bloom,
Where joys on joys arise,
May we, at last, with angels sing,
Our home is in the skies.

R. P.

Newcast'e-on-Tyne.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. VII.

(For the Church of England Magazine).

"Watchman, what of the night?"—ISA. xxi. 11.

THERE is a voice around thy towers,
O, church of the Most High!
And watchmen, through the long night-hours,
In fear and sorrow cry,

"What of the night?" Does darkness still
On truth's fair brightness dwell?
Or vain opinion, human will,
Her mighty impulse quell?
Night still abides, with signs of doubt and change,
And fickle, wandering hearts the sanctuary range.

"What of the night?" Let not the foeman hear
Dread sounds of discord from thy inmost cell.
A war-cry from the enemy is near
Their gathering hosts in the far distance swell;
With bland, insidious smile, does error gain
Entrance within thy courts, in ceremonial vain.

But not for this—O, not for more than this!—
Shall truth, invincible, her glory quail:
Sure guide to peace and joy and heavenly bliss,
No power of earth against her shall prevail.
Let but her faithful watchmen round her stay,
On her, when night is past, shall be eternal day.

Miscellaneous.

A GENUINE PHILANTHROPIST.—The island of Rona is a small and very rocky spot of land, lying between the isle of Skyo and the main land of Applecross, and is well known to mariners for the rugged and dangerous nature of the coast. There is a famous place of refuge at the north-western extremity, called the "Muckle Harbour," of very difficult access, however, which, strange to say, is easier to be entered at night than during the day. At the extremity of this hyperborean solitude is the residence of a poor widow, whose lonely cottage is called the "lighthouse," from the fact, that she uniformly keeps a lamp burning in her little window at night. By keeping this light and the entrance to the harbour open, a strange vessel may enter with the greatest safety. During the silent watches of the night the widow may be seen, like "Norna of the Fitful Head," trimming her little lamp with oil, being fearful that some misguided and frail bark may perish through her neglect; and for this she receives no manner of remuneration—it is pure unmingled philanthropy. The poor woman's kindness does not rest even there, for she is unhappy till the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing and cheerful fire; and she can seldom be prevailed upon to take any reward. She has saved more lives than Davy's belt, and thousands of pounds to the underwriters. This poor creature, in her younger days, witnessed her husband struggling with the waves, and swallowed up by the remorseless billows, "in sight of home, and friends who thronged to save." This circumstance seems to have prompted her present devoted and solitary life, in which her only enjoyment is in doing good.—*Inverness Courier.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS.

No. 574.—MARCH 21, 1846.

ST. GILES', CRIPPLEGATE*.

THE burial ground, in which the church of St. Giles without Cripplegate stands, is one of the most ancient in the city, and abounds with interesting mementos of past time. On the south side is one of the few remaining portions of old

* The writer is much indebted to Godwin's "Churches of London."

London Wall, with bastions, by which the city was surrounded—perhaps as early as the reign of Constantine the Great; and the church is the successor of one founded by Alfune, about the year 1090.

The saint to whom it was dedicated appears to have been a native of Athens; so remarkable for his charity, that, when his parents left him a large estate, he gave away not merely that, but the coat from off his back. It is stated that he was afterwards discovered in a dreary cave in France, by Charles Martel, when hunting; and that the latter built a monastery for him at Nismes.

The postern, near which the church is situated, owes its name (Cripple-gate, or the *Porta Contractorum*) to an adjoining hospital for lame people, if we follow Camden; or, as Stow and others say, to the cripples who were in the daily habit of begging there; which might have induced our forefathers to dedicate a church to St. Giles in its neighbourhood, he being reckoned, from the circumstance already mentioned, the patron of mendicants. According to Newcourt, Aelmund, the monk, appropriated this church to augment the revenues of St. Paul's; and the living, one of the most valuable in London, is still vested in the dean and chapter of that establishment.

Cripplegate was known by this name before the Conquest; for we find that, in the year 1010, Alwyne, bishop of Helmeham, caused the body of Edmund the Martyr to be brought from Bedrisworth (now called Bury St. Edmund's) through the kingdom of the east Saxons, and so to London in at Creplegate ("Stow's Survey," Strype's edition, b. i. p. 17). According to Fabian, this gate was rebuilt by the brewers of London, in 1244.

In 1545 the church was burnt, but soon repaired, and was perhaps partially rebuilt. The interior is divided into a nave and aisles; the division being formed by clustered columns and pointed arches, with boldly-moulded soffits. The clerestory and ceiling are entirely different in character to the remainder of the building. These were constructed about 1791.

The tower, near the centre of the west end of the building, was originally open to the body of the church. In the west front of the tower was a large pointed window, now bricked up, of which portions of the tracery remain; and in the side walls are the jambs and heads of two similar, but smaller windows, which are likewise nearly obliterated on the outside. The tower contains a peal of twelve bells; and there is an additional one in the turret that surmounts it.

In the church rest the remains of several distinguished persons: among these were the pious John Fox, who wrote the "Acts and Monuments of the Church;" John Speed, the historian; and John Milton.

In memory of Fox there is merely a plain tablet against the south wall of the chancel, which bore a Latin inscription, now partly removed*.

* "Johanni Foxo, Ecclesiæ Anglicanæ Martyrologo. Fidelissimo, Antiquitatis Historicæ Indagatori Sagacissimo. Evangelicæ Veritatis Propugnatori Acerrimo, Thaumaturgo admirabili; Qui Martyres Marianos, tanquam Phœnices, ex cineribus redivivos præstitit; Patri sui omni pietatis officio imprimis colendo, Samuel Foxus illius primogenitus, hoc Monumentum posuit, non sine lachrymis." "Obiit die 18 Mens. April. An. Dom. 1587. jam septuagenarius. Vita vitæ mortalis est, spes vitæ immortalis." The inscription is now perfect only as far as the word "hoc." The entry in the register stands thus: "John ffox, householder, preachar." April 20th, 1587.

John Speed was born in 1552, and was a tailor. Exhibiting, however, good abilities, and a great love for the antiquities of his country, sir Fulk Greville generously encouraged him to study; and the result was, among other historical and theological treatises, his large work, the "History of Great Britain;" in which he was assisted by sir Robert Cotton. His monument, which is affixed to the south wall of the chancel, presents a bust of him (once painted and gilt) within a cabinet, with a book in one hand, and a skull in the other: and on the doors, fastened back as it were against the wall, is an inscription in Latin*.

Milton was buried here under the clerk's desk, in 1674; but for many years there was no memorial of him within the church. Through the liberality, however, of the late Samuel Whitbread, esq., a fine bust of the poet, by Bacon, has been set up against one of the columns on the north side of the nave, with a tablet beneath (terminated by a flaming sword, the serpent, and the apple, pleasingly grouped), which bears this inscription:

"John Milton,
Author of 'Paradise Lost,'
Born Dec. 1608, died Nov. 1674.
His father, John Milton,
Died, March, 1646.
They were both interred in this church."
SAMUEL WHITBREAD, POSUIT, 1793.

There are many other monuments in the church. In the chancel, over the tablet to Fox, is one commemorative of Constance Whitney, which represents a female rising from a coffin†; and on the opposite side of the chancel, is a tablet to the memory of Margaret Lucy, who died in 1634; both of them descendants of that sir Thomas Lucy, of Charlecote, in Warwickshire, whose park was the scene of Shakspeare's deer-stealing frolic; and whom the bard, in his anger, has immortalized as—

"A parliament man, a justice of peace,
At home a poor scare-crow, in London an asse."

In the south aisle is a tablet, bearing a long inscription to Robert Glover, "Somerset herald," who died in 1588. At the east end of the north aisle is one, with figures of a man, woman, and child drawn upon it, appertaining to Roger Mason, a benefactor to the poor of this parish, who died 1603: and at the north side of the chancel is a curious one, which presents the effigies of Matthew Palmer, esq. (1605), his wife (1630), and five children. In the south aisle are several other monuments of the seventeenth century.

There are also two handsome modern monuments: one, by Manning, to sir William Staines,

* "Piæ Memoriæ Charissimorum Parentum. Johannis Speed Civis Londinensis, Mercatorum Scissorum Fratris, Servi Fidelissimi Regiarum Majestatum Elizabethæ, Jacobi, et Caroli nunc superstitis, Terrarum nostrarum Geographi accurati, et fidi Antiquitatis Britannicæ Historiographi, Genealogiæ Sacræ elegantissimi Delineatoris; Qui postquam annos 77. superaverat, non tam morbo confectus, quam mortalitatis tædio lassatus, corpore se levavit Julii. 28. 1629. et jucundissimo Redemptoris sui desiderio sursum elatus Carnem hic in custodiam posuit, denuo cum Christus venerit, recepturus," &c.

† This has been erroneously supposed to commemorate a lady, who, having been buried while in a trance, was restored to life through the cupidity of the sexton, which induced him to dig up the body to obtain possession of a ring left upon her finger.

lord mayor in 1801; and the other, by Banks, in memory of Martha Hand, who died in 1784, wife of John Watson Hand, M.A., vicar of the parish.

The exterior of the church is much disfigured by modern restorations.

Biography.

THE RIGHT REV. MICHAEL SOLOMON ALEXANDER, D.D., FIRST ANGLICAN BISHOP OF JERUSALEM*.

No. I.

In reading the declarations of God, with respect to his purposes of grace and mercy towards the house of Israel, what a subject for serious reflection presents itself to the Christian mind! Who that, in the good providence of a merciful God, has had his lot cast in a Christian land, and tasted experimentally that the Lord is gracious, will not adopt the glowing language of St. Paul: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1)? And yet there is a desponding feeling respecting the conversion of God's ancient people to the full reception of the truth. Attempts made to effect this have been too commonly regarded as wholly vain. It has been stated that such attempts are entirely visionary. What man says, however, is of little consequence: the word of Jehovah standeth sure: "For ever, O Lord, thy word is settled in heaven: thy faithfulness is unto all generations" (Psalm cxix. 89).

Let the desponding Christian call to mind, to his comfort, the express declaration: "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come" (Psalm cii. 130). Perhaps the Lord is now actually building up Jerusalem, and about to deck it with glory. "O that salvation were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Psalm xiv.).

The appointment by the Anglican church of a bishop in the holy city was, as it well might be, a wonder unto many; and doubtless not a few, who read the account of such an appointment, readily exclaimed, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?"

"The plan of a church at Jerusalem was first, to the best of my knowledge," says Mr. Cartwright, "brought forward by Dr. M'Caul, during a tour in behalf of the society in 1834, and was warmly entertained by a few very old friends of the Jewish cause at Bradford, in Yorkshire, most of whom have since gone to their rest. From this small beginning, followed up very soon by vigorous efforts at York, Cambridge, and Cheltenham, and other places, the committee first put forth the plan, in their report of 1835, of having an episcopal chapel, and a regular protestant English as well as Hebrew service at Jerusalem. By the commencement of the year 1841, little apparent progress had been made; a large sum of money had been expended; war had scattered the mission; and Mr. Nicolayson had only just been able to hold on to his important post.

"It was at this very time, when many of the friends of the Jewish cause in England, and especially in the London Society itself, were beginning to despond in reference to the Jerusalem mission, and when some pious and thoughtful Christians were ready to conclude, that the singularly adverse circumstances which the society's efforts at Jerusalem had encountered were a providential intimation of their duty to withdraw from further attempts, for the present at least—it was at this remarkable juncture that the king of Prussia proposed to the English church the establishment of the Jerusalem bishopric. From his majesty's instructions to Mr. Bunsen, his ambassador on this occasion, it will be seen that the London Society's previous and persevering efforts, and their suspension and apparent failure during the Syrian war, were the very means overruled by God for carrying out the society's wishes to an extent which they never presumed to anticipate"*.

No appointment could have been more admirable than that of bishop Alexander; no individual, perhaps, was more likely to make an impression, as a Christian bishop setting forth the everlasting gospel of the grace of God, while as an ambassador for Christ he besought his hearers to be reconciled to God, and could close his exhortation with the solemn, thrilling expression, "I am a man which am a Jew" (Act xxi. 39). The same sovereign grace which brought the persecutor Saul to a saving knowledge of the truth as it is in Jesus brought to the same knowledge the first Anglican bishop of Jerusalem. He has, like the apostle, fought his good fight: he has finished his course: he has kept the faith: let us trust that there is "henceforth laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at that day; and not to him only, but unto all them that love his appearing." Conceive a Christian bishop preaching on Mount Zion, stretching forth his hands, and inviting men to come to the Saviour: "I am a Jew: nothing can obliterate the fact. Very true it is, 'God, who commanded the light to shine out of darkness, hath shined in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ:' still I am by birth, parentage, and education a Jew—one of the seed of Abraham."

The late much lamented bishop of Jerusalem, whose privilege as well as honour it was to be the first to occupy the episcopate of the Anglican in the holy city of the Redeemer, was the eldest son of Jewish parents, and born in May 1799, in the grand duchy of Posen. Very little is known of his youth; but, from his great Hebraic and Talmudic acquirements, he exercised for some years

* We confidently anticipate some most important, though incidental, statements relative to the deceased bishop, in the course of Mr. Veitch's interesting letters to his friend B——; some of which have appeared in our pages. Of course, the "Jewish Intelligencer" becoming monthly more and more interesting, will have in its pages all the documents. We commit the edification of our readers, as well as benefit to the Society for Promoting Christianity among the Jews, by recommending the "Intelligencer" to their serious attention.—ED.

* From appendix to two sermons preached at the episcopal Jews' chapel, Palestine-place, Bethnal Green, on Sunday, Dec. 28, 1845, on occasion of the death of the right rev. Michael Solomon Alexander, D.D., late bishop of the united church of England and Ireland at Jerusalem. With an appendix, by the rev. J. B. Cartwright, M.A., minister of the chapel. London: Hatchard and Son; Seeleys; Wertheim. 1846. These are valuable discourses. The appendix contains a large quantity of interesting matter.

at Plymouth the functions of rabbi, at an early period of life, and married there according to the forms and ceremonies of the synagogue.

In process of time his mind was led to the saving knowledge of gospel truth, to behold in Jesus of Nazareth the Son of the living God, the Messiah who was to appear, the Saviour of sinful man. He was publicly baptized by the rev. John Hatchard, vicar of Plymouth, on the 22nd of June, 1825. The following most interesting remarks are from his own pen, and extracted from his memoir of his daughter. They are written in a spirit of genuine humility, gratitude, and praise.

"Mrs. Alexander did not arrive at the full conviction of the truth as it is in Jesus until six months subsequently, after it had pleased God, through much bodily suffering, to show her the blessedness of having a hope beyond this vain and miserable world, and that such hope Christ alone can impart to all his believing people. She was then also admitted into the Christian church by baptism, which was administered by the same rev. vicar, though in another church in a neighbouring town. Like their forefather, Abraham, they were called to leave their country, their kindred, and their father's house, to go to a land which the Lord would show them (Gen. xii. 1). The same God, who thus gave the call, enabled them likewise by his grace to obey it, humbly relying on those promises which were also given to Abraham and his posterity (Gen. xii. 2, 3), and especially on those which Christ gave to all his followers, saying: 'Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and, in the world to come, eternal life' (Mark x. 29, 30). The parents deem it their high privilege to be able to testify the truth of this promise. They have met with much kindness from many of the servants of God; which has, to a great extent, made up for the loss of natural ties and connexions. They are blessed with a numerous little family, all promising to fill up the same gap; and, though, in the early departure of the subject of the present memoir, their fond hope in this respect, as it regards her, is cut off, yet can they not but rejoice that they have been permitted to see her grow in grace and in the knowledge of the Lord, and give such a blessed dying testimony as will appear in the sequel; for this gives them the happy assurance that their beloved child is 'not lost, but gone before,' and that their separation is only for a season.

"The father having a humble desire, if it should be the Lord's will, to prepare for the sacred ministry, they were, in the providence of God, led to Dublin, where Sarah was born on the 10th of November, 1826. She was truly a child of many prayers. When about a month old, she was dedicated to the Lord in the ordinance of baptism, which was administered by the rev. Dr. Guinness, at his own request, in Sandford church, near Dublin, which had just then been opened for divine worship. It is remarkable she was the first of a very few who were baptized in that church; and the next baptism, which took place there soon after, was that of an adult Israelite, who still resides in Dublin, and whose conduct is according to the gospel. That church has become endeared to her parents by many endearing associations. It was there they mostly attended on the Lord's day, and were greatly strengthened and edified in their newly adopted Christian course, by the able and excellent ministry of its venerable pastor, in whom they had the privilege of finding a friend and a father. It was in the congregation of that church, and especially in those who were its originators, who lived in its immediate vicinity, that they found their kindest and dearest friends. It was also in that church the father preached his first sermon, from Psalm li. 15, on the evening of his ordination, which took place on Trinity Sunday, June 10th, 1827, by the late archbishop of Dublin, Dr. Magee. On the morning of her baptism, a number of dear Christian friends were assembled at breakfast at the house of one of the most hospitable and excellent Christian ladies near the church, whose beloved pastor expounded the 102nd Psalm on the occasion, dwelling especially on verses 13 and 14. The infant about to be received into the Christian church was of course made the special subject of his prayer, as well as her nation. All those friends went afterwards into the church, and silently joined in the spiritual baptismal service; and the parents could not but rejoice, in thus being permitted, as members of the church of England, to dedicate their first offspring to the service of that Saviour, in whom there is no difference between male and female*, and who has graciously said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven†' ".

The following account of the bishop (contained in Mr. Cartwright's second appendix) is a copy of the appendix to the sermon preached by the rev. J. Hatchard, M.A., vicar of St. Andrew's, Plymouth, at the baptism of Michael Solomon Alexander, June 22, 1825; sponsors, the rev. B. Golding, captain Thicknesse, and Mrs. Hatchard:

"I was born in a town in Prussia, in the year 1799, educated since the seventh year of my age principally in the Talmud, and in the strictest principles of Judaism. From my sixteenth to my twentieth year, I held the office of a teacher of the Talmud and the German language among my brethren in Germany; at which period a situation of a similar nature offered itself to me in England, where it was required that I should be capable of performing the duty of a shochet; an office, as is known to my Jewish brethren, only given to persons peculiarly qualified, and who must go through the strictest examination by the high-priest. This, however, I soon acquired, and came to England.

"Not to enter into useless details, I need only mention that, until that time, I had not the slightest knowledge of Christianity, nor did I even know of the existence of the New Testament‡.

* There is no initiatory rite for females amongst the Jews.

† From "The Flower faded!" memoir of Sarah Jane J. W. Alexander. By her father, rev. M. S. Alexander. London: Wertheim. 1840.

‡ "Here it must be stated that in the Jewish colleges on the continent the New Testament is never introduced or mentioned."

"Strong impressions of prejudice against the very name of Christ was all the knowledge I possessed of him; and, in blindness and ignorance, I never felt curious to inquire the reason of that prejudice. I looked upon all other sects besides Jews as the Gentile idolators mentioned by Moses and the prophets, from whom I found sufficient reasons and commands to abhor their practices. But blessed be the Lord God of Abraham, Isaac, and Jacob, who has dealt thus mercifully with me, a worm, who am not worthy of the least of his mercies, in raising me from a death-like sleep, in which so many still remain, who are satisfied with a false peace, without a wish or an effort to be awakened from its dangers.

"In the year 1820 I came to London; and, having found myself disappointed of the situation above alluded to, I was recommended by the kindness of the high-priest in London to a private family in the country, as tutor to their children.

"My employer was a man of strict integrity, and strongly attached to the principles and ceremonies of Judaism. He was the first who acquainted me with the exertions which are making in England for the conversion of the Jews; but treated them with derision, and said that every Jew ought to read the New Testament, in order to be more confirmed in his own religion. This roused my curiosity; and, not being able then to read and understand English, I procured a German bible. I was greatly struck with the first of St. Matthew, and had no idea that Christians knew anything of our patriarchs. I was still more struck with the character of Christ, and the excellent morals which he taught; but, having gone no further than merely to admire them, it produced no particular effect upon my mind, though it considerably lessened my prejudices. By the providence of God I was lead from thence to another place (Norwich) as rabbi, where I had opportunity and leisure to give lessons in Hebrew and German, as I had then obtained some knowledge of the English language. This afforded me the means of access to many pious Christians, and of becoming more acquainted with their religion. I was in an especial manner led to read the New Testament, and found many of the references there given to the Old Testament prophecies incontrovertibly fulfilled.

"This produced great uneasiness of mind; but, instead of turning my face to the Lord God in prayer and supplication to direct and lead me in the right way, I endeavoured to shrink and turn away from the divine light which had thus begun to dawn upon me.

"About this period the situation at Plymouth most providentially offered itself; and I was led to accept it, partly from its having been represented to me as more advantageous, but chiefly from the desire I felt to become reconciled to my former views, and regain my peace of mind, with a full determination to have no intercourse with Christians; and, during my first three months at Plymouth, I strictly adhered to this resolution: Satan so far aided the wishes of my wicked heart as to lull me again into a delusive peace.

"The Lord, in his love towards me, would not suffer me thus to proceed in the path of destruction: he raised me up a spiritual preceptor, in a friend (the rev. Mr. Golding) who was desirous of taking lessons in Hebrew; and, when we began to read for our lessons parts of the Old Testament, subjects of discussion often presented themselves, and feelings to which I had for some time past been a stranger again rose in my mind; and I began more seriously (and I trust not without earnest prayer to God for his guidance) to inquire into the truth, by more carefully comparing the Old and New Testaments, and, after much mental conflict, came almost to the conviction that Jesus was the Messiah, whom I had been taught to expect in a different form from that in which he is really represented in the Old Testament.

"Still I could not see everything so clearly as to be enabled to give up all for him: I had not strength enough to avow my feelings publicly, though I did not hide them from several of my brethren, especially from one with whom I had more frequent intercourse: to him my sentiments were well known; and it pleased the Lord to raise him up, after having been acquainted with it for several months, to inform the elders of the congregation. They could do no otherwise than take the matter into serious consideration, and I am sure that it was not without very painful feelings to themselves, that they made known the circumstances to the rev. S. Herschel, chief rabbi, who has the power of deciding these matters. He requested my suspension until he heard again from the congregation, in order finally to decide. This was one of the most painful periods of my life: Satan stirred up every possible means to present fears and doubts to me.

"Those who are acquainted with human nature, and with the influence of early education, will easily be able to judge in what a painful situation I was then placed. By following the dictates of my conscience, I had nothing else to expect than to lose all that was valuable to me in this world—a comfortable and sufficient livelihood, together with the affections and friendship of all who were dear to me. But, by yielding to the entreaties of my friends, I should have inflicted a wound upon my conscience; in short, many painful ideas presented themselves to me—the giving up all (to which I was evidently called), the prejudices of early impressions, and the prospect of having to take up a new and heavy cross in my future life.

"All these considerations so tended to increase my distress of mind, that, if there could have been found at that time any means whatever to reconcile me to my former views, I should have gladly used them*. However, this was not the Lord's will. A week afterwards I was finally suspended, and I had evidently pointed out to me the way in which I was to go: I began to submit myself to the Lord to follow him, and soon afterwards regularly attended the ministry of a dear friend (the rev. Mr. Golding, then officiating at Stonehouse Chapel), to whose spiritual instruction I am greatly indebted. Having also been brought into immediate connection with

* "In proof of this, I must state, that, so great was the struggle, and so earnest the entreaties of my friends at that time, that I was even induced to appeal personally, and also by letter, to the leader of the congregation, to say that I should be happy to retrace my steps, if any means could be found to remove the difficulties by which I was encompassed."

many Christian friends, my mind became more and more established, which led me finally to embrace the Christian faith as my future hope for time and for eternity.

"To my Jewish friends, whose kindness towards me I shall ever remember, I beg to take this opportunity of returning my sincere thanks; and, though I am sensible of being an outcast from them, yet I trust I shall never be unmindful of them before a throne of grace in my feeble prayers, 'that the Lord may bless and keep them, that the Lord may cause his face to shine upon them, and be gracious unto them; that the Lord may lift up the light of his countenance, and give them peace,' even 'the peace of God, which passeth all understanding.' Amen.

"M. S. ALEXANDER."

LAKE HURON*.

THE people of Lake Huron, for whose benefit this mission has been set on foot, are parts of two different tribes of the same nation (the Algonquin). The names of these tribes are the Ottahwahs, who came from that part of this lake which is near Michahlahmackinack, and from Lake Michigan: and the Ojibwas, or Chippewahs (the latter word being the English corruption of the former), who inhabit the shores of lakes Superior and Huron. The affinity of these two tribes is clearly seen by the similarity of their dialects, which are not more different from each other than those of some parts of England are from that heard in the metropolis. Both, in general, understand the books in the Ojibwa dialect; and conversation is easily conducted between individuals of the different tribes. And though, in many cases, the modes of expression and even the words differ, yet the structure of both tongues is essentially the same, as also are the rules for the inflection of words. The Ottahwah, having been brought up on those rich lands now forming part of the state of Michigan, is consequently a better farmer, and more at home in all the labour connected with that occupation, than the Ojibwa, who, having been brought up on the rocky barren shores of lakes Superior and Huron, is more in his element while traversing the trackless snows of his native forest, and passing whole days in the pursuit of fur-bearing animals. Thus it is much easier to induce the Ottahwah to settle in one place, and to cultivate the ground for a subsistence, than the Ojibwa, who, having been accustomed to a wandering life from his infancy, finds it impossible to continue a whole year in one place.

In their heathen state, the superstitions of both tribes are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them, if neglected. There are different forms of this worship—the metawawen, which, as far as I can gather from accounts given by my people, very much resembles the witches' incantations, of which we read in old English story; the cheesuhkeewen, which is somewhat akin to the oracles of pagan antiquity; and the sahsahguhwejegawen, or sacrifice, which consists in an offering made to the object of their worship of what they most highly esteem, sometimes articles of clothing, and, when it can be had, a living animal. This offering, according to my Indian authorities, is generally followed by a feast, during which the articles, after having been some time laid on an elevated platform, are taken down and distributed among the visitors. These, with certain superstitious observances used in the cure of diseases, seem to be all in the way of religious ceremony that they make use of in their heathen state. But, in connection with their superstitions, I must not omit to mention one, which seems to exert a greater influence on them than any other; when their young people reach the age of eleven or twelve, they are directed, by their parents, to blacken their faces, and fast, until they obtain from their guardian spirit, some dream or vision. Their frame being reduced to a very weak state by abstinence, their minds are easily wrought on, and they invariably imagine that they have the desired dream or vision; and, according to what they think they see then, so is their destiny; and from that time, they make to themselves representations of what they have seen, and keep them by them; and on these pieces of wood they place their trust for deliverance from sickness and death. I have not yet met with an Indian who had not gone through this ordeal in youth. The ideal divinity that figures most in their heathen traditions is one named Nane Boozhoa, who, they say, claims relationship with man, and also with all the brute creation. To him they ascribe all the blessings they enjoy, such as the simples which they collect for medicines, &c. This divinity they describe as transmigrating, sometimes assuming the body of one animal, sometimes of another, and always leaving the body he assumes as soon as its blood is shed, and seeking another for himself.

The supreme Creator of all things they place in the part of the heavens where the sun is at noon: and others, inferior, occupy the other quarters of the sky. Their idea of an after state of happiness is, as far as I have been able to gather (for they are not very communicative on this point) that it lies to the west, where all good Indians go after they die, and which, they say, is quite a different place from the white-man's heaven. In connection with this last subject, I would mention a tradition which is abroad among the Indians, which, I am told by those who have embraced Christianity, is a great hindrance to others joining the church. They say, that a long time ago, when the French missionaries first came among the Indians, many received their religion, and, among the rest, an old man, who some time after sickened, and to all appearance died, but after some time arrived again. As soon as he recovered his health, he was observed to return to his heathen ways, and to give up going to church altogether. Being asked the reason of this conduct, he related what he saw during his trance: "I went," said he, "immediately on breathing my last, to the white-man's heaven, where the missionaries had taught me to look for rest; but the gates were shut against me. I knocked, and there came to the gate one, such as the black-coat used to describe the heavenly inhabitants to be, and asked

* From "Missions to the Heathen," No. VI.; Society for the Propagation of the Gospel.

me what did I want there? I immediately showed him what I had round my neck (the rosary with a crucifix attached); but he did not open the gate for me. On my asking the reason of my not being admitted at once, on showing the badge of my Christianity, he told me that this was not the red-man's rest; it was only for the white-man. He, however, directed me to go to the far west, where, he said, the red-man must stay. I then set out," continued the narrator, "and journeyed along many suns, till at last I came to where the sun sets, and saw those of my own colour enjoying themselves with continual feasting and rest; and my heart was glad that I had at last found the place where I was to dwell. But one of the chiefs came to me, and asked me the same question as I was asked at the white-man's place. I told them I was a red-man, just arrived in the world of spirits, and hoped to find rest and pleasure among my own relations. 'O no,' said the chief to me; 'I cannot admit you here. You gave up the Indian ways long before you left yonder world; you served the white-man's God: go, therefore, to where the white-man's God is chief.' And I was thus left in a very miserable condition ever, till I awoke from my trance. Therefore, I will no more serve the white-man's God, whose place is not for us; I will do as my fathers did, and go to them when I depart hence." This circumstance, say my informants, produced a great defection among the Christians at that time, and still continues to many an obstacle to their receiving the truth.

All their treatment of the sick is mixed up with magical practices; as, they say, they received the knowledge of simples from the benevolent spirit mentioned above; and, therefore, he must be invoked to assist, with a view to their successful application. Like all tribes whose religion consists principally of magic, they are extensively acquainted with the most virulent poisons to be found in the vegetable creation, and are often but too successful in the murderous use of them. I myself knew a white man, since dead, who, while residing in the Indian country as a fur-trader, was suddenly deprived of his sight by smoking a pipe into which a minute portion of vegetable poison had been introduced by an Indian whom he had offended; and he continued completely blind till his death. But it is with that utter recklessness of futurity, which forms a prominent trait in the Indian character, that the missionary has chiefly to contend. Even while, with all the earnestness the subject is calculated to produce, he speaks of that which made a Felix tremble on his tribunal, all his hopes of having made a favourable impression are often destroyed by his being answered with some unseasonable demand for pork, flour, tobacco, Indian corn, or something else equally connected with their present wants. The following anecdote will serve to illustrate this point: While I was residing at the Sault de St. Marie, I was visited by an Indian from the interior, perhaps thirty days' journey from that place. I gave him and his people some provisions, to supply their present necessities, and invited them to come the next day (Sunday), as I wished to give them their dinner, and, after that, to tell them about the white-man's God. He said they should all come; but, at the time appointed, he alone made his appearance, with his face painted in a most frightful manner. I asked him where were his young men? He said that he had not been able to keep them sufficiently sober to come; but, as he himself had promised to come to me, he had not drunk any spirits. After he had had his dinner, I began to talk to him of the necessity of embracing the Christian religion, told him of the fall of our first parents, and the redemption of the world by the Son of the Great Spirit, and other subjects which the occasion called forth. I was quite pleased and encouraged, during my discourse, by the seeming anxiety with which he laid the bowl of the pipe that he was smoking on the ground, and the thoughtfulness which the increasing slowness of the wreathing puffs from it appeared to indicate. At last I told him that I had done; and the streaked-faced warrior of the wood stood up with a remarkable majesty, and having, according to Indian etiquette, shaken hands with every body in the room, and handed his pipe round for each to take a puff out of it, he commenced his oration, thanking me for what I had told him of the white-man's religion: it was all very good; and he would think over it by his wigwam-fire during the winter. But what he had been chiefly thinking of was, that I had been very kind in feeding him and his people the day before, and that he therefore wished to ask me to supply him, and six or seven canoes-full of his people, with provisions for a fortnight of their journey homewards.

I have already mentioned that the Indians are exceedingly suspicious; but this, probably, arises from the treatment they have too often experienced from the white people with whom they have had to do. And the same may be said of another trait that strongly marks their character, namely, a want of sufficient sense of benefits received from white men; for they are apt to think that all white men are as selfish, in the objects of their intercourse with them, as are the traders; and it is with difficulty we can induce them to believe that we seek not theirs, but them.

Such are the people with almost all of whom the missionary at this place is necessarily brought into contact for ten or fifteen days together, at the time of their assembling from all parts of the north shore of this lake, and the adjacent parts of Lake Superior, to receive the clothing and provisions which are dealt out to them by the generosity of the British government. Till last summer these presents were issued to those resident on the American territory, as well as to those who came from places within the British lines. But a regulation was issued from head-quarters, by which the United States Indians had notice that, in three years from the date of the order, the presents would thenceforth be confined to those who come from *bonâ fide* British land; and, in the summer of the present year, this was for the first time put in force.

GOD TO BE SOUGHT BY NATIONS.

A Sermon

(Preached at St. Martin's, Oxford, before the Mayor and Corporation, on Friday, June 24, 1853)

BY THE REV. JOHN HILL, B.D.,

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ISA. xlii.

"Should not a people seek unto their God?"

THE history of our own country coincides with the record which the Holy Spirit has given of the history of Judah and of Israel, in illustrating the important fact that God, in the dispensations of his providence, deals with nations in their collective capacity according to their faithfulness in his service. In this respect, the inspired narratives of holy scripture, and the recorded experience of our own land, yield one and the same testimony, namely, that "religion is the true security of a nation."

This statement, however, requires some further limitation. That term, "religion," must not be taken in the vague application in which it is frequently employed. The word is often applied to various devices of corrupt men; and many seduce themselves into a false hope, and look up to others as objects of admiration, on the ground of some fictitious semblance of religion, which is in reality both an abomination in the sight of God, and an occasion of final ruin to many deluded souls. It is, therefore, not whatever is called religion, but the "genuine and spiritual religion, founded on the truth of God," which constitutes "the true security of a nation." And this principle is implied in the solemn remonstrance of the prophet: "Should not a people seek unto their God?"

The condition of Judah in the time of Isaiah demanded this remonstrance. There prevailed much of avowed irreligion and immorality: they were "a sinful nation, a people laden with iniquity, a seed of evil-doers, children that were corrupters:" even "their princes were rebellious, and companions of thieves: they loved gifts, and followed after rewards: they perverted justice, and oppressed the widow and the fatherless." At the same time there was a profession of religion; nay, even an activity in religious services. But then their religion was either a series of formal services—ordained indeed of God, but performed without heart, without devotion, and therefore degenerating into mere hypocrisy or superstition—or else it was a worship of false gods, in direct rebellion against Jehovah. The former of these God denounces as "vain oblations," as "abominations to him, as "mere iniquity." As to the latter, he charges them thus: "They have forsaken the Lord: they have provoked the Holy One of Israel to anger: they are gone away backward." Thus they sought not their God; and, consequently, he whom they neglected brought his sore judgments upon them, even the "trouble and darkness," the "dimness of anguish," the desolations and sufferings of which he had forewarned them by his prophet.

The occasion of our present solemnity in like manner reminds us of the judgment of God following after the provocations of a nation. Without entering minutely into particulars, we may call to mind the evidences on record of the previous combination of the same two great evils. Those times were distinguished, on the one hand, by much disregard to mutual rights, by much licentiousness of language and conduct, by much worldly frivolity and revelry, and by avowed and systematic violation of the Lord's day; and, on the other hand, by an addiction to idle and superstitious formalities, by a studied approximation to the practices and the doctrines of popery, and by an almost general desertion of the true and life-giving principles of the gospel of Christ. Religion was prominent indeed, and seemed to prevail widely; but it was a religion founded on the devices and traditions of men, not on the truth as it is in Jesus. Accordingly, as God once said of the nation of Israel, "Ephraim is joined to idols: let him alone," so he saw fit, for a season, to let the inhabitants of this land alone, and to leave them to themselves, in chastisement for their departure from him. And what man is, when God thus leaves him to himself, the event of this day has most painfully, most humiliatingly disclosed. It seems to speak aloud in warning against all disregard of God's truth and rebellion against God's authority: it seems to reiterate in our ears this lesson, that the prevalence of true, spiritual religion, founded on the gospel of our Lord Jesus Christ, is the only real security of a nation. It seems to apply to us with renewed force, the solemn inquiry of the text, "Should not a people seek unto their God?"

I. But how, it may be asked, can these considerations be made available for practical benefit? It is easy to use general language, to mourn over a nation's sins, to enlarge upon a nation's duty; but in what manner can we personally influence the character and conduct of the nation at large? The question is highly important, and justly demands serious reflection.

The nation is made up of the aggregate of

its individual members. Each person, therefore, may justly consider his own character and conduct in a twofold view; as it affects himself, and as it affects the whole country. The former view is more generally dwelt upon in the house of God, as more appropriate to the minister of Christ, who has to address men personally, either as children of God, or as rebels against him; either as converted and regenerated by the Holy Spirit, or as still dead in trespasses and sins; either as washed in the blood of Christ, and accepted with God through him, or as neglecting his great salvation; either as heirs of the heavenly inheritance, or else as exposed to endless wrath.

But the influence of each distinct member on the whole community, as contributing to the formation of its character, whether for good or for evil, is also a subject of deep importance. In this respect, indeed, the more prominent the station in which a man is placed, the greater is his responsibility. The nation is primarily characterized by the principles and the habits, the religion or the irreligion, which pervade its public and official acts, and which distinguish the persons in whom the highest legislative and executive authority are vested. But the religious character of the nation does not rest with these alone: piety or impiety in all other men of influence, of wealth, of talent, are likewise the constituent parts of the nation's excellence or the nation's guilt, while they are also productive of a corresponding character in the various subordinate ranks of life. Every magistrate, every clergyman, every head of a family contributes in both these ways to the public weal or woe, namely, both by his personal contribution (if we may so speak) to the universal mass of good or evil, and by the influence of his example on others. Nor is there any single person, however subordinate his station, who does not in the same manner contribute towards the formation of the general character of the nation of which he constitutes a part.

This consideration, therefore, brings home the remonstrance of the prophet to our own bosoms: "Should not a people seek unto their God?" If so, then, should not each one of us for ourselves "seek unto our God?" May the Spirit of God impress on our mind every possible motive, whether personal or national, which may induce us each to lay seriously to heart this solemn inquiry.

II. And in what does this seeking unto God consist? For we must not be satisfied with a merely vague notion: we should know precisely what it is which constitutes that true religion which is a blessing at once to each and to all.

To seek unto God, then, may be considered to comprehend these three distinct acts or habits: it is, first, to apply to him for true knowledge and instruction; secondly, to take refuge in him as our confidence and hope; and, thirdly, to follow his guidance in our character and conduct.

1. Nations and individuals seek unto the Lord by applying to him for true knowledge and instruction.

This disposition is not natural to men. On the contrary, habits of mind, opposite indeed to each other, yet alike at variance with the spirit of true piety, often prevail—sometimes at successive periods, sometimes even simultaneously. At one time the prevalent feeling among nominal Christians is a contented and wilful ignorance of divine things, joined with a self-satisfied notion of their own wisdom. The general feeling at such periods is to this effect: "Our duty is very plain: we know it naturally, as well as any one can teach it to us. What more is wanted, if I am honest and truthful and respectable in my conduct? What can God demand beyond this? Or, if I have failings, will not God in mercy overlook them, or allow my good deeds to be taken in compensation for them?" There have been seasons when such a system as this may be said to have been national, characterizing the preaching of our ministers, as well as the profession of the people. And too many, at all times, delude themselves thus, to their own destruction.

At other times, or among other classes, an opposite error prevails. Pains will indeed be taken to inculcate the truth of man's natural ignorance in spiritual things; but then those who are conscious of this ignorance are not referred to the true source of instruction, but to the traditions of men, to ancient writers, to councils, to their ministers, to that which is denominated (not according to the true sense of the word, but according to a fictitious and delusive application of it) "the church."

Both these are wrong: both require to be reminded of the inquiry, "Should not a people seek unto their God for instruction"? And where is that instruction given? The verse immediately following the text supplies the answer: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Search the scriptures," saith our Lord; "for in them ye think ye have eternal life; and they are they which testify of me." "Thy word," says David, "is a lamp unto my feet, and a light unto my path." He who teaches that

we cannot discover every doctrine connected with salvation in the sacred scriptures does gross dishonour to that Holy Spirit who inspired them. The faithful minister of Christ desires that all whom he addresses might be deeply acquainted with that word of God. Such an acquaintance will be a safeguard to our flocks, if we guiltily attempt to lead them astray; will counteract the unintentional deficiencies and inaccuracies to which the most faithful and enlightened instructors are liable; and will, under the blessing of God, give a power and efficiency to all our warnings, our exhortations, our instructions, our encouragements, so far as these are drawn forth from that well-spring of saving truth. The Spirit of God honours his own word. By it he communicates that efficacious knowledge which not merely enlightens the understanding, but converts the soul, and makes the simple wise unto salvation through faith in Christ Jesus. Blessed is the man who has this knowledge; for it is life eternal. And happy is the church, and happy the nation, when characterized by the prevailing habit of seeking unto the Lord for spiritual knowledge, by the teaching of the Holy Spirit through the medium of his inspired word.

2. Again: individuals and nations are to seek unto the Lord, by taking refuge in him as their confidence and hope.

Nationally, we have examples of this confidence in God, in the sacred records concerning Jehosaphat and Hezekiah, in seasons of public alarm and difficulty. Jehosaphat "feared, and set himself to seek the Lord," and stirred up the faith of his people, when he exhorted them, "Believe in the Lord your God: so shall ye be established." Hezekiah also "trusted in the Lord God of Israel," and excited his people to the same trust, when he "spake comfortably" to them, saying: "With us is the Lord our God, to help us and to fight our battles." And the force of these good examples is strengthened by the recollection of the miseries in which the same nation became involved when they mistrusted God, and sought the forbidden alliance of the heathen nations around them. So at all times national proceedings afford promise of security, when they savour of stedfast and simple dependence on God in the path of duty and uprightness; but the mind of the thoughtful Christian is filled with just alarm, whenever expediency appears to prevail in public councils over the fear of God and the principles of true religion.

But on this branch of our subject, also, it may be more appropriate to advert to those topics which are equally applicable to all classes of society. Every man is called on to seek to the Lord for the foundation of his personal hope and comfort, not merely as to the concerns of this life, but in reference, also, to his eternal welfare. And, according as the hope of the people in general is well or ill grounded, will be the state and condition of the church or of the nation professing the religion of Christ.

There are too many in whom that which is called hope is nothing more than hardened indifference, or absence of fear. They live as they please, and assume that all will turn out well at last. They determinately close their eyes to the precipice before them, and thus try to persuade themselves that there is no precipice to fear. They maintain a resolute forgetfulness, or a practical unbelief of all which relates to their future condition.

Others there are, of a more sedate and thoughtful habit, who experience indeed some anxiety for future safety, but rest their hopes on false foundations, and derive their comfort from sources which God hath not authorized, and which can therefore only beguile the soul, and involve it in ruin. They look for safety in their imaginary righteousness, their virtues and their devotions. They trust for comfort to devices of man's invention. Their foundation is the sand. Their hope is a broken reed: it is an inverted spear, on which if a man lean, it will go into his hand, and pierce it. They often rest on external forms, which are easy of observance, which gratify the senses, which excite a sentimental feeling, which is easily mistaken for devotion. Nay, so entirely does human nature delight in a religion founded on self-confidence, that it will spontaneously submit to much suffering, much self-denial, much even of self-torture, to secure this end. The self-annoying devices of tender, but unenlightened consciences; the abstinences, the flagellations, and other acts of will-worship and voluntary humility practised by many of the Romish church; the protracted fastings of Mohammedans; the self-inflicted tortures of Hindoo and other heathen devotees, all spring from the same source. And the adoption of such practices by such various classes of men affords clear evidence how perfectly distinct they are from true religion. They are the results of seeking unto self, instead of seeking unto the Lord.

But what are the effects produced in the experience of the people who truly "seek unto their God"? They learn somewhat of the hideousness and exceeding sinfulness of sin, and have such discoveries made to

them of their own guilt and iniquity, as well as of their own incapacity to good, that all prospect of making satisfaction for their own offences must be totally abolished. The heart is broken, and struggles under deep conviction of sin, and consciousness of merited condemnation. They are not satisfied with a merely verbal profession of penitence; but their repentance is deep and personal. They mourn each for himself: "every family apart, and their wives apart." They experience the "godly sorrow which worketh repentance not to be repented of."

And this discovery, which seems to strip them of all hope and of all comfort, is in reality the very prelude to the most complete hope and enduring comfort. The true ground of confidence is revealed to them: "Behold, I lay in Zion for a foundation-stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." The God to whom we are directed to seek is manifested as a God in covenant—the covenant of the eternal Three in the one Jehovah; a covenant based on everlasting love, and issuing in the free election and choice of his people, and the provision of all those means which are essential to accomplish their conversion and their holy perseverance in time, and their security and happiness through eternity. The execution of these covenant-engagements develops to the penitent that which becomes the great source of hope and comfort, "the unsearchable riches of Christ," the perfection and efficacy of his work of redemption. Is the question of the convinced sinner, How can sin be done away? The word of sacred truth reveals the "fountain opened:" "the blood of Jesus Christ cleanseth us from all sin: "we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Is it asked, How is righteousness to be attained? how can a man be just before God? It is replied: "Christ is the end of the law for righteousness to every one that believeth." Is it asked, What is the spring, and whence the security of salvation? God's sacred testimony answers: "By grace ye are saved through faith." Is it further inquired, Whence flows this spirit of repentance which renounces self and sin, and this faith which apprehends Christ? It is answered: "That faith is not of yourselves; it is the gift of God:" that repentance is a grace which Christ has been "exalted to the right hand of his Father" to bestow; and both are wrought in the soul by that efficacious power of the Holy Ghost by which he regenerates and converts the soul, and so gives spiritual life to those who by nature were dead to God. Again, is it asked, What is the completion of all this mystery of grace and love? what is the final prospect which the Holy Spirit sets before every really regenerate person? Let Job afford the answer: "I know that my Redeemer liveth." Let David answer: "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. Let St. Paul answer: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day:" "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing" Thus self is annihilated, and Christ becomes all and in all. And as the personal reception of this pure gospel brings to each believer everlasting consolation and good hope through grace, and as the faithful preaching of these doctrines of grace is the instrument of God in arousing the dead in sin, in converting the sinner, and in establishing the converted, so, when God pours out his Spirit on a church or on a nation, when he makes true religion to flourish, when he "clothes his ministers with salvation," and enables his people to rejoice in goodness, then the prophets will no longer prophesy falsely, and the people love to have it so; but the teachers and the taught will alike rejoice in the light of sacred truth. The sovereignty of the eternal love of God, and the stedfastness of his unchanging purpose, in the gift of Christ and in the choice of his people, will not be gainsayed and maligned, but will be hailed with cordial thankfulness as the only sure basis for a sinner's confidence. The work of the Holy Spirit in regeneration will not be merged in the merely relative privileges attached to external baptism, but will be recognized as a true and spiritual change, rendering the partaker of it a new creature in Christ, and enabling him to abstain from sin, to overcome the world, to be "a kind of first fruits unto God." Then the awakened and penitent sinner will not be taught to look, for acceptance with God, to his own penances and satisfactions, but to rely on the perfect atonement and the justifying righteousness of the Lord Jesus Christ; assured that, "where sin hath abounded, grace has much more abounded," and that it is only when "justified by faith that we have peace through our Lord Jesus Christ." Then, moreover, the works of Christian obedience will not be relied on as forerunners of the favour and acceptance of God, or as grounds of hope; but they will follow after, in ample abundance, as the result of deliverance from

the bondage of guilt and condemnation and fear, and of the experience of the constraining love of Christ. Then, too, the inward witness of the Spirit, and the peaceful assurance of adoption, and the humble confidence in the faithfulness of him who has engaged to keep his people safe to the end of their course, and the joyful hope of future blessedness, will not be scoffed at as if they were but the feelings of the enthusiast, but will be valued as the precious privileges conferred on those who "seek unto their God." The clergy and the laity will be mutual helpers of each other's joy and improvement. And the church and the nation thus blessed will rejoice in the light of God's countenance, and rest in security under his guardian care.

3. But there is yet another point of view in which we may contemplate the direction that a "people should seek unto their God:" they are to seek unto him for instruction and guidance as to their character and conduct.

How solemn, how reiterated, were the remonstrances of the prophets of old against the sins of Israel and of Judah! how severe the judgments by which God manifested his holy displeasure at them! "Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear."

And what can we think of our own country, when it displays so many symptoms of departure from God? Must we not acknowledge with grief, on the one hand, an awful declension from the truth as it is in Jesus, evidenced by manifold perversions into soul-destroying error; and, on the other hand, the natural effect and consequence of such declension, in the manifest prevalence of so much sin and vice? Are not multitudes walking "in rioting and drunkenness, in chambering and wantonness, in strife and envying?" Is it not still true "that because of swearing the land mourneth?" Is not the Lord's day greatly polluted; not, indeed, we are thankful to know, by authoritative injunction, as at the guilty period preceding this day's event, but yet by persons of all classes, in office and out of office, rich and poor? Does not worldly frivolity and revelry abound? And is not greediness for the acquisition of money, that "covetousness which is idolatry," so extensively prevalent amongst us as to bear the character of a national sin? O that the Holy Spirit would so shed his influences upon us that we might seek to our God for pardon and for grace, to live as a nation of Christians, as a people who have the Lord for our God!

That this may be the case, each should pray for all; and, especially, each should seek divine guidance and sanctification for himself. The prayer of the truly regenerate is, "Cause me to know the way wherein I should walk. Teach me to do thy will; for thou art my God." The Holy Spirit brings them into some degree of conformity and assimilation to their Saviour, who "loveth righteousness, and hateth iniquity." The heart is renewed daily, the lusts of the flesh are crucified, the besetting sin is resisted, the fruits of holiness abound; and, in proportion as this sanctifying process affects individuals to a greater extent, it expands more and more widely, until, by the grace of God, it leavens the whole nation. Then parents train their children by sound instruction and holy example: masters and employers seek to promote spiritual religion and consistent holiness among those who are under their influence: instructors desire, above all things, to bring those who are taught by them to faith in Christ and subjection to him. Ministers of Christ will be men of God, living above the world, and will urge their flocks to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly. Persons in office will, in proportion to the prominency of their stations, be more watchful to glorify God by the consistency of their whole conduct; and those who occupy the highest posts in public authority will not be entangled in the snare of temporary expediency, and indifference to moral and religious obligation, but will perform their public as well as their private acts in the true faith and fear of God.

Let us, then, again remind ourselves that all the considerations which have now passed under our review demand a personal application. When we think of nations or of churches, we must not so generalize as to lose sight of the dangers, the privileges, the duties of each, individually. When Moses reminded the Israelites of their public privileges, "What nation is there, which hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" he immediately proceeded to make a personal appeal to each: "Only take heed to thyself and keep thy soul diligently." Nations, as such, can only be dealt with in this present world; but each of us have interests co-extensive with eternity. Nations must cease to exist: the world itself must be destroyed; but at that very period, when all these things shall pass away, will be manifested to the fullest extent the solemn contrast between those who have sought their God, and those who have neglected his great salvation.

(1). Such a personal application will tend to produce deep humiliation. When shocked by the evils which we see around us; when grieving over national sins, and tracing the denunciations uttered by the messengers of God against them, let us each look into our own hearts, and see whether we cannot find some counterpart of that evil in ourselves. No one of us has cause to glory over others. The regenerate person will have no disposition to do so, but rather, as "less than the least of all saints," as "the chief of sinners," will fly for refuge to Christ, and rejoice that his salvation is secured to him by sovereign and unmerited grace.

(2). Such a personal application will also excite the feeling of thankfulness. Surely the long-continued forbearance of God towards this favoured country, and the abundance of mercies with which he has blessed it, demand deep gratitude. The permanence of peace, the unprecedented succession of abundant supplies of the fruits of the earth, the preservation of our civil and religious institutions, call for the acknowledgment that God has indeed been merciful to us in spite of our demerits. Especially should we bless God, that, notwithstanding much provocation by our sins and our perversions, he has still preserved the light of his gospel among us; and thousands in our land feel its power and rejoice in its consolations, and are enabled to let their light shine by holy example, and wrestle with God in prayer for their beloved country. Many of the ministers of Christ amongst us are truly faithful, commending themselves to every man's conscience by the full and unmodified manifestation of the truth; and many are sent forth from us to preach among heathen and Mohammedans and Jews the unsearchable riches of Christ. These are symptoms of good: these are claims on our thankfulness. And, with regard to personal mercies, if iniquity prevail, and yet God gives any of us grace to be faithful, we may well be full of gratitude to him who has snatched us as brands from the burning, and has made us partakers of his distinguishing love. If, on the other hand, we discern an increase of vital religion pervading the country, we bless God for the augmented number of ransomed sinners, and the richer manifestations of the regenerating power of the Holy Ghost. Yea, and if your own conscience testifies that you are not members of the family of Christ, but still aliens and rebels; let it be an occasion of thankfulness that you are yet in the land of the living, that you have not already been cut off in your sins, that the word of God is still in your hands, that the warnings and the encouragements of the gospel still sound in your ears, that Christ is still declared to be able to save to the uttermost all who come unto God by him. And may the Spirit of God make these considerations effectual to your true conversion and salvation!

(3). Once more. The subject to which our attention has been called will lead the real children of God to seek to him more earnestly in prayer. They will pray for themselves, that they may more entirely know the truth, and feel its power, and trust in the Saviour, and glorify God, and enjoy the peace of the gospel. They will pray for those, also, around them, that the worldly and ungodly may be converted to Christ, and the pious may grow in grace. They will pray for the nation, that true religion may flourish and abound; that the light of gospel truth may shine into the hearts of men of all classes; that the ministers of Christ may be enlightened and faithful, and enabled to turn many to righteousness; that the laity may, as with one heart, devote themselves to Christ; that our collective and national character may be that of a people that seeketh unto their God; and that our individual condition may be that of men ransomed by the Redeemer's grace, adopted as children into the family of God, living the life of faith and holiness, and habitually looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ.

LAST YEAR OF WILLIAM THE CONQUEROR.

No. II.

By Mary Roberts.

Increasing anxieties, as well as years, had begun to bow the reluctant Conqueror. He had lost that faithful councillor, queen Matilda, who ever sought to mitigate the sufferings of the people over whom he reigned; and most bitterly did he deplore her death. He wept incessantly for several days, and could not be induced to divert his melancholy either by the chace or those boisterous amusements in which he once delighted. And, when he again returned to the duties of his station, he became both irritable and desponding; and whatever of hardness was suggested to his mind, either by domestic vexations or public calamities, was speedily carried into effect. Hence he lost the little hold which he had on the affections of the English; and, having nought of happiness at home, he sought to carry desolation into the homes of other men.

The condition of the country was reported likewise to have fretted him exceedingly. A terrible earthquake, attended with fearful noises, had done much damage in past years; and, shortly before the death of queen Matilda, the rain fell in such torrents that the whole country was much flooded: nay, the very springs seemed as if let loose in

many parts; the foundations of the hills whence they gushed became softened and sunk, overwhelming some considerable villages, and occasioning great loss of life: birds and animals seemed awe-struck; and, to borrow the graphic language of Speed, "tame and demall fowls, as hennes, gueese, peacockes, and the lyke, flede into the forestes and woodes, and became very wilde, in imitation of men, degenerating into savages; for in those times even the churchmen—and therefore less wonder others—were unlike themselves. Walter, bishop of Durham, maintained murderers, and was murdered himself. Odo, another bishop, to revenge his deathe, made Northumberland a deserte, beheading and dismembering the poorer sorte, and at great ransomes fining the rich"*. "A sorrowful time it was," as likewise wrote one of the Saxon chroniclers, "in murrain of cattle; and corn and fruites were at a stand, and so much unforwardness in the weather as a man may not easily think. So tremendous, too, was the thunder and the lightning, that it killed many; and it continually grew worse and worse with men. May the Most High better it whensoever it be his will. Who may not be penetrated with grief at such a season! and who is so hard-hearted as not to weep at such misfortunes! Yet such things happen for folks' sins, because they will not love God and righteousness. So it was in those days, that little righteousness was in the land with any man, but with the monks alone wherever they fared well. The king and head men loved money, and overmuch covetuousness in gold and silver, and recked not how it was got, provided it came to them. The king let his land at as high a rate as he possibly could. Then came some other person, and bade more than the former one gave, and the king let it to the man that bade him more. Then came the third, and bade yet more, and the king let it to hand to the man that bade him most. And he recked not how very sinfully the steward got it of wretched men, nor yet how many unlawful deeds they did; but the more men spake about real law, the more unlawfully they acted. Unjust tolls were erected, and many other iniquitous things were done that are difficult to reckon.

"Also, before harvest it came to pass that the holy minster of St. Paul's was completely burned, with many other minsters, and the greater part of the riches of the whole city.

"Alas, alas, to think how eagerly the fire assailed that high building, wreathing to the top, and suddenly enveloping the whole in a sheet of flame. As yet the vaulted roof, being of stone, remained uninjured; but when the supporting beams gave way, that gave way also; and, although upreard to such a height that no one might aspire to reach it, suddenly was its glory gone: it was hurled down, as if taken by a besieging enemy. Likewise, about the same time all the chief ports throughout the coast were entirely burned. Alas, rueful and woeful was the fate of the year that brought so many misfortunes"†.

Keenly did the Conqueror feel the calamities by which the country was so signally visited. Harassed, too, by internal and foreign foes—some of the most powerful among the Anglo-Saxon chiefs becoming voluntary outlaws—the whole nation visited by famine, pestilence, and storm, we need not wonder that the chroniclers should describe him as "very stern, and also hot"*. Those who knew little of his stern and moody character, nor had heard concerning his public actions, might have looked with interest on that aged man, when, in the stillness of evening, walking amid the forest-trees, that cast their lengthened shadows on the grass, he loved to watch the fine herds of deer, which at least did not start away from him, though men often did. For, as wrote the Saxon scribe, "though very stern and also hot, he loved the tall deer like a father." That scribe, whoever he was, tells us that he often looked upon him, and spent some time in his court; and that now, in his old age, encompassed with enemies, not knowing whom to trust, almost estranged from his kind, his wife —on whom all that was gentle in his nature reposed—being dead, having no object of sympathy in the world, it is no wonder if "he loved the tall deer like a father"†.

Thus depressed and woe-begone, the Conqueror set sail for Normandy. He was attended to the coast by a vast concourse of people; and many saw him embark, with tears; for, hard and cruel as he ever was towards the English, to his Norman subjects he was equally considerate and indulgent. Such among the clergy, likewise, as lived according to their profession, he greatly honoured and enriched; but to the evil-minded and immoral he was stern and unrelenting, refusing, uniformly, to promote them to places of higher trust, even if earnestly entreated, and occasionally depriving them of their emoluments. Thus, he degraded his uncle Malgerius, archbishop of Rouen, on account of his wicked life, and imprisoned his brother Odo, bishop of Bayeux‡.

But though the departure of the Conqueror was regretted by his Norman, he was followed with the execrations of his English subjects. He took with him a "mighty mass of money," fitted for some great attempt, and wrung from out the coffers of the rich; while the poor were cruelly oppressed, in order to further his designs. The object of his expedition was to wage war with France for the possession of the city of Mantes, with a richly cultivated territory called Vexin, lying between the Oise and Eure, though he pretended to enter into negotiations with Philip the French king for the quiet possession of the territory which he claimed as a right. The French king, being aware of his design, sought to amuse him with arguments concerning the fitness of his claim, in order to divert his attention, while he secretly authorized his chiefs to make excursions on the frontiers of Normandy. William fell ill about this time, and was obliged to keep his bed. Philip, hearing of his sickness, made a joke of it among his courtiers; and his remarks drove the English king almost to frenzy§. Nothing could assuage his irritated mind, so determined was he to revenge the injurious taunt, at the expense of an unoffending people‖. He swore, according to his

* Complete History of England. William I. By Samuel Daniell. Speed. 6-9, 430. Saxon Chronicles.
† Leland's Collection, 28-24. Saxon Chronicles, 292.

* Annals and Antiquities of Lacock Abbey.
† Saxon Chronicles.
‡ Speed 6-9.
§ Chronicles of Normandy,
‖ William of Malmesbury.

custom, that he would take signal vengeance; and, in order to render the work of destruction more complete, he delayed his attack on Mantes till the corn was nearly ready for the sickle, and the grapes hung in ripening clusters on the vine. He then ordered his fierce men to advance on the devoted country; commanding them, in the bitterness of his spirit, to march through the standing corn, to tear up the vineyards, and to cut down the pleasant trees; spoiling, as they went, every hearth and home, and turning the inhabitants adrift: old men were not spared on account of their grey hairs, nor playful children because of their innocence. Before those cruel men was a beautiful and smiling country; behind them a desolate wilderness. Mantes was set on fire, and her churches and monasteries despoiled of their plate and ornaments. Such of the people as escaped with their lives had neither friends nor homes to go to, for all were swept away. The beautiful church of St. Mary was destroyed, among others; but the burning of that stately building was associated with the fate of a recluse, who, faithful to her vows, did not think it right to leave her cell even in so great an emergency, and who perished in the flames.

This was, however the closing act of the awful drama in which the Conqueror had acted such a fearful part. While looking on the scene of misery, and commanding his soldiers, with savage fury, to add fuel to the conflagration, he approached too near the flames*; his horse trod on some hot cinders, which caused him to plunge violently, and in plunging he inflicted a serious injury on his rider†. Being unable to continue any longer on the spot, he was carried in a litter to the monastery of St. Gervas, at a short distance from the burning town, where he continued for some time in considerable pain. He retained at first much self-possession, and spoke to his attendants on the events of his past life, and the vanity of human grandeur. But when his physicians told him that death was inevitable, he filled the house with his cries and lamentations, bitterly bewailing that death was about to seize upon him before he could effect that reformation in his life which he had meditated‡.

* William of Malmsbury.
† Ordorii Anglia Sacra.
‡ William of Malmsbury, p. 356.

The Cabinet.

WILL-WORSHIP.—A worship may and will be voluntary, and so a will-worship, in a good sense, when we perform it from love to God, and "in the spirit of adoption, crying, Abba, Father." The apostle accordingly teaches us that, "if there be first a willing mind, it is accepted," and that God "works in us to will and to do of his good pleasure." "Thy people," saith the Lord, to Messiah, "shall be willing in the day of thy power." But wilful modes of worship, chosen by the reasonings of philosophizing, Judaizing doctors, addressed not to Christ, but to creatures and man-invented mediators, or conducted in ways which God has not commanded, are the most odious and provoking of all abominations. Yet this will-worship has a show of wisdom to us blinded creatures. Men are averse to what God reveals for our salvation, and commands for our rule of life; from the obligation of which they hope to escape by means of human inventions. There is nothing to which they submit themselves with so much reluctance as the simple way of God's mercy, by the merits and mediation of Christ, and the purity of the divine commandments. So that any modes of worship are preferred. They look on them as a sort of satisfaction, ransom, meritorious service which will compensate for a bad heart, earthly affections, lusts indulged, carelessness, vanity, an irreligious, godless life.—*Bishop Wilson's "Lecture on Colossians."*

Poetry.

SONNET.

(For the Church of England Magazine.)

O THOU first, best, divinest gift to man;
The brightest attribute of Deity!
How much of sublunary bliss to thee
We owe, while toiling through life's little span!
How priz'd, how honour'd wert thou, could we scan
The length and breadth and depth and height of power
By heav'n vouchsaf'd for thine eternal dow'r!
To thee on earth whatever things are true,
Fraught with all virtue, worthy of all praise,
Are given to make thine own. Teach us to raise,
Immortal Love, to thee the homage due,
Owning its consummation only when
God's love to man man's love to God repays;
For his delights are with the sons of men.

R. B. E.

Suffolk.

LAYS OF A PILGRIM.

No. VIII.

ON THE DEATH OF MRS. JAMES GRAY.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"The thought of those before us gone—the lov'd of other years—
Gone where affection's cup hath lost the taste of tears."
MRS. HEMANS.

WHEN death's pale shadow on the gifted lies,
When "all of genius that can perish dies,"
We mourn that fancy's light and reason's ray
And deep and tender thought should pass away;
That silence rests, where once the voice of song
Bore our full hearts on the sweet chords along;
The pure and gentle spirit pass'd from earth
That once gave hope and chastened feeling birth:
We mourn the vacant place, the silence lone,
All eloquent to tell what light has gone.
And thus for thee, blest shade, the tears will flow
From eyes ne'er destin'd thy lov'd form to know;
And sighs for thee are breathed where but thy name,
Linked with sweet numbers, in its magic came.
Sorrow's free tributes on thy bier are laid,
Sad votive offerings to thy genius paid.

But dearer, holier far that brightest charm,
Thy virtues rare, that each regret disarm;

Dearer than fame, affection loves to trace
The Christian love that gave each action grace;
Thy faith unfeigned; thy pure, unworldly mind,
From selfish care, from grovelling thought refined;
Thy simple taste, that sought no earthly glare;
Thy range of lovely thought thro' all things fair,
That made each leafy brake, each flower of spring
Find place within thy fair imagining:
The birds' free note of joy, the daisied lawn,
All the fresh hues that deck the varied year,
All nature's unbought joys, to thee were dear.

O, lov'd and loving heart! the gift was thine
Around the household hearth a star to shine,
The centre of that charm that brought with thee
An atmosphere of love and sanctity.
That hearth is cold; thy step returns no more:
Thou art a dweller on a happier shore.
Away to mansions meet for souls like thine,
Thy lot will be among the blest to shine,
A guest in heaven, freed from each earthly care,
To live for ever with the angels there.

Miscellaneous.

WONDERS OF ASTRONOMY.—With the diameter of the earth's orbit—a base of one hundred and ninety millions of miles—astronomers have succeeded in proving that, if lines are drawn from the extremities of this base to the nearest fixed star yet discovered—viz., *a centauri*—the two lines will form an angle of nearly one second. This angle is called the parallax of the star, or the parallax of the earth's annual orbit. Hence it is easy to calculate, and the result is certain, that the distance of the star from the earth is about 21,000,000,000,000 miles, or about 12,000 times the distance of Uranus from the sun; and from another calculation, equally simple and certain, it follows that, in the space round our solar system devoid of stars, there is room in one dimension, or one straight line, for 12,000 solar systems; in two dimensions, or in one plain, there is room for 130 millions of solar systems; and in actual sidereal space of three dimensions, there is room for 1,500,000,000,000, or one and a-half million million of solar systems the size of our own.

GUIANA.—The rev. W. Blood, at present stationed at St. Margaret's, Berbice, gives the following account of his visit to an Indian settlement, in a letter dated August 10, 1845:—"The sphere of usefulness which I now occupy having become vacant by the departure of the last minister, the bishop of the diocese transferred me to this post. There are only two estates here. The church is at an equal distance from each, and will accommodate about 200 persons. We have a Sunday and a week-day school. The Indians from the interior frequently visit me, and many of them speak English. They having invited me to visit their country, some seventy miles up the river, I promised to go. They came for me about two weeks since, bringing with them a very large canoe. It measured nearly fifty feet long, four feet wide, and three feet deep, cut out of the solid tree. In going up the river Corantyne, we were obliged to stop in the woods all night. The Indians struck a light, made a fire of the dried branches, which they kept constantly burning to keep off the wild animals, having swung to the trees the hammocks, in which we placed ourselves, around the cheerful blaze, and there under the overspreading trees, spent a very comfortable night. The next morning we arose before the sun: in the distance, the river taking a sweep to the left, the high land began to appear; and the lofty chalk hills, which overhang the river, received his golden beams. It was the only high land I had seen for sixteen months—all this country being perfectly flat. The amber light, reflected in the distance from the white and brown clay cliffs amidst the encircling deep green, made the view look like magic. At last we arrived at Orialla, the red man's home. Here a post-holder is stationed, partly to look after the crown lands, and partly to protect the aborigines. He lives in primitive, patriarchal style. Of course, there is no market near; and, therefore, with unwearied industry, he cultivates, for the benefit of his family, his own vegetables. He has his huntsman, an Indian, who goes out to the forest every day, and comes home laden with game—the deer, bush-hog, bush-cow, wild rabbits, birds in good variety. I made several visits to their wigwams, and found them not at all ignorant of politeness and hospitality. As soon as my servant entered, one of the squaws went to the burning embers, and took off half a-dozen of small fish, which had been broiling. These she placed in his hands, together with no small quantity of Casara bread. I found, afterwards, that during my stay he had his home in the wigwams, and fared very comfortably. I had my quarters in the house of the post-holder. On Monday, according to previous announcement, a congregation of about sixty or seventy Indians, consisting of Arrawacks and Warrows, attended. We assembled under a large tamarind tree. This tree had been planted by the Moravian missionaries, who had once a settlement here, but left about forty years since, and removed to Surinam, on the opposite side. The ample shade of this majestic tree, which spread its branches over the whole congregation, screened all from the rays of the mid-day sun. The Indian women were dressed in their best attire. There was no lack of necklaces and bracelets. They brought their little ones with them, and eleven were presented for baptism. Some stood, and others sat on the green sward, while I took my stand by the side of the venerable tree, and read part of the beautiful liturgy of our church. In the front, and all around, the orange, the coffee, the cocoa, and the lemon trees were in bloom. The post-holder acted as clerk, and read the responses in an audible voice. Having sung one of the songs of Zion, I directed those simple children of the forest to the love of God, in the gift of his well-beloved Son. Most of them understand English: one of them, however, partly interpreted. At the conclusion, I dedicated eleven of the children to God in baptism. Bishop Coleridge had been here; and in the same place he had baptized about fifty. It would be well to have a school established here, and a Sunday service"—*Soc. Prop. Gospel, Quarterly Paper, No. XXXVI.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 575.—MARCH 28, 1846.

THE ABBEY OF JERPOINT.

JERPOINT is a very small town, or rather village, in the county of Kilkenny, on the river Nore. The abbey was founded A.D. 1180, by Donogh O'Donoghue, king of Ossory, for Cistertian monks, who richly endowed it, and dedicated it to the virgin Mary. In 1202, the remains of Felix O'Dullany, bishop of Ossory, were here buried; which gave to the place the odour of great sanctity. Innumerable miracles were supposed to have been wrought at his tomb; and the abbey became a choice place of burial. This abbey was in a very flourishing condition at the dissolution in the time of Henry VIII., when it was, of course, surrendered, and was by Philip and Mary granted to James earl of Ormonde.

The ruins are extensive, displaying some beautiful specimens of the later Norman style. There is still extant the square, embattled tower over the cross of the transept, supported by four massy square pillars, and the arches which spring from them; but the whole is rapidly falling into decay. The church was cruciform. There are some curious and interesting monuments. Opposite to where stood the altar, in the great north aisle, is a tomb, upon which are the figures of a male and female, supposed to have been, from their costume, those of the founder, buried here 1185, and his wife. The male holds in his right hand the remains of a crucifix. His left hand is directed to a small harp hung from his left side. Many figures surround the tomb.

There is a very extraordinary tomb of black marble, on which is placed the statue of an abbot, in his full ecclesiastical attire, holding a crozier in his left hand; his head reclining on a very beautiful pillow: a kind of serpent is represented

gnawing the lower end of the crozier. There is nothing to show who the abbot was. Another very beautiful and most exquisite monument exists. On it rests the figure of another abbot; the crozier of excellent workmanship; and in the right hand is a sprig of trefoil. The altar-slab on which the figure is placed is covered with trefoils and roses. Other monumental remains lie scattered among the ruins.

JACOB THE PATRIARCH.

"Upon me be thy curse, my son: only obey my voice."—GEN. xxvii. 13.

MEDITATION.

THIS is the reply of Rebecca to the expostulation of her son Jacob, who was afterwards to be called "Israel," and from whom, through his twelve sons, the twelve tribes of Israel were to descend. Hear then a mother absolving her son from the anticipated curse of her husband, while she braved it in requiring implicit obedience on his part. What train of circumstances can have led to an enterprize which brings into conjunction a father's curse and a mother's commands? The narrative contained in this chapter is a fearful one: it is, indeed, a melancholy episode in the history of the patriarchs: it is so circumstantially related, and is so faithful a picture of the infirmity of human nature, that it becomes full of instruction; and we shall do well to meditate upon it at some length.

Let us consider briefly their history. Within a few hundred years after the deluge, vice and idolatry had infected all the descendants of Noah; and Abram had been called forth by the Lord "from his country, and his kindred, and his father's house," that he might be saved from this spreading infection. The blessing of the Lord was on his journey; and, at the same time, the promise was given: "In thee shall all families of the earth be blessed" (Gen. xii. 3). He had instantly obeyed the call, great as this trial of his faith must have been (Heb. xi. 8, 9), and had "sojourned in the land of promise, as in a strange country."

Again, the angel of the Lord, after another most decisive proof of his faith, had proclaimed to him: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18); and the same gracious promise had been renewed to his son Isaac, in Gen. xxvi. 4. The faith of the father and the obedience of the son had been thus rewarded. Abraham, trusting in God, had offered up that son, "of whom it had been said, that in Isaac shall thy seed be called;" "accounting that God was able to raise him up, even from the dead;" and Isaac, in filial obedience, had submitted uncomplaining. Thrice blessed sight!—faith in God overcoming all the tenderest claims of earth; and such filial obedience attending, that it was held to be a type of the most perfect obedience of the only begotten Son of God.

Still faithful in cherishing this promise, Abraham had provided with especial care a wife for his son, and had received a sign from God, pointing out for him his cousin Rebecca, a daughter of his own country and kindred, "lest he should have taken to wife of the daughters of the Canaanites, among whom he dwelt." From her, long found barren, Isaac, at his own earnest entreaty (Gen. xxv. 21), had received of the Lord two sons, Esau and Jacob, of whom, while yet unborn—"in order that the purpose of God according to election might stand" (Rom. ix. 11)—the Lord had said to Rebecca: "The elder shall serve the younger." This revelation Rebecca had received in faith, but kept the saying secret in the depth of her heart. Her subsequent conduct proves both these suppositions.

Esau, the first-born, becomes "a cunning hunter, a man of the field;" and Jacob, the younger, "a plain man, dwelling in tents." The one ranged the mountain and the forest in search of game: the other dwelt within the tents of his parents, and tended their flocks. Moreover, we learn, that "Isaac loved Esau," because he did eat of his venison; but Rebecca loved Jacob. How full of human infirmity are all of us! how mixed are the motives of all our actions! Isaac loved the elder, partly, as we learn, from so sensual a motive as gluttony; and Rebecca loved the younger from a cherished promise, which she feared to share with her husband—the promise of the blessing to him.

In process of time, Esau, wearied with the chase and faint with hunger, breathless and exhausted, and, as he thought, "at the point to die," on the solicitation of Jacob, sells his birthright—not, as he hoped, his blessing (compare Gen. xxvii. 36 with Heb. xii. 6)—for a pottage of lentiles, and confirmed the sale by an oath. O miserable example! Behold two brothers, equally the gift of God: the one careless of his inheritance; the other anxiously solicitous for it, and willing to profit by the necessities of a brother; Esau profane, and Jacob full of craft, while full of faith.

Time wore away, and "Esau took to wife two Hittites, daughters of the Canaanites, who were dwellers in the land," sisters, probably, of his associates in the chase, "which were a grief of mind to Isaac and to Rebecca." Isaac, full of years, and "his eyes dim, so that he could not see," calls his eldest son, Esau, and bids him "go out to the field, and take venison such as he loved," so that, refreshed and gratified, as of old, by the savoury meat, "he might bless him before he died." Now begins to appear the fatal error of Rebecca, in having withheld God's promise to the younger from her husband and her elder son. She heard this speech of Isaac, being separated from the part of the tent in which he was sitting (as is customary in the east) by a curtain only, dividing the day apartment of the men from that of the women—she heard the command, and she saw Esau depart to obey it. And we now see why the Lord God called Abraham out of the land and kindred of his fathers; for the first child of her, whom indeed he had received by a sign from God for his son's wife, proves how far the fear of God had departed from before the eyes of the family of Nahor. Instead of going at once to the aged father of her children, and making him acquainted with the promise revealed to her, she resolves to deceive him into a fulfilment of it, by disguising her younger son Jacob in the skins of goats, in order that he may personate his elder brother. Jacob is startled, not at the baseness of his mother's proposal, but at the fear of discovery, "lest he might bring upon himself a curse" from a deceived and

outraged father, and "not a blessing." Rebecca replies: "Upon me be thy curse, my son," if any be given: "only obey my voice;" and he obeys her command. O, how fearfully guilt leads on to guilt! to how many a crime one, so called, venial fault may give birth! Jacob is disguised; and the savoury meat is prepared for him to carry to his father. The father marvels how the venison had been found so quickly; and the name of the Lord God is appealed to by the younger son, to sanction the fraud. Still doubting, the father handles his younger son; and, deceived by the touch, after a solemn assurance on the part of his son that he is his "very son Esau," he commands him to draw near, and blesses him (Heb. xi. 20), "in faith," as his eldest-born, "concerning things to come," as the inheritor of the promises. Who would not rather have been the deceived father than the deceiving son, while the Father of all, who seeth in secret, looked down from heaven upon his guilty fears and crimson blushes, as he knelt down and received the blessing? Soon after, Esau returns, prepares the savoury meat, brings it to his father, and claims the blessing. Great is the dismay of the patriarch when he learns what he had unwittingly done: "he trembled very exceedingly," fearing lest he had given to the younger the blessing intended by the Lord to the elder; but, soon convinced that he had prophesied in the Spirit, and according to the election of God, he adds, "Yea, and he shall be blessed." Not less bitter is the grief of Esau on learning that the blessing had been given to Jacob: "He cried with a great and exceeding bitter cry, Bless me, even me also, O my father. Jacob hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. Hast thou not reserved a blessing for me?" And his father bestows such a blessing as remained in his power to give upon the mode of life which he had followed from his youth, prophesying that, although now a servant to his brother, the day should come that "thou shalt break his yoke from off thy neck."

Such is the history, and what the result? Esau hated Jacob: "The days of mourning for my father are at hand: then will I slay my brother." Jacob becomes a fugitive from fear of this threat; while Esau, still hoping that his posterity might inherit the blessing, marries a daughter of Ishmael, the son of Abraham by Hagar the Egyptian; "but he found no place for repentance, though he sought it carefully with tears." Jacob is consoled in his flight by a renewal of the promise from God: "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14); for the purposes of God are not to be thwarted by the wickedness of men. But he serves a hard servitude of twenty years: his wages are changed ten times; and all his sons, save Benjamin, are born in the irreligious and idolatrous family of Laban the Syrian, of which many proofs soon appear in their lives. Envied by his father-in-law for the property with which God had blessed him, he is compelled at last to steal away unawares, and returns into Canaan, trembling to encounter the presence of his brother.

But Esau, strong and prosperous, has long forgiven his brother's trespass, and receives him with affection. Rebecca, the cause of this exile and feud, is now dead: she had not lived to see the prosperity and reconciliation of her children; and her eyes were not closed by the hands of that too dear son, for whom she had sacrificed conjugal affection and patience in the promises of God. The end of Isaac was more happy: "He is gathered to his people, old and full of days, and his sons, Esau and Jacob, buried him" (Gen. xxxv. 29). He lives to behold the reconciliation of his children; and over his grave, which had been sixty years before marked out as the spot for a fratricide, their fraternal love is sealed. The history of Jacob we will not follow up: he "sowed the wind, and reaped the whirlwind." Well might he exclaim, when near the end of his life, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. xlvii. 9).

PRAYER.

Grant, Lord, that I may receive thy holy word with fulness of faith and simplicity of heart, nor ever doubt, whenever darkness and difficulty beset my path, that thou, in thy good time, wilt cause thy truth to prevail. Though thy promise tarry, yet may I wait for it: knowing that thy ways are not as our ways, and that a thousand years in thy sight are but as yesterday, may I never be tempted to keep back any of thy mercy or truth from the congregation of thy saints, nor strive to hasten the accomplishment of thy will by unhallowed means; ever praying that the assistance of thy Holy Spirit may quicken my dying faith and strengthen my weary hands. I ask this in the name and for the sake of thy beloved Son, my Saviour Jesus Christ. Amen. C. S.

DARBY RYAN, THE WHITEBOY*.

CONCLUDED.

One evil result followed Ryan's union with the ribbonmen, which was, probably, never anticipated by him. The late hours he was obliged to keep, in frequenting their nightly meetings, made him less early at his work; nor did he exercise the same care or skill in the performance of it as formerly. From being a good, active, clever workman, he now became idle, indolent, and slovenly. Nor was his own little farm better attended to. The fences were suffered to go out of repair: the potatoes were planted too late in the season: the weeds grew up about them in full luxuriance: his cow was continually trespassing on his neighbours' ground; and, being constantly impounded, Ryan had a good deal to pay at different times for the value of the damage caused by his beast, as well as for the poundage-fees and the cost of the summons to the petty sessions.

His altered character could scarcely fail to attract the notice of his landlady's steward; and, though he was not entirely removed from the work, yet, as he was less useful than formerly, he was not so frequently employed. His rent thus began to get into arrear. Time was given for the payment, under the excuse that his small crops were unproductive; and this excuse was not false, for negligence had reduced the land to less fertility

* Communicated by an Irish clergyman.

than formerly. At last the arrear was forgiven, upon condition that the rent due for the year past should be paid. To make up this sum, the cow was obliged to be sold; and sorely grieved was Peggy at the parting: indeed, Ryan himself felt her loss very much, as well from affection to the animal (which he shared almost equally with his wife) as from the loss of those comforts of which he was thus deprived. His feelings, however, were more of anger than of sorrow. Not that he was angry with himself, or that miserable system which brought such evils in its train; nor yet that he denied the justness of the payment for which the cow was sold; nay, he was obliged even to thank his kind and indulgent mistress for the remission of the arrears: still he was angry with her, discontented, and dissatisfied.

When the attack upon G—— House was concerted, he was thus found no unwilling instrument; and, although old associations would prevent him from being himself engaged in doing any personal injury to any of its inmates, still he did not dislike that they should be made to feel the people's power. From shedding the blood of any of them himself, his mind would have shrunk back with horror; but if, in the execution of the ribbon-laws, the punishment of death was to be inflicted on a servant to whom he bore no very good will by other hands than his, he saw no reason why he should risk his own life by the discovery of the plot. The visit of his former friends and associates (for, though they were disguised, he had a strong suspicion, almost amounting to a certainty, that he knew their persons) did not diminish his fear or dislike to become an informer. His wife was almost paralyzed; not only by the sudden appearance of the armed men, but by the certain consequences which she knew would follow any disclosure made by her of the events coming on the morrow. And yet the dreadful murder which was contemplated, and which she knew a word from her could prevent; the distress which such a fatal event would cause to the whole family, and especially to her whom she loved with the fondness of a sister, swayed her on the other side, and almost decided her to break through every bond, and courageously to go up to G—— House in the morning, and put the family on their guard against the expected proceedings. When her mind was just decided to take this course, she recollected the oath she had sworn. She had kissed the sacred cross when she had taken it. The oath was on her soul: was she to break it?

In the midst of these conflicting thoughts, she passed a sleepless night. With her husband she did not dare consult; and she had no friend among those of her own station in life, from whom she could seek advice in her present emergency. She was afraid to trust them—afraid lest they should secretly denounce her and her husband to the family of G—— House, on the one hand, or to the whiteboy leaders, on the other. At last she determined to declare the whole to the Roman catholic clergyman. Under the seal of the confessional, at least, the secret which lay upon her soul might safely be divulged, notwithstanding the oath she had taken; and, perhaps, through the means of the priest, some plan might be devised of preventing the intended murder. When this thought came into her mind, a great load was taken off it; and, with a lighter heart than she had borne for some days, she prepared herself in the morning to seek the dwelling of her spiritual adviser. Her little boy, unconscious of his parents' trouble, had passed a good night, and awoke much better. She boiled the potatoes, and fried a salt-herring which she happened to have in the house, for their breakfast, and then set out upon her anxious visit.

It was nearly ten o'clock before her household occupations were completed, and her journey was begun. Her way for some time lay beside the demesne-wall of G—— House. The wall had once been built of good stone and mortar, coped and dashed, and of the height of about five feet, and extended along the road for nearly a mile and a half. But now it was in a sadly dilapidated condition: great breaches had been made, more by mischief than by time; and those open places, or gaps, were in some places rudely built up again with loose stones, a single stone in thickness; while in other places the breaches remained just as they had been made, giving free egress and ingress to the cattle from within and the trespassers from without. A skirting of trees several yards in depth was inside the wall, offering its pleasant shelter to the cattle or to the weary traveller, as well as marking the boundary of the estate. The road was up a gentle ascent; and from the top of the hill the greater portion of it might be seen. She had gone about half-way towards the summit, when three men, one of whom she knew well, and who lived at a distance of about ten miles, walked swiftly across the road from a path which came through the fields, and entered the demesne through one of the broken places in its wall. It flashed across her mind that these were the appointed murderers, and that they purposed to hide themselves in the plantation, and there lie in wait for their intended victim. She quickened her steps almost to a run, and yet not so fast as that her speed could be observed by the assassins, who, she knew, had seen her as they crossed the road. At the summit there was a sharp and sudden turn; and there she met full upon her, riding at a smart trot, and proceeding over the road she had just passed, the doomed, ill-fated man. Her old recollections rushed to her memory: she had often listened to his kindly voice, when an inmate with him under the same fostering roof: she had looked up to him, as the chief and confidential servant of the family, with a respect and reverence inferior only to that she gave her mistresses; while he, on the other hand, had ever treated with extreme kindness the foster-sister of his young lady: he had loved to see them play together on the green-sward: he had often blessed them in his heart in the midst of their innocent gambols; and, as Peggy grew up to womanhood, he regarded her with almost paternal affection. The remembrance of these old times came fresh upon her heart; and, forgetting at the moment her oath, her husband, her child, the certain consequences which should occur to all of them, if the liers-in-wait were disappointed of their prey, she called to him as he was passing, and begged him to stop a moment, for she had something to say to him. He pulled up his horse, and, supposing she wished to ask him some favour in the way of abatement of rent, or for more time

to pay it, he said, "Peggy, you must come up to the house yourself, to the mistress, about your rent. Ryan was once well able to pay his way and had a little over; but lately he is much changed; and I fear it is more his fault than his misfortune that he has got so much behind in the world. I don't blame you, my poor girl: your honesty and industry have kept things together, I believe, for many a day; but I am afraid your husband is taking to very evil courses."

"O, Mr. Sims, Mr. Sims! it isn't that at all—it isn't that. Whatever may be Darby's faults, still I am his wife: he is the father of my child. But it isn't about rent, or about any such thing that I want to speak to you now: I want to tell you that—that—to warn you"—

A sharp, quick report interrupted her, and almost at the same instant she beheld her old and aged friend fall lifeless from the horse on which he sat, but a moment before, in full health and confidence. Two of the men, whom she had before observed, jumped out from behind the demesne wall, and looked for a short time at their prostrate victim, to see that they had made sure work; and then one of them turned to the trembling and horror-struck female, and said—

"Woman, what brings you here? Do you want to meet his fate? Go about your business. Go off; and remember that we have powder and ball for traitors and informers, as well as for other people."

The poor creature had scarcely strength to pursue her way; and yet so much was she overwhelmed by the dreadful scene of which she had been the involuntary witness, that she scarcely thought of the great danger from which she herself had mercifully escaped. The house of the Romish priest lay about half a mile further on; and, as few persons rarely change their plans on the instant, she continued her course thither, although his advice and co-operation were now, unhappily, fruitless. What transpired in her interview with her clergyman was revealed to no one. The charity "that believeth all things, that hopeth all things," would make us believe and hope that the tale which she poured into his ear was under the seal of the confessional: his honour and his oath might forbid disclosure; but it is very clear that the female herself could have given such evidence to the police as might have led, not only to the detection, but to the conviction of the assassins; and why this true believer in the power and efficacy of the Romish priest was not induced, through that power, to give up the murderers to the offended justice of their country and their God, is totally inexplicable, unless from motives too painful to contemplate in the minister of any religion who professes the name of Christ.

Great consternation was excited in Mrs. Blake's family by this awful death of their faithful old servant. Poor Sims was not unprepared to die. He had long made religion his chiefest object. Attentive to the affairs of his earthly masters, he forgot not that he had a Master in heaven; and therefore did he perform his duty, "not with eye-service, as a man-pleaser, but as the servant of God." Baptized in the communion of the church of England, he grew up to manhood attached to her pure faith and discipline: he loved her services and her sacraments: he drank deeply of their devotional spirit; and, while by them taught to know and feel that there was none other name under heaven given to man, in whom and through whom he could receive health and salvation, but only the name of our Lord Jesus Christ, he did not neglect or cast aside that mild, courteous deportment, that tender compassion for others' feelings, which too many in his rank of life, or even in the ranks of those above him, think that the profession of religion exempt them from the performance of.

But a very short time before his death, he had made his will, moved to it by one of those presentiments for which no reasonable account can be given; though, in his case, the state of the country might have furnished sufficient cause. Between one and two hundred pounds, which he had saved in his mistress's service, and which he had put out to interest, he left among the family whom he had so long and faithfully served, with the exception of fifteen pounds, which he desired to be given to Peggy Ryan, to help her to pay her rent, and to buy her another cow in place of the one she had lost.

A few days after the murder, the usual meeting of magistrates and gentlemen was held. A large reward was offered for the apprehension of the murderers, or for such information as would lead to their conviction. The lord-lieutenant was applied to for a pardon for any of the accomplices who should turn king's evidence; which was not only granted, but a further reward was also offered by government for the discovery of the assassins, to which was also added by the family of G—— House the little fortune saved by poor Sims, and which he had left so generously among its members. But all to no purpose: none were found to claim either the reward or pardon. It was proved on the inquest that some labourers were at work two or three fields off: one of them admitted that he had seen three men cross the road at some little distance from him, that one of them had a gun in his hand, that shortly after he and his companions heard a shot, and then saw a horse running away without his rider; and, when asked by the coroner why he and they did not run up to the place from whence the shot was heard, his only reply was, "Faix, life is sweet, and it's the other way we'd rather be running. Howsomdever, we thought it better to remain where we were, lest we'd be taken up ourselves; and when the police came up, soon after the poor steward was taken home, there they found us: we told them that they might take us if they liked, but that sorrow a thing we could tell them except that which we tell your honour, and this one thing more, which we know for certain"—

Here a silence still as death pervaded the whole court. The coroner raised himself a little on his chair: the jury leaned forward in their box: the magistrates and gentlemen, who attended in the sessions-court from no vain curiosity, but from intense desire to find out some clue whereby the perpetrators of such an atrocious murder, committed in the open day and under almost the very eye and within reach of the witness, might be discovered, showed every mark of the most profound interest.

"Well, sir," said the coroner, "What do you know for certain?"

"Why, then, neither more nor less than this, your honour, that it's a mighty bad business entirely, particularly for poor Mr. Sims."

About three months after the event thus recorded, a funeral was seen approaching the old abbey. It was unlike the generality of Irish funerals: but few persons attended it. The usual Irish cry, the Keenthecaun, was not given. Only three or four women followed the body. The procession—if such it could be called—advanced silently. Not a word was spoken, nor a sound heard, except when, at intervals, a deep sob and a half-suppressed groan showed some grief too deep for tears. The abbey was a complete ruin. Four bare walls, the east end alone perfect, exhibited the site of the ancient church of the monastery. A river flowed sluggishly by at the distance of a field or two: its course lay through a flat, desolate country: there was scarcely a hill or a tree to break the unvaried prospect: a black bog, stretching away almost as far as the eye could reach, bounded the view on one side; and, on the other some rich pasture land prevented the landscape from being the very picture of desolation.

Four men carried the bier, which was constructed of some rude pieces of timber hastily put together, apparently for the occasion; and four other men attended to relieve the weary. The coffin was made of coarse deal, that seemed scarcely to have been planed. Behind this melancholy *cortège* a man walked with another little coffin. His friends would have tried to relieve him of its weight from time to time; but he would give up his precious burden to no one. He seemed to thank them by his looks for their attempts at kindness, but resolutely refused their offers. They approached the ruined church; and, having made the circuit of its walls three times, they at last stood at the east end on the outer side. A grave had been already prepared; and, having deposited the larger coffin in its final resting-place, the friends proceeded to lay the little one upon its bosom. They then all knelt down beside the new-made grave, and prayed in silence: it was the only service for the dead. The priest did not attend: there was no money to pay him. Rising from their knees, they all departed except one, who remained still in the attitude of supplication. After they had passed from the precincts of the abbey, one of the females returned, and laid her hand on his shoulder, and, with a soft, low voice, as if she feared to disturb the dead, said—

"Darby, dear, don't take on so. Come home with me: come home to our mother's house: she'll be glad to see her own boy again."

"Sheelah, dear, you have been a good sister to me and mine in every way. The Lord reward you for it. Poor Peggy blessed you with her dying lips; and the last word that little Patsey said, next to 'mammy dear,' was 'aunty Sheelah,' 'Where's aunty Sheelah? Won't she take little Patsey's head upon her lap? it's very sick.' God bless you, Sheelah; but leave me now, leave me alone with the dead."

"Well, Darby, be sure you come home to our house, any how: don't go to your own, at least to-day. And be sure you come before nightfall. I'll tell mother to expect you."

Ryan never returned. He was seen wandering about the ruins late that evening; and on the morrow no tidings could be heard of him. It was supposed he went to America; for a letter reached Mrs. Blake from Liverpool, begging her to take possession of his house and furniture for the arrears of rent; and, if there were any remnant of his little property, to apply it, first, in erecting a grave-stone over his wife and child, and then to give the remainder to his aged mother.

Mrs. Blake had gone to reside in Dublin soon after the murder of her servant; but still, by her orders, Ryan's directions were complied with, and a grave-stone was erected, at her own expense, over these victims, thus brought to an early and untimely grave through the effects of a wretched insurrectionary, lawless spirit, which demoralizes the peasantry and desolates the country, and which the Romish priesthood, if they have not lost all sense of religion, or all power with their flocks, ought to have extirpated long since. Power they possess, certainly—the power to excite the people to attend monster meetings, and, which is more difficult still, to prevent any ebullition of that quick, impetuous feeling, that feeling peculiarly Irish, so easily worked upon by oratory: they have the power to make the people move away as calmly from the heating influence of such an atmosphere, as if they were returning home from their daily toil: they have the power to make them contribute, from their slender and poor resources, to the repeal-rent and the O'Connell-rent, and to their own dues. It may be that they have this power, because the people's wishes or imagined duties incline in the same direction; but the power to act against the current of the people's desires, the power to work upon them for good, the power to influence them on the side of law and good order, they may indeed have lost, or otherwise it is difficult to account for their conduct upon any principle even of Roman catholic Christianity. The uselessness (to use no stronger term) of the confessional as a moral check was never so signally seen as in Ireland. Else why are not those murders which happen so continually prevented or denounced, the perpetrators of which are frequently known to a whole communion? Do the Irish Roman priests strongly urge upon their penitents the guilt of being accessory to such crimes either by knowledge or collusion? If they do not, what a fearful departure from ministerial fidelity! If they do, the boasted power of the confessional is a dream. Indeed, without having recourse to its influence, if the Romish clergy would denounce from their altars, and lay their withering curse (than which nothing is more dreaded by the people) upon all engaged in whiteboy offences; or even if they would act cordially with the magistrates and police authorities, and impeach suspected and disorderly persons, such a fear of discovery would be struck upon the peasantry, that this fatal conspiracy, which leaves no security for life or property, would soon be traced to its source, and all the dreadful evils brought in its train finally eradicated. The Roman priests might bring much odium upon themselves by such a line of conduct; but they would have this glorious recompence, this felt satisfaction to their own consciences, that they had acted in this respect as became honest men, loyal subjects, and faithful ministers.

Biography.

THE RIGHT REV. MICHAEL SOLOMON ALEXANDER, D.D., FIRST ANGLICAN BISHOP OF JERUSALEM.

No. II.

"On abandoning his post as rabbi of the Jewish congregation at Plymouth," says Mr. Cartwright, "his (Mr. Alexander's) situation was, in a temporal point of view, painful in the extreme. * * There was then no fund for affording even temporary assistance to destitute inquirers and converts. Our friend," says Mr. Cartwright, "was thrown upon his principles; and his principles, through God's grace, supported him in the trying hour. He met with overflowing kindness from many who were truly in advance of their age in their scriptural estimate of the claims of the Jews: and, after some hesitation as to his course, he settled at Dublin, in the hope of gaining a livelihood as a teacher of Hebrew. Here, by his mild, consistent, Christian demeanour, he gained many kind friends; and, at length, he became known to the late archbishop of that diocese, by whom he was highly esteemed, and by whom he was eventually ordained to a small charge in Dublin, on Trinity Sunday, 1827.

"His ordination as deacon at that period was scarcely less unexpected by himself or his friends than his consecration as bishop was fourteen years afterwards. Missionary ordinations were an ecclesiastical novelty. Thanks be to the great Lord of the harvest that our church presents a very different aspect now! The ordination of a Jewish missionary to the Jews would then almost have startled the most ardent friend of Israel. A solitary instance, in which it had been ventured upon by an early episcopal friend of the Jewish cause, could not, unhappily, be referred to as an encouragement. These circumstances are mentioned as illustrating the peculiar providence of God in opening a way for our departed friend. His history marks the progress of that work which God has since so greatly blessed. It was not long before he was himself enabled to offer his services in the missionary work among his brethren; and, before he left Dublin for that purpose, he received priest's orders from the bishop of Kildare, with the concurrence of the archbishop.

"He preached his first sermon in Sandford church, near Dublin, on the evening of the day on which he was ordained, from Psalm li. 15, 'O Lord open thou my lips; and my mouth shall shew forth thy praise.' It was in the congregation of that church that he had already found many very kind and dear friends."

At the end of the year his services were engaged by the London Society for Promoting Christianity among the Jews, on the continent, and fixed at Dantzic.

"His actual visit to his native town* in the autumn of 1828 was a painfully interesting event, from the mixture of affection and violence which it called forth. His meek and Christian firmness prevailing over the timidity of nature was here exhibited under circumstances of trial. This little town was moved, a large part of its Jewish inhabitants coming forth to see one whom they regarded as an apostate: some followed even into the protestant church; and the rude attacks of the more violent at length compelled him to leave the place. He had, however, on the previous evening, met a large party of relatives under the roof of a sister, where they listened with affectionate interest to a brother's reasons of the hope that was in him, and to his recital of the Lord's gracious dealings.

"In the summer of 1830, Mr. Alexander returned to England, and for eleven years laboured in this country for the advancement of the important cause in which he was then engaged. He was always desirous of appearing in the character of a missionary to the Jews in England, and on many occasions delivered from this place earnest and affectionate exhortations to them."

His profound erudition in Hebrew and rabbinical literature led, in process of time, to his being appointed professor of these in King's college, London; a situation which he filled with much credit to himself and benefit to others.

"The revision of the Hebrew New Testament, and the translation of the liturgy of our church into the sacred tongue, were undertakings on which he was likewise specially employed, in connexion with other fellow-labourers in a work so necessary for the promotion of Christianity amongst the Jews. On the establishment of a regular Hebrew service in the episcopal Jews' chapel on Sunday afternoon, Feb. 5, 1837, he preached the first sermon from the very appropriate words: 'If by any means I may provoke to emulation them which are my flesh, and might save some of them' (Rom. xi. 14)."

When it was determined, in conjunction with the king of Prussia, to found a bishopric in Jerusalem, in connection with the church of England, the appointment fell ultimately upon Mr. Alexander; and on Sunday, Nov. 7, 1841, he was consecrated, in the chapel of Lambeth palace, by the archbishop of Canterbury, assisted by the bishops of London, Rochester, and New Zealand; the sermon on the occasion being preached by Dr. McCaul.

"The effect of this most solemn service," says the "Jewish Intelligencer" for Dec. 1841, "was much increased by the venerable appearance, the simple and subdued fervour, and the Christian dignity of that prelate whom God, in his mercy, hath appointed to preside over the Anglican branch of Christ's catholic church. Altogether the impression produced by the place, the occasion, and the character of persons assembled, was such as can scarcely be called forth again. The variety of offices and nations was striking. In addition to the bishops and clergy, there were present his excellency the chevalier Bunsen, as representative of the king of Prussia; sir Stratford Canning, her majesty's ambassador extraordinary to the Porte; the baron Schleinitz, Prussian chargé d'affaires; the Prussian consul-general, Hebeler; lord Ashley; the right honourable W. E. Gladstone; the right honourable Dr. Nicholl; sir Ro-

* Schoenlanke, in Prussian Poland. A detailed account of this visit, and of Mr. Alexander's labours on the continent, will be found in the journals of himself and his missionary companion, the rev. W. Ayerst, as printed in the London Society's publications of the period.

bert H. Inglis; sir Claudius Hunter; and the rev. Dr. Abeken, chaplain to the king of Prussia. But more touching far to every churchman was the thought that our beloved church appeared as a missionary church. Cheering has been the display of life and energy in her domestic operations the last few years; hopeful the exertions called forth and directed by the bishop of this diocese for the extension of church-room, the promotion of education, and the improvement of the parochial system. But still some of the most dutiful of her children earnestly desired that she should also appear in her missionary character; and as such she now stood forth. A few Sundays before, an apostle to the Gentiles had been consecrated in the same place; and now, the first time after the lapse of many, many centuries, an apostle to the circumcision, himself a Hebrew of the Hebrews, destined for the land of Israel, and appointed to the holy city, received his commission. It is true that the elevation of a believing Jew to the episcopate is nothing new in the church of Christ. Paul of Burgos, and his two sons, remind us of three bishops in one Jewish family. But the consecration of a Jewish Christian to be a shepherd unto Israel, is an event unheard of since the day that Jerusalem was delivered to be trodden down of the Gentiles, and forms an era in the history both of the Jewish nation and the Christian church."

On the following morning the bishop administered the sacrament of the Lord's supper to a number of Jewish converts, and on the evening of the same day preached his farewell sermon, in the same chapel, before the society.

In the absence of the president, who was prevented from attending by indisposition, his chair was occupied by lord Ashley, whom God has especially honoured as one of the chief instruments for the accomplishment of this great and holy object. There was a large attendance of the committee; and the chapel was so crowded that many could not get in. A most touching sermon was preached by the bishop, from the text, Acts xx. 22-24: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." It is needless to say that the congregation partook of the deep emotion by which the bishop was evidently overwhelmed. Many a prayer was offered up that God would bless and prosper him, bring him and his in peace to the land of Israel, make him a blessing to Jew and Gentile and the church of God, and enable him to finish his course with joy. And, doubtless, the church at large, as well as his private friends, would humbly comply with his wish, so appropriately expressed in the words of the apostle: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted by the saints; that I may come unto you with joy by the will of God, and may with you be refreshed" (Rom. xv. 30-32).

THE AMBASSADORS FOR CHRIST:

A Sermon,

BY THE REV. W. H. BRETT, M.A.,

Perpetual Curate of Trinity Church, Kirkcublain, Downshire.

2 COR. v. 20.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

WHEN we contemplate Almighty God as the Creator, Preserver, and Governor of the universe, and man, the creature of a day, whose time passeth away like a shadow, we may well exclaim, with the psalmist, "Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" But the condescension of God is more clearly manifested, and his distinguishing grace more fully established, when we consider the means employed by our heavenly Father for the recovery of man from a state of sin, misery, and alienation.

I shall, on the present occasion, allude to three facts, deeply mysterious in the plan of the gospel, which may serve, under the blessing of God, to enlighten your minds and to affect your hearts.

I. We are informed in the holy scriptures that a portion of a higher order of creatures, the angels, rebelled against their all-wise Creator, and were, in consequence, dismissed from the presence of the Lord; but, having fallen, in that state they continue: a Saviour, so far as the word of God teaches us, made not a sacrifice for them. For "the angels which kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgment of of the great day."

II. When man had fallen, it pleased God, of his tender mercy, not only to offer him pardon, but to send him the message of his love in a manner calculated to touch and affect his heart. He employed, not an angel of the most exalted order, but his own, his only, his well-beloved Son.

The Son of God, when he came on this errand of mercy, did not assume the form of an angel, but veiled himself in our nature, and took upon him the form of a servant, and be-

came subject to the privations and sorrows of our nature: "For, as the children are partakers of flesh and blood, he also himself took part of the same:" "Verily he took not on him the nature of angels; but he took on him the seed of Abraham;" and, in so doing, the promise given to Abraham was fulfilled: "In thy seed shall all the families of the earth be blessed."

III. When God had redeemed man, by his Son Jesus Christ our Lord, it pleased our most gracious Redeemer to employ, not angels to proclaim the glad tidings of salvation, but mere frail, weak, and fallible men.

Thus, from age to age, have sinners been called to preach the gospel to their fellow-sinners, partakers of the same passions as those to whom they are sent. Thus, by the appointment of God, "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Hence, the gospel is designed to stain all the pride of human glory, so that "he that glorieth, let him glory in the Lord." For, though a Paul should plant, or an Apollos water, or a Timothy be sent, whose youth may be despised, yet in every case it is God alone that giveth the increase; as it is written: "So then neither is he that planteth any thing, nor he that watereth, but God that giveth the increase" (1 Cor. iii. 7).

We are told in the book of Judges (vii. 2, &c.), that, when Gideon was sent by God to destroy the host of the Midianites, "the Lord said, The people are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now, therefore, proclaim in the ears of the people, Whosoever is fearful and afraid, let him return and depart. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many: bring them down unto the water; and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and, of whomsoever I say unto thee, This shall not go with thee, the same shall not go." And the number so chosen were three hundred men. "And the Lord said unto Gideon, By these three hundred men will I save you; and let all the other people go every man unto his place." Now "the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude." Against this host were these three hundred men sent as a test of their faith; for, as it was said by Jonathan, "there is no restraint to the Lord to save by many or by few." To prove the faith of these three hundred men still further, they were armed only with a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And at midnight they came to the camp of the enemy; "and they blew their trumpets, and brake the pitchers that were in their hands." And they stood every man in his place round about the camp. And the three hundred blew the trumpets; and the Lord set every man's sword against his fellow throughout all the host; and they ran, and cried, and fled. The event of which was, that not a man of the people of Israel was lost, while all the Midianites were overthrown.

Thus, as ministers of Christ, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" "for we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Thus it is proved, continually, that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Thus it is our duty, like the people of Israel under Gideon, to stand in our place, with our trumpet in our hand; to cry aloud, and not to spare; to lift up the voice like a trumpet, and to show the people their transgressions and sins:" "For we," saith the apostle, "are ambassadors for Christ."

Now, it is required in ambassadors, as well as in stewards, that a man be found faithful; "not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." The first object of an ambassador should be to maintain, so far as in him lies, the honour and dignity of him by whom he is sent. His second object is, the success of his embassy. If a prince send a special messenger to his subjects in rebellion, with offers of pardon, he will not require of that messenger, whether they received and approved his message or not. The question will be, "Did you deliver my message, as one that believed it yourself, as one in earnest?" If, then, the minister of Christ deliver faithfully the message with which he is charged, he may stand, as one on a rock looking down on the waves dashing below, unmoved either by the praise or by the frown, by the applause or by the contempt of man. These can afford no solid ground for judgment. "Judge nothing," saith our apostle, "before the time." Be it

then remembered, my brethren, that neither talents, natural or improved, nor the applause of the multitude, nor even the apparent success of a minister, are tests of his faithfulness. This must be proved by his declaring the whole counsel of God, neither adding to it, nor diminishing from it; turning aside neither to the right hand nor to the left. "Thy Lord," saith Leighton, "is a discreet Lord: he hath not put events in thy hand, so neither will he require them of thee."

Consider, further, that he acts by commission—"As though God did beseech you by us." His voice must be the echo of the word of God. In himself he is nothing; but in the Lord hath he righteousness and strength. He is the earthen pitcher, bearing the lamp of divine grace; and so his business is not with the earthly, but with the spiritual concerns of man. He may say, "O man, I have an errand to thee from God." It is the voice of God in its most attractive tone, as being the echo of the voice of Christ; God manifest in the flesh; so that the feeblest, the humblest of the labourers in his vineyard, while commending that gospel to sinners, is entitled to say, "As though God did beseech you by us, we pray you in Christ's stead." Let, then, the minister declare simply the message intrusted to him, and it then becomes the prayer of Christ that is urged.

Consider, further, the subject of his embassy—the reconciliation of a sinner. "We pray you, be ye reconciled to God." Reconciliation implies previous alienation: for "how can two walk together," saith the prophet, "except they be agreed?" Such is the character and condition of man with respect to God: as a sinner by nature and by practice, he could not be at peace. His bosom must be like the troubled seas, whose waters cast up mire and dirt. But now, God, the party sinned against, first offers reconciliation through Christ. He himself provided a sacrifice: he hath prepared the offering for sin, which he himself hath promised to accept. We are commanded to invite you to ask for that repentance and that faith which, as a Father reconciled in Christ, he is ready to bestow. We do not ask you to reconcile God to you, for that hath been already accomplished by Christ; so that now God can be "just, and the justifier of him that believeth in Jesus." We say, embrace the offer; accept the boon: "be ye reconciled to God:" accept the love of the Father, the grace of the Son, and the fellowship of the Holy Spirit; and reconciliation, peace and life eternal are yours. It is, then, the most momentous question which a man can propose to his own conscience, "Am I reconciled to God through Jesus Christ, or am I not?" May God enable each of us to answer it faithfully to himself! If you are reconciled to God, then "all things are yours, and ye are Christ's, and Christ is God's." To you "to live is Christ, but to die is gain." But, if you are not reconciled to God through Christ, you are yet in your sins, and at enmity with him. O then be so no longer. Say, "It is enough: I will arise, and go to my Father, and will say to him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Finally, brethren, despise not this message, remembering from whom it comes. May God, then, of his infinite mercy grant that this message of reconciliation may not be heard by you in vain. But, whatever be the result, the message must be delivered. Duties are ours: events are God's. Once more, then, let the trumpet of the gospel be sounded in your ears: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

FLOWERS.

No. III.

THE PRIMROSE.

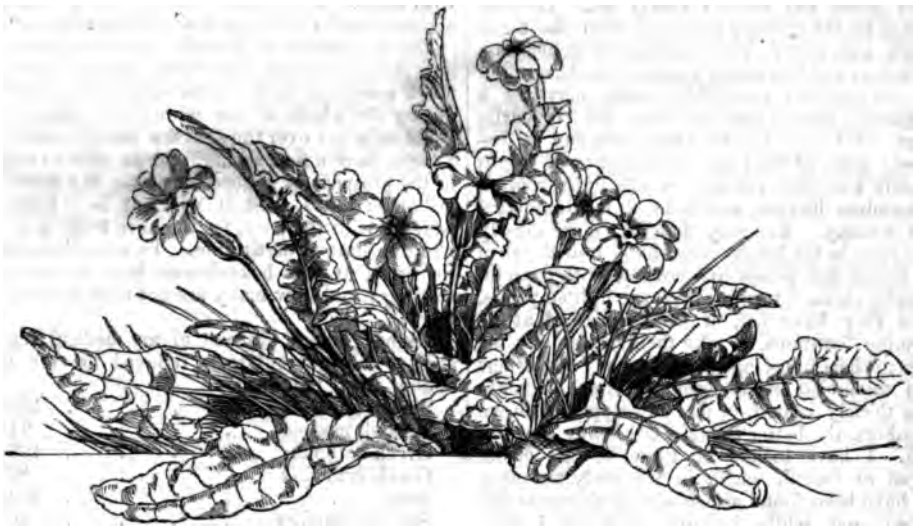
(Primula).

THE name is aptly given to this charming flower, as the first offspring (Lat. *primus*) of the spring. This character it maintains in our woods and copses, and on sheltered banks, where its blossoms may be seen struggling through the snow. They love to group themselves under ancient trees in tolerably thick woods, and among the underwood. They blow with us in England in March, but blossom in profusion in April and May. Linnæus reckons up seven or eight species, all hardy, perennial, herbaceous. The leaves are simple and radical; the flower-stalks radical, for the most part umbellate; flowers red, purple, or a tender yellow; the latter the most common, and admired; but these colours vary in some species from one hue to another, and are frequently sweet-scented. Four species are natives of Great Britain.

The primrose is very ornamental as a border flower, and the more valuable from its appearance so early in the year.

The evening primrose (*Œnothera biennis*) derives its name from two Greek words; one signifying *wine*, the other *imbued with*; the root having a vinous scent when dried. It opens at sunset, and closes at five or six in the morning.

The following account of this interesting flower is abridged from "Flowers of the Matin and Even Song; or, Thoughts for those who Rise Early." By Mary Roberts; (London: Grant and Griffiths. 1845) which is really a most ele-



gant volume: the plates, which are coloured, are very good, and the descriptions not mere dry statements to be found in every gardening book. The title may appear somewhat strange. Let the authoress give her own remarks: "Nothing more remains to be observed concerning this small volume, except as regards its title. To those who appreciate the book of common prayer, I need scarcely mention that the terms 'matin' and 'even-song' are used in reference to the time appropriated for reading such lessons as are appointed for the daily services. When considering the regular opening and closing of those flowers which Linnæus termed solar, because rejoicing, as it were, when the sun arises, throwing wide their petals to his beams, and closing them at even-tide, as if to guard their tiny households from the dangers of the night, I have thought what a theme for meditation to the passer-by! and thus thinking, I have given to such flowers a more appropriate designation, as it seems, than that assigned by Linnæus, by calling them 'flowers of matin and even-song.'

"Abroad, when evening has closed in, and giant trees, shone on by the bright moon, cast their strange, mysterious-looking shadows on the grass—when the bat is wheeling by, and the glow-worm, with her tiny lamp, is seen progressing through the grass—abroad at such an hour, who could recognize in the deep glen or quiet valley, in the still meadow or healthy moor, those bright scenes which delighted him but a short time before? How still, how solemn, and yet how peaceful is the witching hour of deep midnight, when the glorious stars are keeping their watch on high, and when the earth is covered as with a mantle of silence and of obscurity! I have often looked within the garden range, for flowers that grew there in all their fragrance and their beauty before the sun had set, but have not found them. And so it is in the green meadow, or beside the road: you may not see a daisy in the grass, nor yet a single hawk-weed on the bank: the brilliant goat's-beard has folded up its petals; and the dandelion, that loves to cover the interstices of broken pavements with its ample disks, is no longer visible. Night, with her broad shadows, has not veiled them; for there are flowers which yet look the pale moon in her face; and some few there are that open only when the day has closed in. They open, that such insects as love the night, warmly-coated moths and ephemera, may drink, and be refreshed, when all other vegetable fountains have ceased to flow, or when the guardian petals by which they are surrounded have folded up, to keep them safe from all intruders. I have seen the evening primrose, or 'the evening-star,' as the plant is sometimes called, gradually expand her primrose-tinted leaves, looking fairer, and becoming larger, and perfuming the vagrant breezes as they passed, while other flowers were closing; till, at length, when the moon had risen, or perhaps only stars had looked down from their high stations in the heavens, this fragrant flower had thrown open all her stores, and busy creatures might be seen repairing thither as to a nightly banquet; * * dusky-looking, yet beautiful and evanescent creatures, often the birth of the noon-day, attaining their full maturity at that still hour when the evening primrose opens her yellow-tinted petals as if to welcome back the twilight—a star of earth, shining alone for them, and guiding their insect steps or wings, when other flowers have folded up their petals, and are gone to rest. She awaits the moment when the sun withdraws his beams—for the sinking of his orb behind the hills, while yet a golden light is seen to linger on their heights, and gorgeous clouds are waiting in the place of his withdrawing: the sinking of that orb is a sure signal for the opening of her fragrant corolla. Unlike all others that watch for his arising, or seem to follow his goings in the heavens with devoted fondness, this nun-like flower opens not till he is gone. * * * When all other eyes, save those of him who made her, are closed in sleep, she gives both food and a sweet nectareous juice to many weary ones who

would perish but for her timely aid. He who watches by the evening primrose, when the night is dark and sultry, when neither moon nor stars are visible, and wayfaring creatures could not find their way to her hospitable petals, may see a phosphoric light gleaming from this favourite flower. When not a tree nor rock can be discerned, nor yet the road, though known, might be safely travelled, she emits a pale light from all her hundred flowers, and looks as if illuminated for a holiday. You may then see, more clearly than even in the bright moonshine, how the stem and leaves and petals are covered with grateful creatures; some returning from the lighted petals, where they have fed, or been refreshed at the vegetable fountains, to take their rest among the leaves; others hurrying up the stems; and others again assembled in the carollas: all and each are either thickly coated, or else enwrapped in down or feathers, the better to resist the heavy dews of night. I have looked on those insects, either winged or footed, when, in the early morning, they have been found asleep among the grass and shrubs; and while looking at them I have thought, though man cares not for such feeble creatures, and might crush them as the moth, their Maker cares for them. He has made them perfect in all their parts: it may be to teach us, that he, who thus provides for the wandering night ephemera, giving to them a fountain and a light when the sun withdraws his rays, watches over even the minutest concerns of life.

"O, the Spirit of Christ is grieved,
When man doth take no heed
Of the wild, yet wondrous things
Which he giveth for an hour of need.

"Let the lone and weary wanderer,
Who hath no dwelling nigh,
Gaze on this nightly flower,
While the stars keep watch on high.

"Mark well each brimming fountain,
The light in each fairy hall,
The joyous things that hasten
To the banquet spread out for all.

"Let him ask if indeed it can be
That the Power, whom none may scan,
Careth more for these feeble beings
Than his trusting creature, man?"

THE BRITISH HOSPITAL, DAMASCUS.

We are in great distress here: food and firing scarcely to be had. I was actually very ill for three days from bad bread. We could only get Indian-corn flour and the worst brown flour mixed for bread. What the people will do, the Lord only knows. The country is peaceable at present: God grant it may continue so. The mountaineers are now all disarmed; but from what quarter food is to be supplied for the additional population in the towns and cities, who came in after the last summer disturbances, no one can at present surmise. Corn is dear in Egypt.

Our numbers in this hospital are comparatively fewer; the cry being for bread, and not for medicine. The Lord preserve us from famine and disease! I took in one poor family for a month; but they, like most of the paupers here, were so filthy in their habits that I had to discharge them and allow them a weekly sum at their own homes. When there is fever or contagious diseases amongst them, it is not safe to be under the same roof with them. You cannot impress upon them the necessity and vital importance of cleanliness.

Our winter has set in early: the mountains are now thickly capped with snow; and we have had much more rain in the plains already than we had during the whole of last winter; so that, if we could only get over the next few months, we shall, I hope, have a fine spring, and be able to rejoice in the prospect of a good harvest. We must live in hopes; but I trust it will not be "hope deferred" with the poor, for they are truly in a deplorable state of destitution. To see the scramble for bread at the bake-houses here, is very distressing; and how many are not even able to buy any!

I send you an abstract of my medical report, and of the different sects relieved for the year ending July, 1845:—

Syrian moslems	1510
Turkish moslems	710
Greek catholics	1254
Greek orthodox	825
Jews	1242
Syrian catholics	407
Maronites and Druses . . .	784
Latins	368
Bedouin Christians and Bedouin moslems	837
Nestorians, Armenians, Kurds, Fire-worshippers, and Satan-worshippers	200
Total	8137

You will see that we have prescribed for Koords, Armenians, and Nestorians, fire-worshippers, and worshippers of Satan. Some of these are now to be found at the village of Lallaheigh, about half an hour's ride from this city. It is curious to remark that they imagine by thus worshipping him they conciliate the evil spirit. This proves, at the same time, that they admit the existence of a Good Spirit, to whom they say it is unnecessary to pay any mark of adoration or regard, as his duty is to save and protect them, and thereby make their Satan-worship effectual and preservative here and hereafter. There are many traces throughout Syria, to this day, of the former existence of a large number of the sect of fire-worshippers, &c.

The numbers relieved and prescribed for up to Christmas next will average about 12,000 patients, of all sects and classes.

I have also received the box from the "Ladies' Association," containing bibles, testaments, &c., some of which I have already disposed of to persons who are, I sincerely hope, desirous of making a proper use of them. To such persons, when poor, I give them gratis: to others, in better circumstances, I charge from 1s. to 2s., so as to guard against the practice that was pursued here lately, when books were given out indiscrimately, and persons took them to sell in the bazaar at the price of waste paper, and a little more for the binding. Some of the Turks, Persians, and moslems evince a desire to possess bibles and testaments; and the Jews are anxious for the Hebrew bibles and psalters.

Assure our friends, that, had I been able to go on for a year or two longer in this city, I should

have been enabled to prove to my fellow-countrymen in England that our labours were blessed, and that the Lord was silently working; yes, that even now some of the fruits of good example, and a steady adherence to the grand principles of Christian philanthropy, are developing themselves, and will, at no very remote period, burst through the mass of superstition and blindness which binds and envelopes them in pagan darkness.

J. R. T.

Dec. 8, 1845.

VENICE.

No. II.

THE bridge of the Rialto, once the mart of oriental and European commerce, is now deserted. It consists of a single arch—but a very noble one, and of marble—ninety feet wide. It is of great width, with three separate passages on it, approached by steps. Shops line it on either side, chiefly occupied by goldsmiths.

This is the only bridge across the grand canal, which runs in the form of an S; while a hundred smaller ones branch off in every direction. The banks of this canal are lined with palaces, long in decay. "These, however," says a correspondent of "The Athenæum" (No. xciii. 7, p. 989) "are at last finding tenants: the 'Casa d'Oro' was the other day purchased by Mdlle. Taglioni. I can see in many remembered places repair going on, where, heretofore, was desolation and ruin. The shops have multiplied and increased in richness—the booksellers only remaining at a desolate standstill—while the piazza of St. Mark is, I verily believe, gayer of an evening, with crowds and music, than it has been since the days of poor, feeble doge Manini."

The churches of Venice are deserving of particular notice. That of San' Giorgio Maggiore is a fine specimen of the architecture of Palladio, on an island in the open Lagune. That of La Madonna della Salute, at the entrance to the great canal, erected in honour of the virgin, is supposed to have saved the city from the plague. The church of Il Redentore is another fine building.

The church of St. Mark, famous for its relics, and therefore calling forth the veneration of the Venetians as well as other devotees of the Romish see, is a splendid monument of the ancient magnificence of Venice. Before it stand the three flagstaffs from which floated the standards of the conquered kingdoms of the east. The banners no longer remain; but the poles are "monuments of the conquests of Candia, Cyprus, and the Morea." The Basilica is a vast depository of eastern spoils; all memorials of the time when the victorious galleys returned with the treasures of conquest. When Constantinople fell before the crusaders, and was stripped of her possessions, Venice came in for a very large share of the plunder.

The architecture of the façade is of the most extraordinary kind. It is "neither Greek, nor gothic, nor Basilical, nor Saracenic, but a fortuitous jumble of all." The roof is covered with small cupolas; and rows of arches are piled one above another. At the entrance of the church are two blocks of red marble; interesting, as marking the spot where the interview took place between Frederick Barbarossa and pope Alexander III. The ceiling is almost entirely composed of mosaic; the ground of which, being gold, gives vast splendour. The floor, of mosaic, is of great antiquity. The columns, of porphyry and various marbles, seem to overwhelm rather than beautify the building. The church is a Greek cross. The high altar is ornamented with the most precious stones.

The church was erected in honour of St. Mark, as a depository of his bones, brought from the east. In the eighth century, when the caliphs of Egypt were despoiling the Christian churches to enrich their palace at Alexandria, the chapel containing the body of this saint being threatened, the priests who had care of the relic listened to the offers of some Venetian merchants, who entreated permission to transport it to their native city. The bones, placed in a basket, were covered with pork, which is held in abhorrence by Mahometans, and the sight of which stopped all search. The porters who carried the treasure called out, "Khanzir, khanzir"—the Arabic for a hog—and Mussulmans fled from it as from a pestilence. St. Mark was safely transported to the Venetian ships, hoisted on a yard-arm of the mainmast. After a stormy voyage the relics were received at Venice with great pomp. St. Mark was made the patron-saint of the city. His winged lion became its state emblem, and his name was associated with the acts of the republic.

Three hundred years after, it was discovered that the body was missing. The coffer in which it had been preserved was found empty. Venice was in consternation. The doge, nobles, priests, and people flocked to the church. Fasts were instituted; and the saint was importuned to reveal himself by some revelation of his power. Suddenly—says the legend, like most other popish ones—a column opened, and an arm was thrust out. The ring on one of the fingers testified that it belonged to St. Mark. Officers were then appointed by the state, from the nobles, called "procuratori," whose business it was to watch the treasury of St. Mark, and guard its relics, with the regalia of the court*. Amongst these was the ducal bonnet, remarkable for the richness of its jewels. The origin of its singular form is said to arise from this circumstance: Pepin, king of France, being defeated by the Venetians, was received by them with every mark of honour: gratified by this, Pepin, throwing his sceptre into the sea, exclaimed: "So perish all those who would seek to injure this republic!" Then, perceiving that the doge bore about him no mark of dignity, he detached a sleeve from his robe, and placed it on his head; the end of which, as it fell forward, has been imitated in the ducal bonnet.

The four bronze horses, outside the portico of St. Mark's, are supposed to be the work of Lysippus, a Corinthian; and said to have been presented to Nero by Tiridates, king of Armenia,

* The office of procuratore of St. Mark came to be held in great estimation: it was for life; and only nobles of the highest rank could aspire to it. The number was at first two, which was subsequently increased to nine: they were the trustees of the state, the executors of all pious legacies, the guardians of orphans and widows, and the superintendents of all matters relating to the church.

who caused them to be harnessed to the chariot of the sun, which surmounted his triumphal arch in Rome; and they are to be seen on the reverse of some of his medals. They were removed by Constantine to his new capital, and placed in the Hippodrome; and at the conquest of Constantinople by the crusaders, formed part of the spoil which fell to the share of the Venetians.

When Venice was taken by Buonaparte, they were, with other works of art, by his command conveyed to Paris; but at the peace of 1815 they were restored, and occupy their original position.

St. Mark's is the resting-place of vast numbers of pigeons, regarded as sacred, and watched with the utmost care. The Campanile of St. Mark's is a high square tower, the view from the top of which is most extensive. The tower on the right of St. Mark's contains a very curious old clock.

The ducal palace is, of course, a place of great attraction. At the entrance from the water are two lofty, red granite columns, brought from the east by Domencio Micheli, in 1125; one of which is surmounted by the winged lion of St. Mark, the other by St. Theodore, an early patron of the city. They were landed on the place where they now stand, and remained fifty years; until at length, in Nicolo Barattiere, a Lombard, succeeded in raising them. As a reward (for the government had ceded whatever boon he asked), he demanded that games of chance, strictly forbidden, might be played between the columns, he receiving a tax from the gamblers. This was granted; but, to deter the people from assembling there, it was made the place for public executions, and the dead bodies were gibbeted around. The entrance to the palace is by the Giant's staircase, at the top of which the doges were crowned. In the walls were deposited the denunciators—the fearful engines of Venetian government. The ancient council-chamber is now the library. The ceiling is superbly gilt; and the walls are hung with pictures. Around the cornice are portraits of the doges. The line is broken in one place, where, instead of a picture, hangs a black curtain, on which is inscribed the words, "Hic locus est Marini Faletri, decapitati pro criminibus*."

The chambers of the secret councils, the council of ten, and the hall of the nefarious inquisition, have all been more or less stripped by the French. The senate-hall retains its ancient form. The ducal throne remains; and the seats for the nobles stand around.

"From this," says Miss Taylor, "we were conducted through many smaller rooms, lined with beautiful paintings; and, after several doors had been unlocked, we entered a small passage: I did not catch the name that the guide uttered as he opened the door; but, on looking out from one of the windows, I found we were standing on a bridge, which I knew was the Ponte dei Sospiri —the Bridge of Sighs. It is divided into two galleries, by one of which the accused was led before his judges: if he ever returned, he passed through the other. Few, however, recrossed it. The tribunal seldom permitted those who had appeared before it to escape; and, unless condemned for life to the Pozzi, the dungeons built in the thickness of the palace-walls beneath the canal, they were often strangled on the Bridge of Sighs." Does not the very name, the Bridge of Sighs, call forth the remembrance of the psalmist's prayer—"Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve those that are appointed to die" (Ps. lxxix. 11)?

"Retracing our steps through these apartments, we now descended to the long corridor, and stopped at the small door leading to the Pozzi (wells). These were the dungeons of the state, and, with the Piombi (leads), formed one of the horrible means of torture. The Piombi were narrow cells, immediately under the roof of lead—used as the summer receptacles for the prisoners. There, beneath the roof heated by the burning rays of the sun, and stung by thousands of insects, did they drag on their summer days; while in the winter they were consigned to the dungeons under the palace, below the level of the canal." * * * *

"We penetrated," says Miss Taylor, "as far as the second story of these dungeons, and were told that, previous to the arrival of the French, another and 'a deeper hell' existed beneath; but the senate, unwilling to betray the existence of these secret recesses, caused the water of the canal to flow into them; and they are filled to this day. The cells of the second tier even are below the surface of the water, ranged on each side of the narrow passage. A wooden pallet and a counterpane were all that was provided for the prisoner's resting-place: no ray of light ever penetrated to them, not a breath of pure air visited them: one small round hole, scarcely a foot in diameter, opened on the dark passage without.

"We saw the places for the execution of the prisoners, both by strangling and beheading—the block on which the head was laid, and the stone on which the wretched man sat or knelt. The door was pointed out at which the gondola awaited the body to convey it away for secret sepulture, and that by which those sentenced to be drowned were hurried away by night. The narrow cell was shown, where the friar shrived the miserable wretch, preparing him for death, while the executioner waited in the adjoining cell. Thousands perished within these walls, whose fate was never known. One part of the cruelty adopted by the Venetian government in the treatment of their prisoners has always appeared to me more like the savage invention of fiends than of men: conscious that instant execution is a mercy when known to be inevitable, they allowed their victims to linger on for months, nay, even years, under an irrevocable sentence of death. * * * *

"When the French took possession of Venice, they revealed the existence of these terrible dungeons; and the populace were so infuriated, that they set fire to many, burning all that was combustible within them. One prisoner alone was found in the cells, an old man of seventy, who had been confined for fourteen years. Being brought too suddenly into the light of day, he became quite blind, and survived his release only one year."

The church of Chiesa dei Frari is peculiarly interesting, from the ancient monuments it contains. The Foscari and many other doges are buried here; and the head of Francesco Car-

* "This is the place of Marino Fallero, beheaded for his crimes."

magnola is preserved in a chest over the entrance-door. A simple slab of stone covers the grave of Titian.

A noble monument, near this stone, has been raised to the memory of Canova; the expense of which was defrayed by nations anxious to pay respect to the talents of the artist. The monument bears this simple inscription: "Ex consolatione Europæ universæ."

There is no spot in Venice more intimately connected with the times of her grandeur than the arsenal, a fortification of between two or three miles in circumference; on the ramparts of which are many small watch-towers. Here were constructed the galleys, kept in constant readiness for war, with magazines of arms. It was like a city surrounded by walls and towers, governed by its own magistrates. Three nobles regulated the internal arrangements, and watched over its safety. It was considered one of the most important elements of the power of the republic. All stores required in war were preserved here: every thing was manufactured within its walls. The rope-walk is a building of enormous size. The arsenal contained accommodation under cover for completing thirty-six galleys. Every thing fabricated was stamped with the seal of St. Mark, and regarded as sacred. Before the principal gate stand four lions, spoils taken from conquered nations. One was from Corinth, another from the Piræus, and a third has "Attica" inscribed on it. The halls contain the ancient armoury: there are many Turkish banners, standards with horses' tails floating from them, and arms of every description, taken from the Turks in the battle of Lepanto, in 1568; also the helmet of Attila, and other specimens of ancient armour. Here are the galleys used to convey the emperors of Austria to Venice, when they visited the conquered city, and that which transported the empress of Napoleon.

No spectacle could be more gorgeous than the Lagune presented, when the doge went to claim, in the splendidly adorned galley, "Bucentaur," never used on any other occasion, the Adriatic as his bride. It was the privilege of the workmen belonging to the arsenal to row the galley, who sang a ballata in the old Venetian dialect, transmitted from father to son in the arsenal, and used on this occasion only.

When the procession reached the sea, the doge, rising, received from the papal legate, who always accompanied him, the sacred ring; which he slowly lowered, attached to a string, through a hole in the "Bucentaur," into the water, pronouncing the form of the marriage-ceremony. He then raised it again; and a common wedding-ring was cast into the waves. Flowers, as for a bridal, were cast on the water; and the procession returned to the palace. This ceremony was kept up until within a few years; but it was mockery, for the glory of Venice had vanished.

"When the weather is fine," says Dr. Moore ('Travels in Italy'), "the ceremony is performed every Ascension-day. The solemnity is announced in the morning by the ringing of bells and firing of cannon. About mid-day the doge, attended by a numerous party of the senate and clergy, goes on board the 'Bucentaur,' the vessel is rowed a little way into the sea, accompanied by the splendid yachts of the foreign ambassadors, the gondolas of the Venetian nobility, and an incredible number of barques and galleys of every kind. Hymns are sung, and a band of music performs, while the 'Bucentaur' and her attendants slowly move towards St. Lido, a small island, two miles from Venice. Prayers are then said; after which the doge drops a ring of no great value into the sea, pronouncing these words: 'Desponsamus te, mare, in signum veri perpetuique dominii.' The sea, like a modest bride, assents by her silence; and the marriage is deemed valid and secure to all intents and purposes."

"Venice, in its highest bloom after 1420, contained 90,000 souls. In 1559, the population was 163,831, including 2,219 nobles, with 2,000 Jews and Levantines: the highest limit it ever reached was 190,000; and, in 1769, it had sunk to 149,476, comprising 5,000 Israelites. In 1811, the city possessed only 112,000 inhabitants; and its population was very lately estimated by the municipal authorities at 100,000, and by the clergy at 120,000, being probably nearest to the truth. The decline of the nobility is made manifest by the ruinous mansions which meet the eye in every quarter; but the decay, though now far more rapid than ever, is no recent calamity. During the last two or three centuries there have existed numerous charitable establishments for the exclusive benefit of the patricians: there have been regulations which gave them privileges over ordinary beggars. And the people, in their common talk, divided the aristocracy into two ranks: the rich were signori, the poor were barnaboti, or haunters of the little square of San' Barnaba, where the populace lounged, and fought their battles. The number of paupers of all ranks now in Venice is enormous, indeed almost incredible. * * *

"The island queen of the Adriatic is about to be disenchanted, by an operation which, if anything can, may restore her to some share of her ancient prosperity. A joint-stock company has been chartered for constructing a railroad between the city and Milan; and one branch of the way is to be carried on a bridge across the Lagune from Mistre to the grand canal, where, according to the latest plan we have heard of, it will end near the Palazzo Manfrin*".

* "Italy, and the Italian Islands." By professor Spalding, of Edinburgh; a work already referred to in this magazine.

Poetry.

THE CHILD AND THE FLOWERS.

(For the Church of England Magazine.)

PRETTY little flowers, that blow
Where the grass is soft and low—
Daisies, white and tipped with red;
Violets, on your leafy bed;
Cowslips, bending on your stalk;
Primroses, beside the walk—
Who has made you fair and sweet,
Growing thus beneath my feet?
Surely he must loving be
Who made such tender things as ye.

Little children, would you know
Who has made us live and grow,
Who has given our pleasant smell,
Who has kept us all so well,
Tho' no gardener cares for us?
Listen, while I simply tell
Of him who "doeth all things well."
God created us at first,
Before the earth for sin was curst;
And every day our need supplies,
And guards us with his watchful eyes.
O, when your little hands ye spread
To pluck us from our lowly bed,
Well pleased our varied forms to spy,
Remember he is ever nigh;
And think, if thus his tender care
Has made the meanest flower so fair,
How surely he will keep and bless
The little children's helplessness.

H. E. C.

Miscellaneous.

AKALEES.—In addition to the regular and irregular army, the Lahore (Punjaub) government has also in its pay a body of irregular cavalry (to the number of between two and three thousand) called Akalees. They are religious fanatics, who acknowledge no ruler or laws but their own; think nothing of robbery, or even murder, should they happen to be in the humour for it; Runjeet Singh himself having on more than one occasion narrowly escaped assassination by them. They are, without any exception, the most insolent and worthless race of people under the sun. They move about constantly armed to the teeth, insulting everybody they meet, particularly Europeans; and it is not an uncommon thing to see them riding about with a drawn sword in each hand, two more in their belt, a matchlock at their back, and three or four quoits fastened round their turbans. The quoit is an arm peculiar to this race of people: it is a steel ring, varying from six to nine inches in diameter, and about an inch in breadth, very thin, and the edges ground very sharp: they throw it with more force than dexterity, but not so (as alleged) as to be able to lop off a limb at sixty or eighty yards. In general, the bystanders are in greater danger than the object aimed at. Runjeet Singh did much towards reducing this worthless race of people to a state of subjection; but he only partially succeeded; and latterly they have become more intolerant than ever. They, however, fight with desperation, and are always employed upon the most dangerous service.

THE GIRANDOLA*.—The next night after the grand illumination is the "girandola," or fireworks of his holiness; and we must say that he does far better in getting up fireworks than religious ceremonies. This "girandola" does credit to his taste and skill. It is the closing act of the magnificent farce; and all Rome turns out to see it. About half-way from the Corso—the Broadway of Rome—to St. Peter's, the famous marble bridge of Michael Angelo crosses the Tiber. The castle of St. Angelo, formerly the vast and magnificent tomb of Adrian, stands at the farther end. This castle is selected for the display of the fireworks. None of the spectators are permitted to cross the bridge; so that the Tiber flows between them and the exhibition. * * Towards evening the immense crowd begin to move in the direction of St. Angelo; and soon the whole area, and every window and house-top is filled with human beings. About eight the exhibition commences. The first scene in the drama represents a vast gothic cathedral. How this is accomplished, I cannot tell. Everything is buried in darkness; when suddenly, as if by the touch of an enchanter's wand, a noble gothic cathedral, of the size of the immense castle, stands in light and beauty before you. The arrangement of the silver-like lights is perfect; and, as it shines on silent and still in the surrounding darkness, you can hardly believe it is not a beautiful vision. It disappears as suddenly as it came, and for a moment utter darkness settles over the gloomy castle. Yet it is but for a moment: the next instant a sheet of flame bursts from the summit, with a fury perfectly appalling: white clouds of sulphureous smoke roll up the sky, accompanied with molten fragments and detonations that shake the very earth beneath you. It is the representation of a volcano in full eruption, and a most vivid one too. Amid the spouting fire and murky smoke and rising fragments, the cannon of the castle are discharged, out of sight, almost every second: report follows report with stunning rapidity, and it seems for a moment as if the solid structure would shake to pieces. At length the last throb of the volcano is heard; and suddenly from the base and sides and summit of the castle start innumerable rockets and serpents and Roman candles, while revolving wheels are blazing on every side. The heavens are one arch of blazing meteors: the very Tiber flows in fire; while the light, falling on ten thousand upturned faces, presents a scene indescribably strange and bewildering. For a whole hour it is a constant blaze. The flashing meteors are crossing and recrossing in every direction: fiery messengers are traversing the sky overhead; and, amid the incessant whizzing and crackling and bursting that is perfectly deafening, comes at intervals the booming of cannon. At length the pageant is over; and the gaping crowds surge back into the city. Lent is over: the last honours are done to God by his revealed representative on earth; and the church stands acquitted of all neglect of proper observances. Is it asked, again, if the people are deceived by this magnificence? By no means. A stranger—an Italian—stood by me as I was gazing on the spectacle; and we soon fell into conversation. He was an intelligent man; and our topic was Italy. He spoke low, but earnestly, of the state of his country, and declared there was as much genius and mind in Italy now as ever; but they were not fostered. An imbecile, yet oppressive, government monopolized all the wealth of the state, and expended it in just such follies as these; while genius starved, and the poor died in want. I have never heard the poor pope so be-rated in my own country.

* "Letters from Italy;" by J. T. Headley. Wiley and Putnam.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 576.—MARCH 31, 1846.

THE POSTERN OF ST. GILES, CRIPPLEGATE.

In the last number but one reference was made to the postern, or gate of Cripplegate. The illustration is of its present state; and a person now walking through the densely-crowded streets of the metropolis can scarcely conceive that these gates can have existed, though he is fully

assured of the fact from their respective names. Temple Bar alone remains to remind us of the time when such gates existed; and, on the event of a royal entrance into the city, or a herald's proclamation to be made, the shutting of the gates, and the ceremonial observed, are really interesting. Such we should not wish to see relinquished. They are the memorials of the days of other years; and the endeavour now made to wipe out such memorials is not wholesome.

The gates of the city of London were sold, and taken down A.D. 1760-61; that of Aldgate for 177*l.* 10s., Cripplegate 91*l.*, Ludgate 148*l.*, Moorgate 91*l.*

London-bridge being conceived to be in great danger, Mr. Smeaton, the celebrated engineer, was called in for advice; and he urged the absolute necessity of the corporation purchasing the stones of the city-gates which had been sold, and throwing them into the water, as a guard for the security of the bridge. And with so much promptitude was that advice followed, that the stones were brought the same day: horses, carts, and barges were instantly procured; and the work commenced immediately, although it was Sunday morning*.

With respect to Cripplegate, the following is from "The Illustrated Family Journal," vol. ii. p. 70, referring to the thoroughfare, called London, in the yard of the White Horse inn:

"The structure of the wall is worthy of notice. The layer of masonry next the ground is composed of very large squared stones; and over this is a course of thin Roman brick. A space of eleven inches above the bricks is occupied by another layer of small, neatly-squared stones, three deep; and then appears a course composed of two layers of flint, accurately squared, and laid with great precision. There are three of these courses of stone, and as many of flint; after which appears a superstructure of irregular masonry. The precision of the lower courses of this fragment of the wall, and the methodical way in which it is constructed, as well as the durability, through which it remains as true and compact as when first erected, some fifteen or sixteen centuries ago, render it the most satisfactory and instructive relic of Roman workmanship now existing in London."

THE CHRISTIAN IN VARIOUS POSITIONS.

No. VII.

THE SOLDIER.

"ONE day," says Mr. Richmond, in his beautiful tract, "The Dairyman's Daughter," "I received a hasty summons to inform me she was dying: it was brought by a soldier, whose countenance bespoke seriousness, good sense, and piety. 'I love to visit the sick,' said the soldier, 'and, hearing of her case from a person who lives close by our camp, I went to see her: I bless God that ever I did go: her conversation has been very profitable to me.'"

And was there not something strange in this incident, that a message from a dying believer should be brought by a soldier, who had attended by her bed? Surely it was a case of rare occurrence; but, who can tell but many of the inmates of a camp, even amidst much to withdraw them from God, may be enjoying, unknown to those around them, sweet communion with their heavenly Father? who can tell but there may be many a brave spirit ready to fight the battles of the King of kings with an ardour and a bravery even greater than that with which they would fight for their earthly sovereign? Remarks not dissimilar were made, of course, in my second paper on the "navy;" but they cannot well be omitted here.

If the sailor is often exposed to grievous temptations when in harbour, it is only now and then, comparatively for a short season, and often at very long intervals—possibly even years; but the soldier, unless engaged in positively active service, may be said to exist in the very atmosphere of temptation, against which no military discipline can provide a sufficient check—nothing, in fact, but the grace of God. Are not barracks too often surrounded by every species of moral pollution? Never shall I forget the scenes I witnessed during a thunderstorm, on a Sunday evening, when, returning from divine service, I was compelled to seek shelter in an apparently respectable, small inn, within a hundred yards of the chief gate of a barrack. The outside might be decent indeed, but the inside full of excess. To avoid this, as the law now stands, would probably be impossible; and no military regulations can regulate the heart of sinful man.

My experience of the religious instruction afforded to soldiers in general is comparatively small indeed; but, in almost every instance which has come under my observation, it has appeared to me to be lamentably defective. It often happens that the chaplain of a barrack is a clergyman, glad to accept of the salary attached to the performance of the office, but who has at the same time a weight of parochial duty awaiting him on the same day. As a consequence, he gives a short service, cursorily performed, to save time and strength; picking, here and there, bits of the liturgy which suits him best, and summing up the whole with as brief a discourse as decency will permit; and this was probably all the public religious instruction the soldiers received during the week. This is much on the same principle as I was once asked, by the chaplain of the gaol of a city of no mean note, to take his Sunday service, with the addition, "You know you need not make it long: read what prayers you like—leave out the lessons—and a short sermon, in all about three quarters of an hour: there will only be the turnkeys and the criminals." Only the criminals! Why the very fact that they were criminals surely required, more especially, that all things should be done with much solemnity, that there should be a full and a clear and enforcing statement of the salvation that is in Christ Jesus.

"It is only the military service," it is to be feared, too often implies a similar mode of conducting divine worship. But surely is it not the discipline of the army, that all things shall be done according to order? Why should infringement in this point alone be permitted in the worship of God? An irregular, desultory mode of performing divine service is likely to have the worst effect on a soldier's mind. To many, doubt-

* "Chronicles of London Bridge."

less, a lengthened service would be extremely irksome, and, to many, a lengthened, awakening appeal, an object of derision; but who can tell but such appeals may be the instruments of first turning a soldier's heart to God? And doubtless not a few knees, that have never bowed to Baal, are to be found where least expected, and would look forward to the refreshment of a regular service, accompanied with a full and unclouded display of gospel truth. Far am I from affirming that there are not cases where matters are conducted with a very different tone and in a far different spirit.

The following remarks on the means of spiritual instruction are from the *Quarterly Review*:—

"There was a time when to every corps in the service a regimental chaplain was attached. The arrangement did not work well: indeed it is hard to conceive how it could have worked otherwise than ill, because, independently of the one irremediable evil inherent in the system, of which we shall presently take notice, the abuses of detail to which it lay open were without end. Chaplaincies, like ensigncies, lieutenancies, and companies, were disposed of without the smallest regard to the fitness of the parties applying for them. Being the special patronage of the coloncls, they were not unfrequently put up to sale. As to the duties, they might be performed by deputy, or they might not be performed at all, or, if the principal attached himself to the corps on the strength of which he was borne, the chances were that the arrangement proved to be the most mischievous of the whole. It was generally found that the charms of the mess-table, rather than any desire to exercise a moral influence over the conduct and opinions of the soldiers, kept his reverence at headquarters. And this brings us to the radical defect in the system, which defies all cure, namely, the entire incongruity between the habits of a right-thinking clergyman and those of a regimental officer, who, passing from barrack to barrack, lives loose upon the world, and finding no leisure for study or sober thought, soon ceases to experience the smallest desire after either. There was no getting over this. Regimental chaplains either absented themselves from their posts, or, remaining at them, they, through the absence of a becoming decorum in their behaviour, wrought harm instead of good. They were, accordingly, reduced one by one, as opportunities offered; and the system fell, as it deserved to do, into disuse.

"Having thus got rid of regimental chaplains, the government proceeded to call into existence a body of chaplains to the forces, who, being borne upon the general staff of the army, might be rendered available for service as well in our fixed military stations at home and abroad as in the field. Each of these gentlemen received a commission from the crown, which ensured to him the rank and privileges of major, with pay at the rate of sixteen shillings per diem, lodging, money-forage for a horse, and other allowances. He was entitled, also, after eight years' service, to a retirement of five shillings a-day, which increased at the rate of sixpence daily for each additional year he might serve, but which could not, by any amount of service, be carried higher than ten shillings daily. The income of each chaplain while employed, though not too great, was sufficient, provided he were judicious and economical, to support him creditably; and he had the comfortable assurance that, in the event of incapacity to serve longer, he should at least be kept above the workhouse. On the other hand, the outlay to the country was surely not greater than the importance of the interests at stake would appear to warrant. No doubt the device proved, when brought into operation, efficient or the reverse, according to the fitness of the individuals employed to work it out. This must be the case in all arrangements which depend, for the effects that are produced by them, upon moral and intellectual, and not upon mere physical power. But the point is one with which we have no concern. If the greatest care were not taken to appoint to situations so important only clergymen every way calculated to be useful; if they, in whom the right of nomination was vested, bestowed neither time nor trouble nor caution in the exercise of it, then must the blame of the failure, if a failure occurred, rest with them. We are not asserting either that the device did fail, or that it did not; but this much every unprejudiced person must admit, that there was nothing either in the principle or details of the arrangement which rendered failure inevitable.

"In this state, and subject to the management of the chaplain-general, who again was responsible, in part to the commander-in-chief, and in part to the secretary-at-war, the machine continued to work, for good or for evil, up to the year 1830. A new order of things was then devised, and arrangements made that the pay of chaplains to the forces, if commissioned, should be sixteen shillings a-day; that after fifteen years' service it should rise to twenty shillings; after twenty-two years' service, to twenty-two shillings and six-pence. The half-pay was in like manner fixed at five shillings under fifteen years' service, at seven shillings and six-pence between fifteen and twenty, at ten shillings between twenty and thirty, and after thirty years' service at sixteen shillings a-day.

"Had this regulation been carried into effect in regard to new appointments as well as to those actually existing in 1830, it would have conferred a substantial benefit upon the chaplains. They would all have had something to look forward to: an increase of pay while serving; a retirement—small indeed, but sure—when worn out. Unfortunately, however, the regulation was not made to apply to new appointments. On the contrary, while the chaplains actually in commission acceded to the proposal, and received the full benefit of their past services, the gentlemen nominated from that time forth stood on an entirely novel footing. No more commissions were issued; no more assurance of half-pay, or any retirement was given; but on fixed salaries, varying from 300*l.* a-year to 150*l.*, they were sent forth to all parts of the world, to do their duty as long as their health and strength might continue, to resign and starve as soon as health and strength should fail them.

"Now, it appears to us that, be the system in other respects ever so judicious, there is a blunder here which throws a reproach over the whole. You are dealing in no spirit of liberality, or even fairness, with the clergy. The commissary, who takes charge of the soldier's food, and the surgeon, who attends to his bodily health, receive both an in-

crease of pay for long service, and a pension on retirement. The minister of religion is settled at once on a fixed salary, and may die at his post, but has no retirement provided for him. Moreover, both commissary and surgeon, though resident in an unhealthy climate for a while, are cheered and sustained by the certainty that by and by, if they escape the contagion, they will be removed; whereas the chaplain becomes for life the inhabitant of one spot, whether his lot fall at Gibraltar, or Malta, or the Ionian Islands, or in the West Indies, or the Bahamas, or the Mauritius, or Hong-Kong. For him there is no escape from exile, except to find absolute destitution at home. For ten or twelve years' service on a foreign station are not likely to fit him for a curacy in England; and, if he abide twenty years abroad or more, who, on his return to his native country, will find for him even a curacy?

"There are but five military stations in all England, three in Scotland, and one in Ireland, having chaplains, or officiating chaplains, whose business lies exclusively among the troops. In London we have, besides the principal chaplain, one commissioned chaplain to the forces, and one assistant-chaplain, who has no commission. The ordnance corps have their own chaplain and assistant-chaplain at Woolwich, independent—we cannot tell why—of all connexion with the chaplain-general's office. Chatham has its single chaplain, a commissioned officer; Portsmouth one, and Plymouth one, both of them without commissions. All these gentlemen have their hands full; and all in some way or another stand in need of greater countenance and support. In London, no doubt, we have some gratifying appearances of improvement. At Portman-street the troops still attend, on the Lord's-day, a hurried and mutilated morning service in the men's mess-kitchen. But the Wellington barracks are better provided; for here a large though singularly unadorned chapel has, within these last few years, been built, which affords accommodation to two battalions of foot-guards, a regiment of life-guards, and all the recruiting parties from different corps which may be stationed in the city of Westminster. The clergy, moreover, officiate here in their proper robes; and there is a handsome set of communion-plate. We are happy, too, in being able to add that, in this, as in every other respect, their present chaplain, the rev. R. W. Browne, is working great things among the household-troops. The spectacle that greeted us on the 25th of last May—when not fewer than one hundred and sixty of these magnificent guardsmen knelt before the altar, to receive at the hands of the bishop of London the solemn rite of confirmation—speaks sufficiently for what this zealous and discreet chaplain has already accomplished. But the difficulties against which Mr. Browne has to contend, though very great, are not to be compared with those which stand in the way of his brother chaplains. The household troops have but a narrow tour of ordinary duty to accomplish, and come back to their own pastor so regularly, and after so brief an interval, that the tie between them, be it strong or weak, is never absolutely severed. Regiments of the line, on the contrary, to whom the rest of our chaplains officiate, are the merest birds of passage; they scarcely begin to know their minister ere they go away from him, perhaps for ever. Now it would naturally occur to common men that, on the moral and religious training of soldiers of the line greater care would be bestowed than even on the guards. It is manifest that they can be worked upon only through the operation of a well-digested system, which shall still go on, let them pass into what hands they may, and still be found the same. And the nucleus of this system we should naturally look for in the recognized garrisons at Chatham, Portsmouth, and Plymouth. Has every thing been done for the troops in these places that might be done? Surely not. Each has its chapel, it is true; and the chapels at Chatham and Portsmouth at least, were they differently fitted up within, would be church-like edifices. They have, moreover, their sacramental plate—as has Plymouth in like manner—with the other appliances for the Sunday service complete. But what pastoral connexion is there between the troops and the chaplains? These neither christen the soldiers' children, nor marry the soldiers themselves, nor bury the dead. Their chapels are not open for daily prayer, as they ought to be; for a soldier, inhabiting, as he does, an apartment where he is never for a moment alone, cannot pray at all unless a place of worship be provided for him. As to administrations of the holy communion, we believe that such things do occur; but that any of the non-commissioned officers or privates have been trained to attend them, we very much question.

"In Scotland, things are a little better managed; the act of union having provided that presbyterian chaplains should be for ever maintained in the castles of Edinburgh, Stirling, and Dumbarton, the general assembly has rightly taken care that this number should not be diminished; though it has consented to the removal of one of these functionaries to Fort George; where, as being a more important station, he resides. As each fortress likewise has its chapel, the presbyterian service may be performed in each, as often as the presence of a presbyterian regiment or depôt shall require, with as much solemnity as in a parish church. And the presbyterian regiments, of which there are thirteen recognized in the service, being as much as possible quartered and recruited in Scotland, it seldom happens that these gentlemen are not in full employment. The pay of the Scotch chaplains is, to be sure, very small, varying from 100*l.* to 75*l.* a-year; but they are commissioned officers, and have therefore a right to retired allowance when incapacitated.

"In Dublin—but we really shrink from touching on the state of things there. Rumours have reached us of a design on the part of the government to take the subject up, and deal with it in a liberal spirit; and we trust they are well founded. But to describe things as they were in Dublin, when we were last there (which is not very many years ago), is a task to which we cannot bring ourselves."

These remarks cannot be better closed than by the following extract from the rev. Edwin Sidney's "Life of Lord Hill":

"This letter (the letter alluded to is one he wrote to his old aide-de-camp, colonel Egerton), probably his last, was written in a tremulous hand; and, though he felt tolerably comfortable, it was

too plain to his friends that he was rapidly sinking. They had, however, the happiness of seeing him in that state of mind which manifested serious preparation for his end. On his first arrival in Shropshire, after his resignation, he expressed great thankfulness at having escaped from London, particularly on account of the enjoyment he experienced in spending his Sundays in the country. The heat and crowd of the churches in town had so completely overcome him, that he was obliged frequently to stay at home; but he was able constantly to attend divine service in a quiet country village, and at the chapel belonging to the house at Hawkstone. He seemed to have thrown off all worldly cares, and to have fixed his thoughts on the mighty interests of the world to which he was rapidly hastening. He said little; but his solemnity during public worship, and at the prayers of the family, was perceptible to every one present. When he became too weak to leave his house, his nephew, the rev. John Hill, went on Sunday evenings to Hardwick, and read the prayers and a sermon to him in private. If Mr. John Hill happened to be prevented going, another nephew, the rev. Francis Hill, occupied his place. Whenever Mr. John Hill called, the conversation was always such as became the chamber of a dying man; and he was invariably asked to pray with his uncle. 'All observed,' says his eldest sister, in a communication on the subject, 'the deep feeling expressed by the invalid when the glorious plan of redemption was dwelt upon through the atonement of our Lord Jesus Christ; and those who attended his death-bed had the comfort of believing that the name of the Saviour was a cordial to him in his distressing state of weakness.' His affections were evidently concentrated upon him who is the sinner's only hope, the sinner's only friend. He felt the full force of the truth, that 'other foundation can no man lay than that is laid, which is Jesus Christ,' and that no man, of whatever grade, can come to the Father but by him. This is a lesson the mightiest of the earth must learn before they can depart in peace. When on the eve of his last journey to Taganrog, where he died, the emperor Alexander of Russia said to a benevolent English gentleman, whom he had for years honoured with his confidence: 'Do you think that any man, however exalted in station or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect, all-sufficient atonement of his crucified Redeemer?' 'Certainly not, sire,' was the unhesitating reply. 'That is my opinion,' said the emperor; 'and I try daily to realize it. I have no other hope: it is my only comfort.' The same assurance was deeply felt by Lord Hill; and he was supported by it to the last. Sir Rowland Hill, who was constantly at his bed-side, was much impressed by the manifest penitence of his beloved uncle. At length, Lord Hill became exceedingly overcome with torpor, and slept the greater part of his time; but seldom woke without desiring his nephew to come and pray with him, and read him short portions of the scriptures. On one occasion, he selected himself the 51st psalm, as particularly suited to the state of his feelings; and a more satisfactory evidence could scarcely have been given of a contrite spirit, with its essential accompaniment, a desire for a new heart. He said to Mr. John Hill, 'I have a great deal to be thankful for: I believe, also, I have not an enemy in the world. With regard to my religious feelings, I have not power to express much, and never had; but I do trust I am sincere, and I hope for mercy.' When the sacrament was administered to him, there were present sir Rowland Hill, colonel Egerton, and his two affectionate sisters, miss Hill and miss Emma Hill. 'Ah!' said he to colonel Egerton, who arrived that day, 'I thought you would come and join me in this.' His faithful valet, Calderwood, told Mr. John Hill, 'his lordship never wakes, day nor night, but he prays earnestly.' On the day of his death, though at times it could hardly be ascertained whether he was still conscious, and he had ceased to reply to any ordinary question, when Mr. John Hill said, 'Shall I pray with you?' he immediately raised his head, and clasped his hands. Shortly after, he gave one faint sigh, and was no more.

"Lord Hill died on Saturday morning, Dec. 10; on which very day the following kind letter was written from Windsor:

"'Windsor Castle, Dec. 10, 1842.

'Sir,—Her majesty and the prince have heard with very great concern of the serious illness of lord Hill, and have commanded me to write to make particular inquiries in their name as to how lord Hill is. I shall therefore be much obliged to you to let me know, and to inform lord Hill of the gracious message which has been sent.

'I have the honour to be, sir,
'Your most obedient servant,
'G. S. Anson.

'Sir Rowland Hill, bart, M.P.'"

OBELISK AT HELIOPOLIS*.

A GARDEN of oranges and pomegranates, enclosed by a mud wall, now surrounds this graceful remnant of "the city of the sun." As the curator of this garden employed more time than I had to waste, before bringing me the key of the door leading into it, annoyed at his apathetic progress, I scaled the wall: this put him on the *qui vive*, and pouring forth a torrent of curses, probably directed against my great-great-grandmother and my beard, he hastened towards me, fearing the loss of his backsheesh; but I neither noticed him nor his ejaculations, till he ran to a bush, and gathering some fine oranges, presented them to me. For minute descriptions of this obelisk, many travellers may be referred to. A peculiar species of bee, with black bodies and red heads, had marked out the hieroglyphics in a very praiseworthy manner; having filled every stroke of the chisel up with a light-coloured clay, composing their habitations, and contrasting with the red granite of the monument itself. Just before arriving at the obelisk, on the track from Cairo, you pass the village of Materieh, surrounded by beautiful groves; near one of which

* From "A Journey from Naples to Jerusalem, by Way of Athens, Egypt, and the Peninsula of Sinai; including a Trip to the Valley of Fayoum; together with a Translation of M. Linant de Bellefond's, 'Memoire sur le Lac Moeris.'" By Dawson Borrer, esq.; London: Madden and Co.

is a spring, known by the name of "Ain-shems," or fountain of the sun. The water that gushes from thence is of the purest quality, for it jetted forth to assuage the thirst of the virgin Mary and Joseph, when, wearied with their flight from the dominions of the relentless Herod, they tarried at this spot to rest; yet, according to the legend, even there they could not find the peace they sought, but fled beneath the foliage of a neighbouring sycamore fig, which, opening its vast trunk, afforded them shelter within it. Some of the twigs of this tree, like a good pilgrim, I broke off, and preserved as specimens. It is interesting, indeed, on another account; for of that species of timber were the ancient mummy cases made, which thousands of years have failed to decompose, of so durable a nature is the substance of the wood. My Copt attendant informed me that the fruit is not unpleasant, but of no fine flavour. It was now three or four months too early for me to prove it, as it does not ripen till June. In the great square at Cairo are two most noble trees of this species; but for centuries the Etesian winds have wreaked their fury on them, crippling in a melancholy manner their gigantic wide-spread branches. Mr. Woodhead and I had left Cairo in company to-day for Heliopolis; but, perceiving in the outskirts of the city some peculiar birds, and having left my gun behind me, I turned my donkey's head, and urged him back to the hotel with the greatest speed he was capable of exerting; but trains of camels, some laden with mill-stones, and some with huge panniers full of mud, continually bore down upon us in the narrow streets, delaying our progress. Not heeding the fearful blows they bestowed upon us with their weighty burthens, onward they swung, with their heads high in air, and that peculiarly affected gait, which makes the camel one of the most ludicrous animals under the sun. Then would follow donkey after donkey, laden with broad hampers full of vegetables, or perhaps stones for building, which bang in a most unmerciful manner against the legs of the passenger. However, my little steed showed his wisdom whenever he met any of these his brethren laden with greenmeats; for, much to my amusement, he would dash his nose into the passing pannier, and, seizing a fine carrot, or other delicate morsel, trot off. At last he carried this too far; for, selecting a fine large bunch of vegetables from the back of a passing friend, he took to his heels with an air of peculiar satisfaction not at all reciprocated by the owner of his prize, who, infuriated, gave chase, and, with the most discordant yells, caught the robber vainly endeavouring to pass a train of hateful camels: showering bitter curses on my head, as if I was the thief, he seized his property, and marched off. It is indeed almost impossible to ride through the streets of Cairo without a runner before you, armed with a good whip. This is especially necessary for a Frank, as he is always liable to insult when pushing his way through a Mahomedan crowd, particularly if he by any accident treads on the toes of a holy dervish, or a naked filthy saint; though the abominable state of impurity of the latter would always lead a Frank to avoid contact with him if possible. There were many instances of Franks being insulted whilst we were at Cairo; and some of these were very atrocious. Having obtained my gun from the hotel, I galloped back again towards Heliopolis, to rejoin my friend. By the way I killed a swallow, distinguishable from the English bird, by having the whole of its breast and under part of a red copper colour. There were many flying about, and all of the same plumage; perhaps merely the winter southern plumage of the English one. Shooting a bird sitting on a palm-tree, it fell over a lofty mud wall, which with considerable difficulty I scaled, and, not dropping on the other side on the "look before you leap" principle, found myself floundering in a pomegranate bush: thankful was I that it was not a prickly pear. Picking up my game, and gazing upon the beautiful orange-grove around, my meditations were disturbed by a rush amongst the trees, and a rather excited voice, causing me to make for the wall again; at the top of which I arrived just in time to see a very ugly black emerge from the shrubs, with a rough agricultural instrument in his hand. Greeting him from my elevated situation, with "salaam aleikoum—peace be unto you," he very much astonished me with a great display of oratory in his mother tongue, accompanied with the most exciting gesticulations and contortions; and, as I deemed myself, in his eyes, a mere weed in the garden, I took the liberty of putting the wall between us. An uglier specimen of human kind I never met with; and, if the tongue in which he spoke was Nubian, it is not an enchanting language by any means.

THE COTTAGE-GARDEN BILL*.

(FROM AN OLD CORRESPONDENT).

THIS bill being still before the legislature, we would wish to say a few earnest words in its favour.

1st, By replying to its opponents. It is urged, in the house, that it is unwise to induce or permit labourers to depend for subsistence upon any thing else than their wages. With this proposition we join issue. We say it is wise, humane, just, and necessary, to furnish some provision beside their wages.

In order to enable the opponents of the bill to vindicate their hypothesis, it becomes requisite for them to prove that labourers always have wages to subsist upon. Now, this is precisely what they cannot do, and palpably not the fact. If labourers always had employment, and that employment always produced "a fair day's wage for a fair day's work," there might be some, though not much, colour for their case. Are there, however, labourers in any one of the great classes of the community that have certain work all the year round? Have agricultural labourers? Have manufacturing labourers? Have mercantile sailors and commercial labourers? Have the labourers of towns, "starved-out gardeners," &c.? It is well known that none have: it is well known that work and wages are always contingent and uncertain. Hence, that labourers should be compelled, or even instructed to depend for their subsistence upon that which every year's experience shows to be uncertain and not to be depended

* From "The Mark Lane Express."

upon, is, at once, false as a principle, and foolish as an argument.

It is worse: it is heartless and cruel. When labourers cannot obtain work, and consequently cannot obtain wages, what are they to do? Can they save any thing out of the wages they obtain when employed, to provide for such crisis? Can a man, earning two shillings per day, or twelve shillings per week, and having the average number of small children, after paying for rent, food, coal, candle, and clothing, lay by any thing "for a rainy day"? Let the opponents of the bill just cast up the cost of each of these items for a man, his wife, and three children, and say if he can possibly save one farthing per week. If he cannot, what is to become of him when out of work? The workhouse.

* * * *

We can easily perceive the selfish object of those who insist that the poor should have no resource save the workhouse and their wages. It is calculated that, rather than go into those dreaded unions, rather than be torn asunder from their families, rather than be doomed to imprisonment and degradation, men will work for the lowest possible starvation pittance. Thus the cold-blooded economists expect that the poor should be machines, to be "used up" while they can work, and "laid up" when they cannot work.

Their great argument *in terrorem* is, that the population multiplies too fast: harsh laws and hunger must thin them. Now, in many parts of Belgium and of Holland—saying nothing of China—there are more people to the square acre than in England. Are the Dutch and the Belgians superior in either industry or ingenuity to the English? If not, we have yet a wide margin for more human beings.

God is the best legislator, and Christianity the wisest legislation. The Almighty provides food for the mouths he creates: Christianity teaches that those whom he has united shall not be put asunder. The political economists affect to be wiser than both. Labourers will injure themselves, forsooth, by cultivating their own little gardens, and eating their own potatoes and cabbages, instead of the beef and mutton of a workhouse. We deny it. Give a man a little provision, when he is out of work, created by his own exertions, and he will value it much more than even better provision accompanied by degradation, separation, and loss of liberty. Go on, therefore, Mr. Cowper, in elevating the labourer to be a freeman, and show him that it is not necessary that his fate should consist of—

> "The toil of oxen for the hire of slaves,
> Dishonour'd lives and desecrated graves."

We warn the political economists of the results of their narrow-minded policy: incendiarism and chartism would produce fearful evils, ten times more fearful than we can describe. Let them be wise in time: a dark cloud is hanging over us. Railways may employ many for a time; but, when that employment ceases, and there is nothing but the new poor-law for those who cannot get work, what then? Little farmers—the friends of the poor—have been nearly annihilated: great farmers are unapproachable. If the poor have no allotments or cottage-gardens, where will you be! "The rebellion of the belly," in the solemn words of the great Bacon, "is the most dangerous rebellion of all." The hand that now writes may be palsied, and will be by death: the tongue, that has often spoken for the poor and the tenant-farmer, will be silent for ever: the eyes that have wept for them will be closed in eternal night; but shall our children witness the horrible results of defying "the might that slumbers in the peasant's arm"?

Be wise in time. Carry the cottage-garden bill. Promote small allotments. Support the tenant-farmers. Encourage the labourer: make them truly conservative; and save your country.

N.

The Cabinet.

PROSPECTS OF THE CHURCH. — Even in what appears to many unmixed evil, faith may espy a dawn of promise for the church. The very excesses into which those are hurried who neglect or scorn her rule, and which speak the confusion and unrest of men's minds, will eventually work for good. They are gropings and yearnings after truth and a centre of union, and are unsuccessful because they are misdirected. The church was appointed by her divine Head to supply—what must be ever sought elsewhere in vain—guidance, security, repose, brotherhood. Let it be her most blessed office to do so. And, when men are wearied with strife, and sick of the interested and tortuous aims of party, they will perchance listen to her gentle admonition, and welcome the ties with which she would knit their hearts together. But it is by proving her practical utility that we are to attain these happy results. The church must be loved for her work's sake before she can be valued and revered as she deserves. Her way to secure—in too many cases must it not be rather said, to regain?—her hold on the affections of her people, is by clearly showing that she is in possession of the definite and substantive good they are in search of, and that she can and will dispense it. It is in this she claims the co-operation of her clergy. And it is a work in which the humblest of her village priests may render her the best and truest service. Every one of them may furnish pleas in her behalf which none can gainsay, which reach the understanding through the heart. His people may learn from his zealous and pious ministrations how full the church is of care for them, how adapted her teaching and her offices are to their necessities, how from their cradles to their graves there is nothing, which sinful and world-worn men require, which she does not afford. He will best maintain her cause by what shows that his own attachment is genuine and unwavering. Let him walk himself in all her ordinances with diligence, singleness, and humbleness of mind. Let no craving for notoriety, no impatience for immediate results, tempt him to deviate from a rule approved by the wisdom of ages, and which he has himself vowed to honour. His mission, as a dutiful servant of the church, is not to dazzle and attract, and produce an unreal and transient excitement, but to teach men how to live godly, soberly, and righteously in this present world, and to adorn in

all things the doctrine of God our Saviour. And he will best effect this by services in strict accordance with her dictates, and when his care is not so much to attach his people to himself as to the altar at which he serves. The strength of the church lies in the efficiency of her individual clergy. To secure this, she has assigned to each his peculiar field, in the cultivation of which he is to find exercise for his talents, and to show his individual faithfulness. Whatever tempts him to desert this for more attractive, or even what may appear more important objects, tends to impair his real usefulness. His own parish is the sphere in which he is to serve Christ, so as to be acceptable to God, and approved of men. It may appear an humble and a narrow field; but it is that in which divine Providence has placed him, and in which, however large his energy and abilities, they may find ample scope. Here, if his heart be truly engaged to God, his days will glide by in services which yield a present sweetness, and which, even when they fail in their desired effect on others, will be productive of blessing to himself. Nor need he fear that his labours will be either without interest or without fruit. Each year, as it revolves, will disclose new paths of usefulness, and extend his sphere of personal influence. Many an instance of pastoral success will cheer his onward journey, and betoken that his works are done in God. In time, every dwelling will be connected with some incident of his ministerial life, and thus invested with an interest all its own. And, when he goes down into the grave, he may hope that others will enter into his labours, and that the seed he has dispersed will bring forth fruit, when he himself is forgotten.—*Rev. J. Sandford's "Parochialia"*

Poetry.

SCRIPTURAL LYRICS.

No. V.

By Miss M. A. Stodart.

(For the Church of England Magazine.)

THE SAVIOUR IN RETIREMENT.

Matt. xii.

His steps are in the solitude,
  His home is by the sea,
And gathering thousands round him crowd
  In farthest Galilee:
The glorious mountains round him rise
In massive strength, 'neath cloudless skies;
And all is peaceful, calm, and still,
On sleeping lake, on sunny hill.

It is a sweet, a solemn hour
  Of deep and holy calm:
Sunshine is bright on herb and flower;
  The very air is balm;
As if creation's pangs were o'er,
As if the curse were felt no more,
And nature knew her travail cease,
Rejoicing in the Prince of Peace.

While thus the Lord of life reclined
  Within that green retreat,
Words floated o'er one follower's mind,
  With influence strong and sweet:
"He shall not strive, he shall not cry,
His voice shall not be heard on high:
The bruised reed he will not break,
Till glory beam on righteousness."

Thy steps, O Lord, we love to trace,
  Before thy feet we kneel:
Pour on our hearts thy quick'ning grace,
  Thy law of love reveal:
As once thy healing might was known,
In mountain deserts wild and lone,
So even now that might we'd prove,
Bend to thy will, and taste thy love.

We ask for more than thousands sought,
  For more than thousands found:
Unto our souls let help be brought;
  There let thy love abound.
To thee in solitude we come,
Jesus! with thee we'd fix our home,
'Mid lonely silence hear thy voice,
And in thy saving might rejoice.

Miscellaneous.

Life's Golden Periods.—I envy not the men who can look on the open countenance of the true-hearted boy, or the fair and delicate face of girlhood, with those pensive eyes and long golden hair, and not call to mind his own by-gone years, nor seek to read for those untried spirits what is written for them in the book of daily life. Were I to try to feel like him, I should not succeed; for I regard the young with an intense sympathy, remembering most vividly, as I do, when I was one of them, and recollecting the upward feeling wherewith I used to regard the full-grown, I cannot help now shaping my thoughts downwards, and becoming one with them again. It may be that we do not give in this world sufficient individuality to each with whom we mix. The selfish feeling of making the world one thing, and ourselves the other, closes up the heart against all the gentler sympathies; and the apprehension of childishness, and its imputation to us, prevents our entering into their little feelings, and giving them their due weight and importance. Yet, who remembers not the days of his childhood? What traveller, even in the midst of toilsome and busy years, when manhood had hardened his heart, and disappointment taught him to rejoice no more on earth, did not turn his eye backward to his father's manly welcome, the tender reception from his mother, his young sister's proud trusting in him, and his happy home, whither no care nor sorrow could pursue him? The family hearth was a sanctuary; and there he was safe. The innocence of childhood, consisting, as it does, in the ignorance of evil, is for me the one charm which makes it so like what I dream of heaven. Alas, how often, when I gazed on the fair hair of the young, and eyes that looked no evil, have I in my heart shed tears that such whiteness of soul was no longer my own—bitter tears of repentance, but ineffectual ones likewise, for they were the lament of what had long since departed. The fruit had been tasted, and the paradise of primeval harmlessness wandered from for ever.—*Boston (U.S.) Advocate.*

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REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1846.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of Bath and Wells, at Wells, June 7.
Bp. of Chichester, at Chichester, June 7.
Bp. of Ely, at Ely, March 8.
Bp. of Lichfield, at Eccleshall, March 8.
Bp. of Lincoln, at Lincoln, March 15.
Bp. of Oxford, at Oxford, June 7.
Bp. of Peterborough, at Peterborough, March 8.
Bp. of Ripon, at Ripon, March 8.

ORDAINED

By Bp. of NORWICH, *at Norwich Cath., Jan. 25.*

PRIESTS.

Of Oxford.—W. D. Bathurst, B.A., New; F. T. M'Dougal, St. Mary. H.

Of Cambridge.—R. Allen, St. John's *(lett. dim. bp. of Worcester)*; W. P. Babington, B.A., Pemb.; B. Carver, B.A., Caius; J. Cartman, B.A., Trin.; R. Compston, B.A., Caius; G. Drury, B.A., Christ's; H. A. Goodwin, B.A., C.C.C.; W. James, B.A., Magd.; C. Mayor, M.A., St. John's; S. M. Shepherd, B.A., C.C.C.; E. Venables, M.A., Pemb. *(lett. dim. bp. of Chichester)*.

Of St. Bees'.—H. Spencer,

DEACONS.

Of Oxford.—E. H. Kitton, B.A., Exet.; C. D. Smyth, B.A., Brasen.

Of Cambridge.—C. D. Brereton, B.A., J. B. Harrison, B.A., Trin.; *M.* Hatherway *(lett. dim. abp. of York)*; A. B. Hemsworth, B.A., Pemb.; G. P. Powne, B.A., Trin. *(lett. dim. bp. of Gloucester and Bristol)*; H. T. Vemon, B.A., Queens'; T. Woodman, B.A., Emm.

Of Dublin.—R. H. Davies, B.A.; G. H. Hamilton, B.A. *(lett. dim. bp. of Durham)*.

Of St. Bees'.—H. Edwards.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value. £.*
Alnack, H., B.D.	Fawley (R.), Bucks	280	W. P. W. Freeman	*397
Barlow, H.	Pitsmoor (P. C.), Attercliffe, York			
Bathurst, W. D. M.	Stradsett (R.), Norf.	194	W. Bagge	*108
Beresford, J. J.	St. Andrew's (V.), Whitlesea, Camb.		Lord chanc.	
Bignold, S. F.	Tivetshall St. Mary, c. Tivetshall St. Marg., Norf.	261 368	Earl of Orford.	*760
Bruce, W.	Wicker (P. C.), Attercliffe, York			
Bryan, R. G.	Brightside (P. C.), Attercliffe, York			
Budge, E.	Bratton-Clovarley (R.), Devon	950	Sir J. H. Williams	*244
Burroughes, W.	Wacton (R.), Norf.	267		362
Calley, C. B.	Heddington (V.), Wilts		Trustees	*289
Cockey, E.	Hockley (V.), Essex	850	Wadham Coll., Oxford	163
Cuthbert, G.	St. John the Evangelist (P. C.), Liverpool		Trustees	
Dalton, C. B.	Lambeth, St. Mary (R.), Surrey	41277	Abp. of Canterbury	2316
Dixon, W.	Pensax (P.C.), Worc.	541	Vic. of Lindridge	100
Fawcett, S. G.	Eaton Socon (V.), Beds.	2600	— Day	*489
Fielding, R. H.	Stapleprove (R.), Som.	900	Rev. E. Houlditch	*471
Foley, J.	Wadhurst (V.), Suss.	2491	Wadham coll., Oxford	*589
Grant, J. R.	Oxenhope, Bradford (P.C.), York			
Hatfield, R. J.	St. Luke's (P. C.), Bilston, Staff.			
Hodgson, J. G.	Croydon (V.),	16719	Abp. of Canterbury	*567
Holland, C. D.	Irby (P. C.), Linc.	139	D. & C. of Lincoln	83
Johnson, C. H.	Two Mills (P. C.), St. George, Glouc.			
Lindsay, H.	Sundridge (V.), Kent	1354	Abp. of Canterbury	*615
Long, C. M.	Settrington (R.), York	741	Countess of Bridgewater.	1045
Lyall, A.	Harbledown (V.), Kent	651	Abp. of Canterbury	*283
Maul, G.	Ampthill (R.), Beds.	2001	The crown	230
Micklethwaite, J.	St. Mary (P. C.), Wrotham, Kent	2049	Vicar of Wrotham	
Moon, S.	Holme (P. C.), Burton, Westmoreland	1050	Vic. of Burton	*120
Morgan, D. E.	Bayvill, c. Moylgrove (V.), Pemb.	180 453	Lord chanc.	244
Nash, F. G.	Diseworth (V.), Leic.	730	Haberdashers' comp., and Christ's hos., London	197
Ness, E.	Elkstone (R.), Glouc.	335	Hon. R. K. Craven	*360
Page, T.	St. Matthew's (P.C.), Rugby		Trustees	32
Peacock, T.	North Tuddenham (R.), Norf.	483	Rev. J. Day	*716
Riggs, G.	Charlton-on-Otmoor (R.), Oxfordsh.	638	Queen's coll., Oxford	
Robertson, J. C.	Beaksbourne (V.), Kent	323	Abp. of Canterbury	211
Samler, J. H.	Swallowcliffe (P. C.), Wilts	289	Dean of Heytesbury	80
Sangar, B. C.	St. Paul's, Shadwell (R.)	10060	Dean of St. Paul's	362
Todd, J.	Trinity (P. C.), Warrington, Lanc.	130	Thos. Legh	
Turner, W.	Winston (R.), Durham	293	Bp. of Durham	*557
Wade, N.	St. Anne's, Soho (R.), Westminster	18480	Bp. of London	909
Walford, H. T.	Sittingbourne (V.), Kent	2353	Abp. of Canterbury	219
Watson, J. R.	St. Nicholas, Warwick	2500	Countess of Warwick	*120
White, S. G. B.	Stanstead-in-Wrotham (P. C.), Kent.			
Williams, W.	Battle (P.C.), Brecon	19$_7$	Browne's Trustees	*73
Wright, W. M.	Shalford (V.), Essex	832		*155
Young, J. R.	Whitnash (R.), Warw.	396	Lord Leigh	313

Ramsay, J. J., head mast. St. Saviour's grammar school, Southwark.

Scrivener, H., mast. Falmouth school.
Thurlow, C. A., prob. York.

Webb, F., vice princ. and math. mast., Grosvenor college, Bath.

Clergymen deceased.

Abbot, W., rec. Horstead and Cottishall, Norf. (pat. King's coll., Cambridge).
Apperley, T., rec. Shadwell, Middlesex (pat. dean of St. Paul's, London).
Chalklen, C., cur. Northburgh.
Clarke, R. P., rec. Churchstanton, Devon (pat. family); rec. Cricket St. Thomas, Som. (pat. lord Bridport); p. c. Otterford, Som. (pat. R. J. Beadon), 56.
Cowell, J., inc. Todmorton, Lanc. (pat. vic. of Rochdale).
Crakett, I., Skelton, near Boroughbridge.
Dryden, L. E., rec. Whitnash, Warw. (pat. lord Leigh).
Fry, T. O., St. John's coll., Cambridge.
George, W. H., rec. Spaxton, Som.
Gretton, R. H., rec. Nantwich, Cheshire (pat. lord Crewe).
Griffiths, G., rec. Falmouth, Trelawney, Jamaica, 61.
Hurst, J., rec. Thakeham, Suss. (pat. duke of Norfolk).
Jackson, T. T., vic. Payhembury, Devon, 68.
Knapp, H. H., rec. Ampthill, Beds (pat. the crown), 62.
Lloyd, G. N. K., rec. Selattyn (pat. W. Lloyd), 60.
Lovell, H., late cur. All Saints, Northamp.
Lucas, R., rec. Edith Weston, Rutland (pat. family).
Money, E. K., vic. Much Maule (pat. preb. Hereford cath.), 65.
Mortimer, H. S., vic. Throwley, Kent (pat. preb. of Rugmere).
Palmer. —, at Great Malvern.
Powell, W., inc. Llandilo and Llandstephen, Rad., 84.
Sim, G., form. cur. Kirkby Thore, 56.
Smith, W., at Horsham, Sussex, 84.
Thorpe, R. H., p. c. Hoghton, Lanc. (pat. vic. Leyland).
Warner, R. A., rec. St. Patrick and St. David, Tobago.
Whalley, R., Thornbury, Glouc., 37.
Williams, T., p. c. Wyke Champflower and Pilcomb, Som. (pat. sir H. R. Hoare, bart.).
Williams, G. G., cur. Butcombe, Som. (pat. rev. R. P. Hassell), 38.
Wordsworth, C., D.D., rec. Buxted cum Uckfield, Sussex, and formerly master of Trin. coll., Cambridge.

Tributes of respect have recently been presented to the following:—

Greenstreet, W. G., cur. Pattingham, Staffordshire.
Hart, C., late cur. St. John's, Hull.
Moon, S., late min. Ainsworth, Lanc.
Polhill, F. C., late cur. Otford, Kent.
Taylor, M. J., late cur. Market Drayton.
Woodhouse, C. W., late cur. St. James's, Sheffield.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 7, 1846.

The anniversary festival of the society will be held at St. Paul's Cathedal, on Thursday, May 7th. The society during the past year has published twelve numbers of the two series, called, "Church in the Colonies," and "Missions to the Heathen." As there is reason to believe that these publications have been the means of increasing the interest felt in the operations of the church both in the colonies and among the heathen, it is proposed to continue the issue of them (at intervals of about a month), so as to form a volume at the close of the year. The expense to the society would be much diminished, and the circulation more certainly secured, if those who wish to be supplied with these publications would signify their intention to become regular subscribers to one or both series. The price for both will probably not exceed 4s. annually. Names of subscribers may be sent either to the parochial or district secretary, or to the office, 79, Pall Mall, London. Recently published, "Church in the Colonies:" No. X. Diocese of Newfoundland. XI. Diocese of Fredericton.

Tinnevelly.—Native Female Education.

The following communications from the rev. V. Shortland and Mrs. Caldwell will be read with interest.

From the rev. V. Shortland, Aug. 11, 1845:

"I feel sure that Mrs. Caldwell's letter will excite much interest and sympathy in the all-important work of female education; and I am not without hope that it will tend to increase the spirit of liberality among the ladies of our highly-favoured country on behalf of their own sex in this land of spiritual darkness. There is, I think, an universal conviction among all who have given any suitable attention to the subject, that the civilization and conversion of India materially depend, under God's blessing, on the extension and improvements of female education. Many additional girls' schools have recently been established; and the Madras diocesan committee of the Society for Promoting Christian Knowledge, deeply sympathizing in this work, have rendered the most liberal assistance; but very much more might be done had we but funds to assist the wives of the reverend missionaries who are anxious to devote themselves to this work of faith. Were it possible to realize the immense difference between the native women who have been instructed in well-conducted mission-schools and those who have had no such advantage, could they but be followed by our countrywomen into the retirement of their respective families, and beheld as wives and mothers introducing family worship, with neatness and cleanliness in their houses and children, as well as in their own persons, and were it considered that these benefits are obtained for so trifling an outlay, that food and clothing cost no more here than, on the highest estimate, about two rupees eight annas, or 5s. a month for each child, or less than 6s., including education, so that for the comparatively small sum of 3*l.* 10s. per annum a child may be supported and trained up in useful and moral and spiritual knowledge, and the seed may thus be sown for inestimable benefits (such as our countrywomen are themselves, in the good providence of God, enjoying) to the present and future generations, I cannot doubt that many would rejoice to consecrate a small portion of their substance or labour in such a cause, or dedicate to the Lord's service some, it may be, superfluous ornament, that the daughters of India may be enabled to participate in the blessings of civilization and of Christianity."

"Tinnevelly, July 14, 1845.

"Dear sir,—I am induced to send you a short account of the Edeyenkoody female boarding-school, in the hope that some ladies, both in this country and in England, who are interested in the improvement of the degraded females of India, may be excited to take an interest in it. I feel assured that the school has only to be brought fully to their notice to receive an adequate measure of support. A little more than a year ago there were only four women to be found in this district who had learned to read; and these four were indebted to other missions for the education they had received. In consequence of their degraded condition, the females of the district had no desire for improvement, nor had they any wish for the education of their children. They were not only extremely ignorant, but filthy in their habits, rude in their manners, and quarrelsome. If this was the state of the Christian females, who, though long neglected, were in every respect superior to the heathens, it may be imagined how very low the heathen women were sunk. Under these circumstances, it was necessary not only to instruct the girls that were induced to attend school, but also, as far as possible, to remove them from the influence and example of their ignorant parents. With this object in view, a boarding-school was established; and girls were selected for it from among the most promising scholars of the various day-schools in the district. Only very young girls were chosen, because in very young children those evil habits and vices which are so common among the natives have not yet taken deep root, and are therefore more easily eradicated; because also such children more easily acquire habits of cleanliness, industry, and obedience, and make more rapid advancement in knowledge. The parents of the children are members of the different congregations in the district; and for this reason, when the girls grow up

and leave the school, it is hoped that our influence over them will still continue. The number of girls received into the school, which was at the commencement twelve, has been gradually increased to eighteen. These are taught by a young man, who was trained by Mr. Caldwell; and a young woman, who was educated in the school at Nagercoil, has charge of them out of school-hours. Most of the girls, considering the short time they have been in the school, have made very pleasing progress. When the school was commenced, the greater number had but recently learned their letters. Three could read easy lessons imperfectly. Now fourteen of their number can read and write tolerably well. They have learnt an introductory catechism and a doctrinal catechism, and are now learning a catechism of scripture history. They spend an hour with me daily in reading, and in answering questions; and those of them that can read are taught three hours in the day to spin and to sow. They also go in rotation to the kitchen to assist in cooking their own food, and to learn household duties. From what has been mentioned, it will be seen that we do not seek great things for our girls. They receive a plain, useful, and scriptural education under our own eye; and, whatever defects there may be in the education they receive, the experience we have already had convinces us of the great superiority of the boarding-school over the village day-schools, in which the children learn much more slowly, and, in consequence of living entirely among their uneducated friends, continue almost as rude and wild as the children of the heathen. In giving the girls of the boarding-school better advantages than the village girls enjoy, we are careful not to raise them above their natural station in life. Their food and clothing are of the simplest kind, similar to those which the respectable portion of the class to which they belong use. The only difference is, that their clothing is neat and clean, and their food also uniformly clean and wholesome. The girls are also habituated to do various kinds of work, which they would be obliged to do were they at home, and which it is desirable that they should know how to do. If work were not made a part of their education, their parents, who are hard-working, country people, would think, and with justice, that the school unfitted their daughters for their station in life. But whilst we are careful not to raise them above their worldly station, we are anxious to raise them as much as we can, not only in intelligence, but in Christian piety. This is our most earnest desire; and we trust that the children providentially placed under our care, will, through the divine blessing, receive the truth they are taught in the love of it, and recommend it, after they have left the school, by their conduct and temper, to the females with whom they may have intercourse. But, considering the number of females under Christian instruction in the district, about 1,400, including children, and the gradual increase of the district, the number of children at present in the female boarding-school is disproportionably small. Instead of eighteen there should be fifty, or thirty at the very least. The allowance granted by the Christian Knowledge Society, twenty rupees per mensem, is insufficient to meet the present wants of the school; and, as the expense will proportionably increase as the girls grow up, the income will in a short time fall far short of the expenditure. I am unwilling to ask more of a society which has already so many claims upon it, and I have not hitherto asked help of any one, as I wished to see the school in a satisfactory state before I made any application. The sum of two pounds, or twenty rupees per annum, will entirely cover the expenses of the education for one girl; and, considering the probable results of removing a girl from evil influences, and placing her where not only her temporal welfare, but also, and chiefly, her spiritual welfare will be sought, I feel assured some ladies will be found willing to come forward, and lend their assistance towards the accomplishment of this object.—I am, &c.,

"ELIZA CALDWELL.

"The rev. V. Shortland."

PRAYER-BOOK AND HOMILY SOCIETY.

The following address has just been circulated:

"The present position of this society is of a very interesting character.

"*Works just published, or in progress of printing.*—By the liberal contributions of the noble president of the society and other friends, aided also by several ladies in the use of collecting-cards, a special fund has been raised, sufficient to encourage the committee to print, in England, a new and fifth edition of the liturgy in Chinese, and to stereotype the work. This edition will be printed according to the last corrected copy presented to this society by the late Dr. Morrison, missionary at Canton, but with an additional correction of the term used for the Holy Ghost. By other friends a special fund has been supplied to print the homily 'Of the Nativity of our blessed Lord,' in French, and in rabbinical Hebrew; also a manual of prayers, taken from the liturgy, in Portuguese. Dean Nowell's catechism has been added to the list of the society's publications, at the suggestion of a most kind and liberal friend, a clergyman in Norfolk, who has generously contributed a sum equal to the expense of printing the first thousand copies, and to pay for stereotyping the work. This work is now in the press.

"*Works ready for the Press.*—The reformation movement in Germany has called forth the energies of this society. The correspondents of the society in that country have been supplied with copies of the prayer-book, and of some of the homilies, in the German language; also of the thirty-nine articles of religion, both in German and Latin. The last edition of the prayer-book in German is nearly out of print. A pious and learned German clergyman has just completed a most careful and critical reading of this society's version of the prayer-book in German: he has made a few corrections in it, and has introduced the modern orthography in the termination of 'i' for 'y,' and has characterized this version as 'generally excellent.' A new special fund is required, to enable the committee to print a third edition of their German prayer-book for immediate circulation. This is important. The society has the prospect of a considerable opening for the distribution of this book. The contributions which have been received in aid of this special work at present amount to 23*l.* 8s. 5d. Several homilies, translated into French and rabbinical Hebrew, will be printed, immediately funds are provided.

"*Calls for Aid from Foreign Parts.*—Some striking facts, most interesting and important, in reference to the great usefulness, and to the want of the church of England formularies (especially the prayer-book), to help the missionaries' work in foreign parts, will be found in the thirty-third report, lately published: China, India, Africa, the West Indies, Central America, the Canadas, and Brittany in France, are particularly noticed.

"*Work needful at Home.*—Several clergymen have lately manifested an increased desire to co-operate with this society in its aggressive system of operation in parishes and in villages; whilst the pressing applications from others, for supplies of books in destitute parts of the country, prove the great need of increased exertion. The society's labours amongst seamen, &c., continue to increase in interest and usefulness. Agents are employed in various seaports and rivers. The agents in the London river only have visited or revisited, during the last twenty years, upwards of 50,000 ships and other vessels, to promote the moral welfare of seamen and the observance of the Lord's day on board ships, when at sea. The reports of the society, and the acknowledged improvement in the morals of our seamen within the last thirty years, prove the beneficial effects of this department of its labours, in connexion with those of other Christian institutions acting on the same aggressive system.

"*Finds.*—This society is painfully impeded in its Christan course of labours from the want of adequate funds. In delicacy towards other valuable societies, it withheld for many years the issuing of a collecting-card; but now a card is provided; and the committee express their sincere thanks to those kind friends who have rendered special service to the society by its use. Copies of

the card will always be supplied on application, by letter or otherwise, to the visiting secretary; also, papers of interesting information, for distribution amongst friends. Although the society's debt is gradually diminishing, yet it still exceeds 1000*l.*, and greatly impedes the wanted extension of its labours.

"*Propagation of the Principles of Truth.*—The committee confidently trust that, in the midst of the conflicting opinions of the present day, it is the desire of the members and friends of this society simply to hold fast, and to propagate the principles of truth, which, without controversy, may be beneficially done by circulating, and by calling attention to the formularies and authorized works of the church of England, as a separate portion of Christian labour; and they invite all Christians, who desire that the principles of truth should be generally propagated both at home and abroad, to co-operate with them in their work and labour of love.

By order of the committee,

FRANCIS DOLLMAN, Secretary,
THOMAS SHAWARD, Visiting Secretary."

Diocesan Intelligence.—England and Ireland.

CHICHESTER.

Rev. Christopher Wordsworth, D.D.—We have to record the death of the rev. Christopher Wordsworth, D.D., for many years master of Trinity college, Cambridge; and late of Buxted, near Uckfield, Sussex. The deceased divine was born at Cockermouth, in the year 1774, and was a younger brother of the present venerable poet-laureate. He commenced his educational career at Hawkshead grammar-school, and proceeded thence to Trinity college, Cambridge, in 1792. He took his B.A. degree in 1796, and was tenth wrangler. Two years afterwards he was members' Latin prose prizeman, in company with Dr. Butler, late bishop of Lichfield and Coventry, and was elected a fellow of his college. He first appeared before the public as an author in 1802, when he published "Six Letters to Granville Sharp, esq., respecting his Remarks on the use of the definite Article in the New Testament." These letters excited much attention, and completely set at rest this important question of grammar and theology. The letters displayed much erudition and intimate acquaintance with the early Greek fathers. The result of his publication was soon apparent in his election to the post of domestic chaplain to Dr. Manners Sutton, bishop of Norwich, and subsequently archbishop of Canterbury. In 1804 he was presented to the living of Oby, Norfolk, and in two years afterwards to the deanery of Bocking. In the course of the next six years he successively published "Ecclesiastical Biography, or Lives of Eminent Men connected with the History of Religion in England, from the commencement of the Reformation." In 1841 he published "Reasons for declining to become a Member of the British and Foreign Bible Society," and, almost immediately afterwards, four letters to lord Teignmouth on the same subject. He was also in this year created D.D., by royal mandate. In 1811 he took an active part in the promotion of the principles and the foundation of the National Society. In 1816 he was presented to the rectories of St. Mary, Lambeth, and Sundridge, Kent, and soon afterwards served the office of chaplain to the house of commons. In 1820 he was presented to the mastership of Trinity college, Cambridge, on the death of Dr. Mansel, bishop of Bristol. He held this appointment twenty-one years, and resigned in 1841, when the present master, Dr. Whewell, was appointed. The other works of Dr. Wordsworth were, an elaborate volume on the authorship of "Icon Basilike," in 1837, "English Institutes," and "Remarks on the Ecclesiastical Commissions and the Universities." On his resignation of the mastership of Trinity, he retired to Buxted, and devoted himself to his spiritual duties. He preached in Buxted church on Sunday, January 11, ult., for the last time, and expired, after a short illness, on the morning of the Purification. During his ministry in the respective parishes that fell to his care, he zealously devoted himself to the extension of church accommodation, by promoting the building and endowment, the enlargement and repair of churches. To Trinity college, during his administration, was added a new quadrangle, known as the "New Court," calculated to double the accommodation for students within the walls. The rev. divine married Priscilla, daughter of Charles Lloyd, Esq., of Birmingham; and the rev. Dr. Christopher Wordsworth, late head master of Harrow *school, is one of the issue of this union.* Dr. Wordsworth has bequeathed 500*l.* to the Society for the Propagation of the Gospel in Foreign Parts, 500*l.* to the National Society, and 500*l.* to the Society for the Building and Enlargement of Churches. His age was extended beyond the allotted period of human life, "three score and ten years," and he might well be permitted to say, "Nunc dimittis, Domine, servum tuum in pace."—*Oxford Herald.*

WINCHESTER.

Ryde.—Rev. Dr. Wolff.—The interest excited in Ryde during the present week, by the visits and addresses of the rev. Dr. Wolff, baffles all power of description. About a month ago, it being known that the rev. W. S. Phillips had invited Dr. Wolff to advocate the cause of the Society for the Propagation of the Gospel in Foreign Parts, and of the Society for Promoting the Employment of additional Curates in populous Places, expectation was raised to a high pitch; but on this occasion the reality exceeded the anticipation. Two meetings were held in the town-hall, Jan. 26. The room was crowded to excess in the morning; and in the evening it was calculated that at least three hundred persons failed to obtain admission. The vicar presided on both occasions. After prayers, read by the rev. A. J. Wade, the chairman opened the proceedings, observing that, often as he had experienced the satisfaction of addressing his parishioners at public meetings, and frequently as it had been his privilege to introduce to them men full of zeal for the honour of God and his church, he did not know that his feelings had ever reached such a pitch of gratification as at the present moment. Could it be otherwise, when it fell to his lot to mention the name of the rev. Dr. Wolff? He felt it would be wrong to detain the meeting an instant from hearing the statement about to be made; and he would only make a remark, and that he was sure would find a response in the breast of every one present, that to Dr. Wolff humanity owed a debt which it could never repay. It was no small gratification even to behold the person of one, who, born a Jew, educated in the college of the Propaganda at Rome, and whom the result of his anxious inquiries after truth led to seek refuge in the bosom of the Anglican church; one who had spent twenty-five years in journeying over every part of the globe, on missions to his Jewish brethren, in which he had encountered so many perils, adventures, and vicissitudes, and through all of which the good providence of God had mercifully preserved *him.* But on these foundations Dr. Wolff had now raised a superstructure of surpassing wonder; namely, the attempt to rescue our gallant countrymen, Stoddart and Conolly, out of the hands of the tyrant of Bokhara. It would be as impossible, as it must be unnecessary, to attempt to give any account of the doctor's dangers throughout his lengthened travels, or of the courage, presence of mind, adroitness, fortitude, and faith with which, under God, he triumphed over them. These are things which may be learned, and perhaps best learned, from his published narrative; but, if any art existed which could combine the separate advantages of the pen and the pencil, it would be powerless when compared with the living picture which, for hours together, Dr. Wolff drew with affecting eloquence, in the presence of the admiring crowds who had gathered to hear

him. His description of the scenes which took place in the gardens of Abdool Sameel Khan, of the arrival of the executioner, armed with the very knife which had effected the deed of darkness in the murder of Stoddart and Conolly, were too exciting even to the rev. doctor himself, who was obliged to spare himself the task of detailing the events which led to his final deliverance from the death which impended over him. It will be in the recollection of many that the immediate cause of his rescue was a letter from the king of Persia to the king of Bokhara. This letter was read by the tyrant—its meaning was well understood—Joseph Wolff was free. Want of space precludes us from giving any further description of these most interesting and affecting proceedings at Ryde. We have just room to add, that sir Claude Wade, in a very striking and affecting speech, detailed his personal knowledge of Dr. Wolff and his labours in the east, and felt assured that government would yet appreciate and reward them by some marked token of its favour. Sir Claude Wade then moved a vote of thanks to the rev. vicar, for having afforded to his parishioners so much gratification by introducing Dr. Wolff to them, and for the able manner in which he had presided at the meetings. This proposal was very cordially received; and due acknowments were returned by the rev. W. J. Phillips. Liberal collections were made at the doors. At the request of the chairman and other friends, Dr. Wolff continued his narration on Tuesday. The attendance was as crowded as on the previous day, and the interest was unabated. Dr. and lady Georgiana Wolff were the guests of Mr. and Mrs. Dawes, at Pembroke-house, during their stay at Ryde.—*Country Paper.*

COLONIAL AND FOREIGN CHURCH.

COLOMBO.

(Extract from a letter of the bishop):

" *To the Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel.*

" Kew, Colombo, Nov. 11, 1845.

" My dear sir,—Our happy arrival off Colombo, on All Saints'-day, was indeed a blessed end of a most blessed voyage. We landed in the afternoon, and went direct from the ship to the church: this, although under salute both from our own good ship the 'Malabar' and the garrison fort, rendered our entry, at my own particular request, less ceremonious than his excellency, sir Colin Campbell, the governor, and his aides-de-camp, who came on board to welcome us, wished to have made it. The senior colonial chaplain, the rev. B. Bailey, with other friends, came on board to give us most cordial greeting; and the whole beach and pier and harbour were thronged with multitudes of all classes and colours, to bid us, from all seemingly, a glad, and from many doubtless the Christian, welcome of truly Christian hearts: such, at least, the experience of the past week's unvarying and unmeasured kindness from all parties, shows that it must have been. The governor's carriages conveyed our whole party from the landing-place to the church—which was quite thronged, for the service of our humble thanksgiving, through Mr. Bailey's kindness—and thence to the queen's house, where a most frank and friendly welcome awaited us from his excellency, who had invited a small party of the clergy and intimate friends to meet us. Nothing can exceed the kindness of the governor's hospitality: his whole house was placed at our disposal; the speedy and happy passage of the good ship 'Malabar' having anticipated our expected arrival at least ten days. On the following day we were accompanied to church by the governor and all his suite, both in the morning and evening. In the morning I preached, and administered the holy communion, with the assistance of Mr. Bailey and my chaplain, to a large assemblage, amongst whom were many of our fellow-passengers in the ship, with the excellent captain—Captain Pare, as good a churchman as seaman—and two of his hardy and well-conducted crew. Among many little circumstances of happiest omen on that happy day—the first only of many since in this beauteous and prospering country—I could not but observe with something of glad feeling, that the flag of the government state barge, rowed by eight or ten blacks, was newly decorated with a mitre for the occasion, with the pastoral crook at the end of the staff. On Friday, the 7th, I was installed in St. Peter's church by the senior chaplain, assisted by twelve others. I had proposed it for Sunday, that the solemn service might be brought as visibly before the whole church as possible; but so many of the clergy, out of our too small number, expressed a wish to be associated with me on that occasion, that I gladly and thankfully acceded to their request, and altered the day. The laity could be present on Friday; but the clergy could not on Sunday. And both were present, not in prayer and spirit only, but in person also. The church was thronged: the governor and his suite, with many of the high judicial and civil and military officers of the colony, the missionaries from Cotta, and many, I was informed, of the Scotch presbyterians, and others not members of our communion. Not less than five ordained native clergymen were present; and some of every class in the colony came to the vestry afterwards, to attest the solemn act. The day was most auspicious: may he, in whose hands are the issues of all things, make the result not less so.—Believe me, yours very sincerely, " JAMES COLOMBO."

TORONTO.

At the January meeting of the Society for Promoting Christian Knowledge, a letter, addressed by the rev. F. A. O'Meara to the secretaries, dated Mahnetooahneng, Canada West, Oct. 28, 1845, was read to the board:

" I beg to enclose the copy of an address from the Indians of this place, which was sent to the lord bishop when on his late visitation of this diocese, and which his lordship desired I would send a copy of to your venerable society. The subject to which it relates is one closely connected with the well-being of this mission, which has been now seven years established; and, though every summer all the British Indians residing within many hundred miles of this place assemble here to receive their annual presents from the government, yet there has not been a church erected for the use of the Christian Indians; a small school-house being the only place that they have for coming together for divine service, either on the Lord's-day or week-days. Feeling this want very much, they petitioned the governor-general for a church to be built for them, in which they might worship God as their white brethren do, in a decent building consecrated for that purpose, and into which they might invite their heathen fellow-countrymen to enter, in order to hear the glorious gospel of the blessed God set forth for their acceptance. In answer to this application, they were told that there were no funds available for the purpose of building a church for them: This answer disappointed the Indians very much; but during last winter they went to the woods every day, till they had cut and squared sufficient timber for the frame of a church large enough to contain about three hundred and fifty persons; with which, with some assistance from the workmen at that time employed by government, but since discharged, they succeeded in erecting the frame of a church, together with the skeleton of a porch and tower; but further than this the building cannot advance without pecuniary assistance from their white brethren. Had the Indians of this place any income arising from the sale of lands to the government, as other bodies of Indians residing in this province have, they would not need the assistance for which they pray; but they are chiefly emigrants from the United States

territory, and were in the receipt of land-payments from the American government. But, since their choice of British soil for their residence, they have been refused payment; so that they are entirely without resource, except from their own industry in cultivating the farms assigned to them on this island. I feel very anxious as to the result of this their appeal made to their white fellow-Christians, through their bishop, as it would have a very bad effect on the minds of the heathen around us, whom we are desirous of bringing into the fold of Christ, if they were to see the efforts of the Christian Indians to rear a temple to the Lord Jehovah unseconded by their white brethren; and thus the frame, which now stands a monument of the advance of Christianity and civilisation in these distant regions, would become a by-word and a ridicule with the heathen, against those who have cast away their delusions, and taken the true religion of the gospel. A sum of from three to four hundred pounds would, I believe, complete the building, and furnish the interior in a manner suitable to the simple congregation. P.S. The dimensions of the frame erected by the Indians this summer are—main building, fifty feet in length from east to west, by thirty in breadth from north to south; porch, twelve feet square, surmounted by a tower, the highest point of which is fifty feet from the ground."

The following is a copy of the memorial forwarded by Mr. O'Meara:

Memorial, or Speech, addressed by the Protestant Indians, settled at Mahnetooahneng, to the right rev. the Lord Bishop of Toronto.—"Father, we are in great distress on account of our church. Father, we know not to whom we can better impart our grief, in the most extreme cases, than to the great father of the black-coats. Father, we pray to and do our best to serve the Great Spirit, in the same way as you do: we have taken the English religion: it is one of your black-coats that teaches us. Father, we have no house of prayer to meet in, for the purpose of having our black-coat read and explain to us the Great Spirit's words. Father, our superintendent told us to cut trees, and shave them, to build a house of prayer. Father, we have not only shaved the trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks, and making the holes in them, has been done with our own hands. Father, it was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong. Father, we do not regret that we worked so hard; because now that the sticks are standing up, we are delighted with their appearance. Father, but, as we said at first, we are distressed: our women and children are distressed: our black-coat is distressed: our superintendent is distressed; and we are sure you, our great father, as well as our friends the black-coats, will be distressed, to hear of our situation. Father, our superintendent has told us that he has no money, and cannot make our house fit for our minister to pray for us. We are just now brought in from the wilderness: we cannot yet do fine work; and we cannot find any furs. Our sugar and corn is barely enough to feed and clothe our families; and white metal we cannot get: what are we to do? Father, you can help us. Do not then allow the sticks of the poor red man's house to rot as they are, and fall to the ground. Father, we have told you our distress; and we believe you will take pity on us, and get our house of prayer finished; and then our hearts will be glad to hear the bell call us to listen to the word of the Great Spirit, and other good things spoken by our black-coat. Father, we have been instructed to pray for our great mother the queen, and all the great chiefs. Father, we pray for you and all your black coats. Father, we shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more." (Signed)

"SHAH-WE-NAH-SO-WAR, for himself and the Pike tribe
MR-SHE-QUAUN-GA .....Beaver tribe
NAH-WA-KE-ZHEK .....Moose tribe
NUH-AH-BUN-WA .....Rein-deer tribe
WAI-BE-NAI-SEEM .....Bear-tail tribe
NIN-AUN-DUK .....Bear's-head tribe

(Certified) FREDERICK A. O'MEARA, Minister.
T. G. ANDERSON.

"Mahnetooahneng, July, 1845."

Miscellaneous.

THE PROPOSED EVANGELICAL ALLIANCE AND THE MANCHESTER CLERGY.

[The following is copied from a printed circular]—

We, the undersigned clergymen, being members of the Manchester Clerical Society, and invited to take part in the "Evangelical Alliance," having, at our recent monthly meeting, calmly, candidly, and prayerfully deliberated upon the invitation which had been addressed to us, and having unanimously come to the conclusion that we could not accept that invitation, deem it right, in faithfulness, but in all charity, to place in the hands of our respective congregations, for their information and satisfaction, the following statement of the chief reasons which determined our decision.

We arrived at our conclusion:

1. Because we cannot, as we conceive, in consistency with our duty to the church of which we are ministers, identify ourselves with an association which appears to regard all the unhappy separations from our church as comparatively unimportant, and to take it for granted that such separations must, and indeed ought, to continue.

2. Because, having already subscribed articles of faith and union, we do not feel ourselves called upon to subscribe others of a vague and general character.

3. Because, whilst we hold that tender consideration is [illegible] the feelings and scruples of Christian men without [illegible] of our church, we hold that still greater considera[illegible] from us to the feelings and scruples of Chris[illegible]he pale of our church, to many of whom we know we should occasion much perplexity and distress were we to join the "projected alliance."

4. Because, solemnly pledged as we are to uphold the principle of a national establishment, we do not see how we can consistently strengthen the hands of men who declare, on the very platform of "the alliance," that they consider "the anti-state-church principle as amongst the essentials of their Christianity."

5. Because, although deeply anxious to cherish brotherly kindness and fellowship with true believers, however separated from us, we entirely concur in the language of one of the speakers at the "Liverpool conference," that, unless the society be composed of none but real believers, "it will be fraught with danger and disappointment;" "there will be seeds of disunion sown which will constantly spring up;" and, concurring in these sentiments, we see no sufficient guarantee that the projected alliance shall consist exclusively, even in the judgment of charity, of the living members of Christ.

6. Because holy scripture charges Christians to be "perfectly joined together in one mind and one judgment," that so they may "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" but on the face of the "evangelical alliance" we find all attempt at such unanimity openly disclaimed.

7. Because we conceive that the substance of union ought to precede the manifestation of union, and that, instead of Christians saying to the world, "See how we Christians love one another," they ought rather by their quiet example to compel the world to exclaim, as in

primitive times, "See how these Christians love one another."

8. Because we perceive no likelihood of any practical and important measures emanating from a combination which is embarrassed and crippled by so many conflicting peculiarities of sentiment and opinion.

9. Because, even irrespectively of all beside, we do not think it would be wise to commit ourselves to a movement the principles of which are avowedly so partially developed, and its plans so faintly indicated.

In submitting these considerations to the devout and charitable attention of those for whose souls we watch, we would solemnly assure them that we do so with the kindest feelings towards those who do not see eye to eye with us in this matter, and that, instead of courting controversy, we shall not, collectively at least, notice any strictures which may possibly be made on this statement of our views.

Hugh Stowell, M.A., chairman; Henry W. M'Grath, M.A.; Robert Frost, M.A.; Wm. Huntingdon, M.A.; Jno. Hollist; Arthur W. Archer, M.A.; John Bywater, M.A.; Henry Deck, M.A.; Henry Malen; Edward Birch, M.A.; P. J. O'Leary; Charles Cameron, M.A.; Ephraim Harper, B.A.; John Heron Macguire, S.C.L.; Richard Hill, B.A.; J. G. Vance, B.A.; John Hayes, M.A.; Wm. Keeling, M.A.; William Read, B.A.: Thomas Farthing, B.A.; William Verdon, B.A.; J. A. Boddy, M.A.; A. P. Irwine, M.A.; Stephen Richard Waller, M.A.; William Burns; P. Thompson, B.A.

Manchester, Jan. 2, 1846.

THE WELSH BISHOPRIC.

The longer we reflect upon the proposed destruction of a Welsh bishopric, the more unjust does such a measure seem in itself, the more ruinous in the principle it involves. To deprive the Welsh of the revenues of a bishopric is, in itself, a wrong not to be justified upon any ground of expediency. To take the revenues of a bishopric out of a very poor country, that you may endow a bishopric in a city, which, of all others now existent on the face of the globe, is, for its extent, the richest, *i.e.*, to impoverish a poor country, that with the spoils you may enrich the most opulent, is in itself a manifest and glaring violation of the common maxims of political morality. It is entirely at variance with those great principles of justice and right which our constitution has always so wisely recognized, and on which it has hitherto so firmly stood. Even if we look to the wretched utilitarian argument in the case, nothing can be more unwise than to destroy either of these Welsh bishoprics. The cities of Bangor and St. Asaph both lie on the road between Chester and Holyhead, that is to say, on the main line of probable communication between London and Dublin. The neighbouring country is by no means deficient in valuable mineral productions. Railroads, in all human probability, will speedily be the means of creating towns, and their consequent population, through this very district, which is to be deprived of one bishopric, forsooth, because it is thinly peopled. But what is the principle recognized by this measure of destruction? No less than this—that the church of England, however the population may increase, never can have more than its present number of bishops. England and Wales had twenty-four bishops when they contained less than three millions of inhabitants; and now, when they contain five times as many souls, we are to be told that we cannot create a new bishopric without destroying an old one. We are by no means ignorant of the difficulties in the way of such an adjustment of the question as shall please all parties. Neither do we know of any other question that ever was settled in such a pleasing way. But we cannot see any real objection to the creation of additional bishops out of the church's own revenues, without of necessity giving them seats in the house of lords*. We can see no good and valid reason why the deanery of Manchester should not be erected into a bishop? why the ancient bishopric of Westminster should not be restored, if requisite, by merging the deanery into it? why Liverpool and Birmingham and Leeds should not have their respective bishops? We believe the church and its supporters would cheerfully endow these new sees, if the legislature would permit their creation. All this might be done with the greatest ease, and, if done, would have a more immediately beneficial effect in promoting true religion amongst the people than any other step that could be devised. The want of efficient supervision and episcopal control is the main obstacle to the real expansion and development of the full powers of the church.—*Morning Herald.*

* We have no desire to argue a political question; but we must say we cannot see why, when no limit is fixed to the numbers of the temporal peers, any increase of the spiritual lords should be deemed unreasonable.—Ed.

THEOLOGICAL EDUCATION AT KING'S COLLEGE, LONDON.

The council of King's college, at the suggestion of the principal, and with the sanction of the archbishop of Canterbury, and a great majority of the bishops, have issued the following resolutions:—

Resolved,—

I. That a theological department, under the immediate superintendence and direction of the principal, be established in this college.

II. That (1) all such students of King's college, London, as shall have passed three years—or, in the case of those who have spent the two years immediately preceding in the school, or in one of the schools in union, two years—in the department of general literature and science, and shall thereupon, in consideration of good conduct and industry, have received the diploma of an associate, and (2) all persons, being graduates of Oxford or Cambridge, and bearing sufficient testimonials of good character, and being also approved by the principal, and (3) all persons who, after having been examined and reported as fit by the principal, shall be recommended by a bishop, may may be admitted as students in theology.

III. That no person shall be admitted a student in theology until he have, in the presence of the principal, or one of the theological professors hereinafter mentioned, subscribed the thirty-nine articles of religion.

IV. That the course of study in this department shall be continued during six academical terms (two years) and shall comprehend the following subjects:—The evidences of natural and revealed religion; the holy scriptures, in the original languages; the thirty-nine articles of religion; the book of common prayer; ecclesiastical history, both ancient and modern; the theory and practice of the pastoral office, including the reading of the liturgy, and the composition and delivery of sermons.

V. That theological professors, and, as need may require, tutors, shall be appointed by the council, with the consent of the lord bishop of London as diocesan; such appointments being subject to the approval of his grace, the visitor.

VI. That measures shall be taken for providing the students with opportunities of acting as district visitors, under the direction of the parochial clergy, and also for enabling them to become practically acquainted with the best methods of conducting schools.

VII. That the students shall have opportunities within the college of learning the theory and practice of congregational singing; and also for acquiring some knowledge of medicine.

VIII. That the fees for attending the classes in this department, and for enjoying the privileges of the college, shall be twelve guineas a term, exclusive of the matriculation fees upon entrance, amounting to four pounds thirteen shillings.

IX. That these regulations having been complied with, the principal shall be empowered to grant to any student, after due examination, a certificate of his attainments and good conduct; which certificate such student may exhibit for the satisfaction of any bishop to whom he may apply to be admitted as a candidate for holy orders.

By order of the council,

J. W. CUNNINGHAM, Secretary.

THE LATE BISHOP ALEXANDER.

The decease of the late bishop Alexander, in his journey from Jerusalem to Cairo, must be a matter of deep and serious regret to all who are acquainted with the peculiar circumstances of the state of religion in the holy city, and who entertained the most sanguine hopes that he would long be permitted to preside over the same. A Jew by birth, brought up in all the prejudices of the Jewish religion, it pleased God, by his grace, to turn him from darkness unto the gospel's marvellous light; and few men could have been selected more admirably fitted to be the first Anglican bishop to fill the see of Jerusalem. We are much gratified that the following letter has proceeded from the pen of the venerable the primate of all England. It will carry with it vast authority; and we hope that a subscription so generously headed by his grace, in connection with a letter breathing such tenderness of feeling and Christian sympathy, will produce the desired effect of providing for the widow and a large family the means of procuring a respectable maintenance.

"Lambeth, Jan. 15, 1846.

"My dear sir,—A few days ago I received a circular from a committee of gentlemen, associated for the laudable purpose of obtaining the means of increasing the very scanty provision on which Mrs. Alexander has to maintain herself and eight young children, and to defray the expenses of their education. Such an acknowledgment I conceive to be due to the services of the late lamented and excellent bishop, who, being placed in a situation surrounded with difficulties, conducted the affairs of his church with so much discretion and prudence as to give no cause of complaint to the heads of other communions residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission. It is the kind of acknowledgment which I conceive the bishop would ask if he had the power of communicating his wishes to his friends in this lower world. From reports—to which I have reason to attach the fullest credit—of the assistance which the bishop derived from Mrs. Alexander's attentions to the sick and the poor, the instruction of children, and other charities, and of the general favour which her gentleness, kindness, and courtesy produred for the mission, I feel she has more then ordinary claims on the consideration of those who feel a satisfaction in showing their respect for virtue and piety, whilst they comfort the sorrows of the widow and her orphan family. I know not to whom I can with greater propriety express my feelings on this sad occasion, than to you, who are so fully acquainted with the amiable and estimable qualities of the lamented bishop and his respected widow. I have been prevented from doing it sooner, by an indisposition which for some days deprived me of the power of attending to business. Be so good as to set down my name for a subscription of 100*l.* I remain, my dear sir, faithfully yours,

"(Signed) "W. CANTUAR.

"To the reverend Dr. McCaul."

THE REV. DR. WOLFF.

This rev. gentleman has drawn up a petition for presentation to the house of commons, setting forth the perils and dangers he underwent during his journey of eighteen months to Bokhara, in order to ascertain the fate of colonel Stoddart and captain Conolly. He refers to the subscription of 500*l.*, raised to defray the expenses of the undertaking, but says that the expenses were 1,500*l.*, and that he must have remained imprisoned in Persia for debt, had he not been assisted with an advance of 400*l.* by captain Grover; and he prays that the house will take into consideration the labours and dangers their petitioner underwent, so far as to enable him to discharge that obligation. We (*Liverpool Mail*) have received the following characteristic letter from the rev. Dr. Wolff:

"To all those friends in India who are collecting money in order to reward me for having gone into Bokhara, in order to effect the liberation of colonel Stoddart and captain Conolly.

"My dear friends,—Previous to my departure for Bokhara, I publicly declared that I had undertaken the expedition for no other reason but for being useful to two sufferers, and in order that I may convince the British nation that I sincerely love my adopted country—England; but that I did not expect to receive the least remuneration for my trouble. As both officers had already been executed a considerable time previous to my arrival at Bokhara, my mission was naturally unsuccessful, except in that that I convinced the Mahommedan nation fully that Christians love each other. I am, therefore, not entitled to the least remuneration. However, through the benevolence of the British public I have been enabled to pay all the expenses of the journey, except the 400*l.* sterling advanced to me by the gallant and excellent captain Grover; and, having been informed that they are collecting money in India, and having already collected 400*l.* sterling, I should feel myself most amply rewarded if the benevolent friends in India would most generously transmit 400*l.* sterling to my excellent friend captain Grover, and also reward him for the losses he sustained on account of my detention in Bokhara, for on my account he went to St. Petersburg; and also, on account of that expedition, that excellent gentleman has lost his promotion in the army; and he is, therefore, by far more deserving the gratitude of the public than myself. The gallant lieutenant-colonel Mitchell has presented me with a living of 200*l.* a year, and lord Aberdeen has most kindly promised me to give a situation to my son in the Foreign office; and, therefore, I am quite out of danger of starvation, and this is all I want. But I cannot bear the thought that my generous friend, captain Grover, should remain a sufferer.—I am, dear friends, your most grateful servant,

"JOSEPH WOLFF, vicar of Isle-Brewers.

"Wakefield, Jan. 14, 1846."

TO OUR READERS.

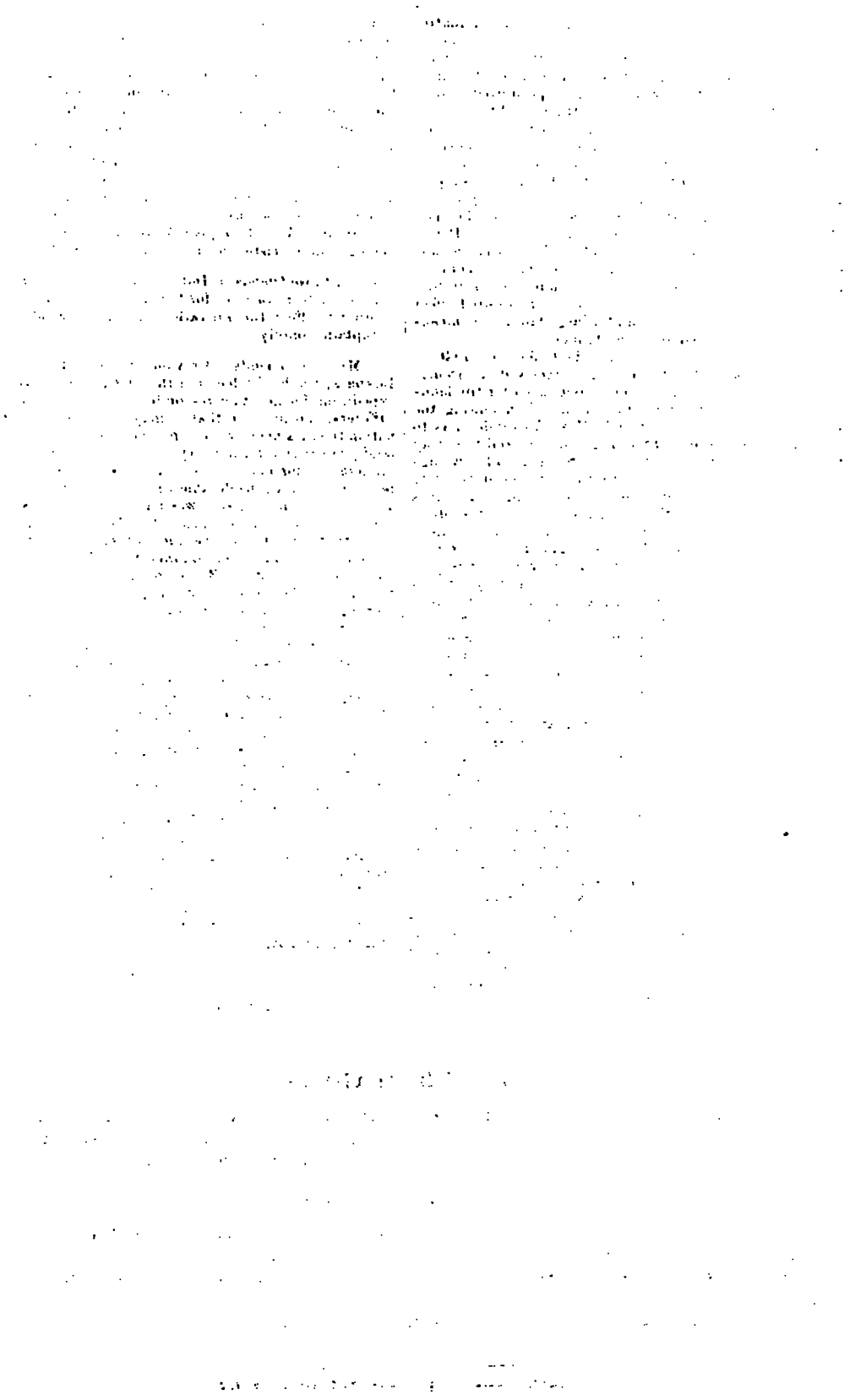
We have received from Mr. H. Wooldridge, of Winchester, copies of a series of "Tracts for Churchmen." From the specimens forwarded, they have our hearty commendation; and it is only want of space which prevents our giving some valuable extracts. The principles advocated are excellent—the doctrine scriptural.

TO CORRESPONDENTS.

The Editors still receive many anonymous letters, papers, &c., though they have so frequently stated that to such *no attention whatever* can be given. Contributors, especially poetical contributors, frequently complain that their productions do not appear sooner. As the Editors receive monthly at least forty pieces of poetry, delay *must* take place.

It is utterly impossible to insert the paper on "Littlemore, near Oxford."

London: Joseph Rogerson, 24, Norfolk-street, Strand.



ST. JOHN'S CATHEDRAL, ANTIGUA.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 577.—APRIL 4, 1846.

ST. JOHN'S CATHEDRAL, ANTIGUA*.

THE fearful and overwhelming effects resulting necessarily from the earthquake, with which it seemed good to Divine Providence to visit Antigua and the neighbouring islands on February 8th, 1843, have been so fully described in the Church of England Magazine, that it would be superfluous to repeat what was then stated†. The remark was then made: "It is earnestly to be hoped, nay, it may safely be calculated upon, that the most strenuous and successful efforts will be made, in some measure to relieve the necessities of those reduced to a state of the most abject destitution." The anticipations were not unwarranted. Much has been done, and more will be done still, to restore the waste places.

Among the buildings which suffered was that of St. John's cathedral, a brick building, erected A.D. 1719, which was calculated to accommodate 1,800 persons. Archdeacon Holberton was in the vestry, waiting the arrival of persons coming to be married, when suddenly the church was violently shaken; and those present were glad to flee from the impending danger. In three minutes the church was a ruin. The calamity was fearful; and the dispersion of such a congregation was a serious occurrence, for other churches had shared the same calamity. Means were promptly adopted for rendering the ruins to a certain extent suitable for divine worship.

On the 9th Oct., 1845, the foundation-stone of the new cathedral of St. John was laid, by his excellency sir Charles Fitzroy, governor-in-chief. The assembled congregation was addressed by the bishop in powerful, energetic, and affectionate language. The archdeacon Holberton, rector of the parish, then read the roll of parchment to be inclosed in the bottle containing the coins of the present reign, and the inscription on the brass plate. This was followed by prayers and the bishop's blessing.

Altogether the ceremony was one of deep interest, and will long be remembered with grateful feelings. We can only hope and pray that no such calamity may again befall this building or the diocese at large, and that the inhabitants, firmly trusting in the Lord, may be enabled to feel the blessed assurance of the psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah" (Ps. xlvi. 1-3).

The building, which it is hoped will be ready for consecration in less than two years, is to be of a cruciform shape, capable of containing a congregation of 2,200: it will be of freestone, and in the Roman style; the length from east to west 156 feet, and fifty feet in width. The towers at the west end, crowned with cupolas, will be seventy feet high. It will be altogether a substantial and elegant building; and no pains have been spared by the committee to secure its speedy erection, and its being worthy to be the cathedral church of the diocese.

* We are indebted to the Society for the Propagation of the Gospel, for the illustration, and we cannot but express our best thanks to that and to the Church Missionary society for their kind promises of furnishing us with such illustrations as they possess, together with the most authentic information.—ED.

† See "Register of Ecclesiastical Intelligence," May, 1843, p. 37.

THE MOUNTAINS OF THE BIBLE.

No. III.

BY DR. WILKINSON.

THE name "Carmel" is retained to this day as originally given to a well-known mountain on a promontory forming the southern side of the bay of Acre. That point, however, which overhangs the sea is, strictly speaking, but the termination of a range of mountains which run to a considerable distance inland in a south-eastern direction.

It is mentioned in the history of the Old Testament as having been the retreat—probably the temporary residence—of the prophets Elijah and Elisha. It was upon its summit that Elijah, attended by the ten thousands of Israel, confronted Baal's prophets; and there he afterwards offered up that "effectual, fervent prayer" which availed much. This mountain was likewise especially celebrated for fruitfulness and for beauty. "The excellency of Carmel," no less than "the glory of Lebanon," is an image used to denote the future blessedness of the church of Christ. The name "Carmel," in fact, signifies "fruitfulness," and was likewise given to a very fertile hill in the south of Judea, of which mention is several times made in the early history of David; but this must not be confounded with Mount Carmel, whose fixed and well-known position by the Mediterranean Sea is in one place made use of by Jehovah himself, with a solemn asseveration, as an emblem of the certain destruction of Egypt by the king of Babylon: "As I live, saith the King, whose name is the Lord of Hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come" (Jer. xlvi. 18).

In the rugged heights of mountains are frequently to be found caves and fastnesses difficult of access. These, in former ages, were the refuge of the guilty and oppressed. It is either to these, or else to the dense and entangled forests which seem to have covered many parts of Carmel, that the prophet Amos alludes, when he says: "Though they dig unto hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down; and, though they hide themselves in the top of Carmel, I will search and take them out thence" (Amos ix. 3) It is most probably, however, to the latter circumstance that the prophet refers; for it is said that, although caves are met with not far from the base of this mountain, none are at present to be found at the top of it; whereas it is extremely probable that the deep, shady fig-trees and embowering vines would afford a hiding-place for many miles along its summit, which it would be extremely difficult to detect. The lower part of the mountain is stated by modern travellers to abound with caves. It is not unlikely in two of these—certainly in some similar excavations—that "Obadiah took a hundred of the Lord's prophets, and hid them by fifty in a cave, and fed them with bread and water."

In the early ages of monasticism these caves are said to have been crowded with persons who considered it meritorious to retire from the world, and by whom it was specially selected as "holy ground" for such a purpose. There is no question that, as already hinted, they were favourite retreats of the prophets Elijah and Elisha; not indeed to bury their talents in a seclusion alike unprofitable to themselves and useless to others, but to prepare themselves, by secret and deep communings with the "Rock of their strength," for that public service and those mighty deeds by which they not only served their own, but all future generations likewise.

> "The calm retreat, the silent shade,
> With prayer and praise agree,
> And seem by thy sweet bounty made
> For those that follow thee—"

for those who, emptied of dependence upon their own resources, and mighty in received strength, are resolved fearlessly to follow on whithersoever an unseen hand may conduct them. To become a public character, even on the side of religion, and to exhibit much zeal for the Lord of Hosts, is a comparatively easy attainment. But a knowledge of the character of God; an acquaintance with that mystery of iniquity, "a naked human heart;" much fervent and continued supplications—these are the absolutely necessary qualifications for real service where the spiritual and eternal interests of men are concerned: by these means is "the vessel prepared and sanctified, and made meet for the Master's use;" and for all this, temporary retirement at least is absolutely essential.

In the instance of Elijah, Mount Carmel witnessed alike the source from whence his hidden strength was derived, and the achievements it enabled him to accomplish. In the might thus acquired did he go forth to meet Ahab, the despotic monarch, whose enmity against him had been augmenting for three years, in consequence of the distress of which he was reputed to have been the author, and who was seeking every where to take away his life. In the exercise of faith in him in whose hand are the hearts of all, he did not hesitate authoritatively to demand: "Now, therefore, send and gather unto me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Alone, and destitute of all human succour, did he confront the whole host of Baal's worshippers, till the witnessing fire fell down from heaven, and the assembled multitude was compelled to exclaim, "The Lord, he is the God."

And then let us take another view of him on the top of Carmel. The scene is now changed: Baal's prophets are destroyed: the multitudes have retired; and Elijah is once more left alone to commune with his God. Again he ascends—not exactly to the top of the mountain, for he sent his servant there to witness the effect of his supplication—but probably to one of those shady retreats where, in his case, "prayer was wont to be made;" and there, as one familiar with the spirit of Jacob, did he wrestle in "effectual, fervent prayer," till, after repeated visits, his servant returned at length with the joyful announcement of an apparently trivial but certain indication that the heaven was about to "give rain, and the earth would once more bring forth her fruit."

Mr. Bonar and his companions visited Carmel on a fine Sunday evening in summer. "We conversed together," says he, "on Elijah's wonderful answer to prayer obtained on this mountain, and felt that we could well spend the evening of the holy day in such a place. Having soon reached the summit—a considerable way above the Latin convent—we sat down at a point commanding a full view of the sea to the west and to the north. Near this must have been the spot where Elijah prayed....It was awfully solemn to kneel on the lonely top of Carmel. The sun was going down beyond the sea: the air was cool and delightfully pure: scarcely a breath of wind stirred the leaves; yet the fragrant shrubs diffused

their odour on every side. A true sabbath stillness rested on the sea and on the hill." "Along the ridge of Mount Carmel itself," he adds, "is a range of eminences extending many miles to the south-east, all of them presenting a surface of table-land on the top, sometimes bare and rocky, and sometimes covered with mountain shrubs. On some of these heights the thousands of Israel assembled to meet Elijah when he stood forth before them all, and said: 'How long halt ye between two opinions?' and from this sea they carried up the water that drenched his altar; and here they fell on their face, and cried, 'Jehovah, he is the God: Jehovah, he is the God.' The view we obtained that evening on Mount Carmel can never be forgotten."

This remarkable mountain appears to have been especially renowned for its luxuriant pastures, its rich vineyards, its olive-groves, and forests of figs and almond-trees. To the richness of its pastures there is a reference in the prophecy of Micah. When giving utterance to the care of the Great Shepherd in feeding his now forsaken but hereafter ransomed and restored Israel, he exclaims: "Feed the flock of thine heritage, which" now "dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old" (Micah vii. 14).

Its vines were especially cultivated by the kings of Israel and Judah. We read of Uzziah that "he had much cattle both in the low country and in the plains; husbandmen also and vine-dressers in the mountains and in Carmel; for he loved husbandry" (2 Chron. xxvi. 10). And, when we recollect the romantic situation of Carmel, with the deep blue waters of the Mediterranean on one side, on the other the magnificent plain of Esdraelon, with Mount Tabor, Nazareth, and the interesting scenery of Galilee, whilst the mountains of Lebanon appear with their cloud-capped summits in the distance; and then imagine, not only its declivities, but the table-land above, crowned with all their luxuriance of flowers and fruits, we may well imagine that "the excellency of Carmel" did indeed present an aspect of unrivalled loveliness, and may form some idea of the meaning intended to be conveyed in the description of the Canticles: "Thine head upon thee is like Carmel, and the hair of thine head like purple: the king is held in the galleries" (Cant. vii. 5). The ornaments and jewels and wreaths of flowers upon the head of an eastern bride might not inaptly be compared to the varied beauty of the gardens of Carmel when seen at a distance.

Some tokens are yet left—"as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done"—to attest what Carmel once was. A few vines testify the spot where Uzziah had his vine-dressers: a few verdant olive-trees grow at the northern roots of the hill, and extend a short way up its side. But the decree has long since gone forth: "The top of Carmel shall wither" (Amos i. 2); and, with the above exceptions, not a single fruit-tree is to be found upon it. Instead of the floral riches of a luxuriant garden, nothing now meets the eye throughout its whole extent but wild mountain-shrubs and briery plants, all of stunted growth, excepting where the rock lays bare and without verdure under the scorching sun. "A fruitful land turneth he into barrenness, for the wickedness of them that dwell therein." "And ye shall know my breach of promise."

THE IMPLACABLE AND REVENGEFUL*.

"The unconquerable will,
And study of revenge, immortal hate."

MILTON.

REVENGE is a dreadful passion: nothing on this side hell is more Satanic. When it takes possession of the heart, it converts a man into an incarnate demon. He broods over the wrong, real or imaginary. It becomes his thought by day, and dream by night, till the fumes of hatred, ascending from the dark caverns of his breast, poison and madden his brain; and then nothing but the destruction of his foe can satisfy him.

I read, not long since, of an American gentleman, who, having received some insult, offered to fling himself from a lofty pillar, locked in the arms of his adversary; and rejoiced to be dashed to atoms, so that his foe might be destroyed along with him. And the instances are common and frequent when, under the influence of revenge, men embrace certain and inevitable death, if they may but accomplish the death of their adversary. And never surely does the spirit of Christianity appear at once so gentle and so powerful, as in disarming this horrid passion of its power over the human breast. Never does its superiority to all systems of human philosophy appear so conspicuous. Address the arguments and reasons of philosophy to a man hurried along by the passion of revenge; and you might as well attempt to stop the careering storm in its flight. You speak to the deaf. Christianity alone has ever attempted it with success. It brings the furious man to the foot of the cross. It points to the bleeding and agonized victim hanging thereon. It says to him, "Compare the injury done to you, with the unjust, the cruel wrong and ignominy which were inflicted on him, the Lord of life. He was buffeted, scorned, spit upon, denied justice, condemned, for a crime of which he was innocent, to a malefactor's death. Behold him stretched on that cross! The dreadful sentence is carried into execution: the jagged nails are driven through his hands and feet! These wrongs were inflicted on him by those whom he came to bless and to save; for whom he went about doing good, healing the sick, feeding the hungry, comforting the afflicted, and instructing the ignorant. Yet this is the requital they make him for all that he has done! He might have commanded twelve legions of angels, and have crushed and annihilated that ungrateful and savage mob. But what does he do? He prays: 'Father, forgive them; for they know not what they do.'"

Place beside this another spectacle, that stands in frightful contrast to it. Look at that fierce and haughty Roman, that stands at the gate of the world's proud capital—that child of revenge!

* From "Characters." By the rev. Denis Kelly, M.A. London: Edwards and Hughes.

We have on more than one occasion recommended to the notice of our readers the works of Mr. Kelly. We think this surpasses them all. There is so much affectionate simplicity, quiet persuasion, faithful exposition of gospel truth, that we hope the work will have an extensive circulation.—ED.

See the haggard face, the bloodshot eyes, darting their fatal glances from beneath that massive, wrinkled brow! He is in tattered, squalid robes; yet they cannot conceal the rude majesty which lies beneath. O, watch the expression of that eye—so deadly calm—so inexorably and implacably cruel—brightened now and again by a gleam of ill-suppressed savage joy. He is majesty in ruins. He declines all marks of homage, and stands aloof in self-imposed abasement. "No," he says, in subdued accents, which chill the hearts of those who heard them, "No, I am a banished man, and not fit, as such, to enter within those walls: my sentence must be first revoked." There behold a man that was wronged, and insulted, and degraded by that nation. He, who once occupied the curule chair, has been driven a wretched fugitive upon the earth, and a price set on his head. He, the bravest of Rome's commanders, has been flying from place to place, in cold, and nakedness, and hunger. He has been hunted like a beast of prey; flung naked into a dark and noisome dungeon, and a slave sent to butcher him; but, awed by the sight of majesty in ruins, and by those tones which the Roman legions were accustomed to obey, the intentional executioner lets the sword drop from his trembling hand. Escaped thence, this man of war and woes is hunted from place to place, and endures want and privations under which thousands would have sunk. But, now, fortune is changed, and become his friend. His persecutors are now in the haughty Roman's power. Revenge springs exulting at the thought—now is the hour for the terrible retaliation. He thirsts to flesh his sword in the bosoms of his persecutors; and yet he comes coolly to the dreadful work of extermination. He would cover his act with a show of justice. He comes coolly, that the blow may be the more deadly. The signal is given. Pity flies screaming from the scene. The work of slaughter begins. The streets soon flow with blood. It is the carnival of death: neither age nor sex is spared. They massacred till they were drunk with blood. Earth never looked on anything more horrible than the proscriptions of Marius. Well, what was the end? The fiery course of his revenge is soon run. And now he stops, and looks at the work he has done. He sees the heaps of the slain all cold and stiff in their gore. It is enough. He himself, the revengeful Marius, turned away sickened from the sight. The fever is over. Revenge is glutted. Existence grows intolerable; and he dies by his own hand*. He got the revenge he pined for. What was it? It was a momentary, horrid pleasure; and it was followed by a sickness of heart, which made life unendurable. He dies self-destroyed, and leaves behind him a name to be execrated and abhorred while the world lasts. Such is the revenge of man.

Compare with this the conduct of the meek, the holy, compassionate Jesus, "who set us an example, that we should follow his steps." He bore worse, far worse than the haughty Roman had to endure. No wrongs, and indignities, and cruelties, ever heaped on man, equalled those inflicted on the blessed Jesus. But he returned cursing with blessing. He, when revenge might be expected to pour her vial on the wicked—he forgave all, and offered pardon to the guiltiest. And mark the consequences. This noble conduct softened the obdurate hearts of his enemies. It was like "coals of fire melting the sullen ore." They began to reflect on what they had done. Then came the thought that they had wronged the innocent—injured and murdered the Holy One. Shame and self-reproach (that worst of all scourges) broke their hearts. They mourned and bewailed their guilt. They wept for it in bitterest anguish, as "one mourns for an only son." And now their only care and thought was how to make reparation for the deep, the dreadful injuries they had inflicted. Thus did that forbearance, which the world stigmatizes as meanness, turn deadliest foes into warmest friends; and the recollection of the wrongs they did him became the strongest incentive to ever-during, devoted love, and attachment to his cause.

* According to the most probable account, it was of a pleuritic fever that Marius died.

RELIGION IN OTHER LANDS.

No XIII.

PUNJAUB*.

THE name Punjaub is derived from two Persian words—*punj* (five), and *aub* (water), with reference to the five rivers which flow through it. From the Indus to the Sutlege, east to west, its length is about five degrees, twenty minutes, and its breadth from south to north about four degrees, forty-five minutes. The rivers now mentioned, and the Cashmere mountains, may be regarded as the natural boundaries; but, politically, the western frontier has been carried beyond the Indus, to Peshawur, in Cabul. It is extremely fertile, the climate salubrious. The population of the Punjaub (including Cashmere) has been estimated at about 5,000,000 by European travellers; by the natives at considerably more. They may be divided into Hindoos and Mohammedans; the former being as three to one, and, at the same time, better formed and more muscular, from the superiority of their diet. The army amounts to about 70,000 regulars, and 40,000 irregulars, drilled and disciplined after the European mode. And large it need be, if it were only to keep down the ryots (the poor cultivators of the soil), who are sadly oppressed. The European officers have been of great use to the Maharajahs; but they are not liked by the natives: indeed they are not fond of subordination to anybody, and still less of the severe discipline necessary to form steady troops.

The military officers, viz., the sirdars, or territorial chiefs, are born to command; and, what is worse, they are also the only judges in their respective districts. In this respect, they resemble our feudal lords of yore. They are almost universally charged with tyranny and corruption; and there is no reason to doubt its truth. Most of the penalties consist in fines—a rich harvest for these functionaries; but sometimes mutilation is adopted—though not, as we may readily conceive,

* See "The Punjaub; being a brief Account of the Country of the Sikhs, &c." By lieut.-col. Steinbach, late of the service of the Maharajah Runjeet Singh, and his immediate successors. London: Smith, Elder, and Co., 1846. This is a peculiarly interesting volume.

in regard to delinquents who have the means of bribing the judge.

But it is to the religious state of the country that this paper is to be directed.

"The Sikh religion does not boast of a very high antiquity. Previous to the close of the fifteenth century, the whole of the people inhabiting the Punjaub were either followers of Hindooism, devoutly believing in the mythology which, to the present moment, is held in reverence by the millions spread over British India, or disciples of Mohammed from conviction, or the proselytizing influence of Persian and Affghan conquerors. But in the early part of the eighteenth century arose one of those remarkable men who, in all ages and countries, have been destined by the simplest means—the mere effort of mind—to effect a complete reform in the principles and practices of religious faith. Nanac Shah, the son of a salt merchant in a very small way of business, and from his childhood a devout Hindoo, became, at a very early age, strongly imbued with a sense of the virtue of charity, and did not scruple, when launched into a commercial life, to apply the capital with which he had been provided to the relief of wandering faquirs. He was then sent to attend upon cattle in the fields; but this did not prevent his practising austerities, and leading a life of such remarkable purity, that people of rank did homage to him, and urged his father to put him again into business. It was, however, all in vain. Nothing could conquer his utter disregard of worldly goods. He gave to the poor all that he earned, and at length formally renounced secular occupations, and became a faquir, wandering over India, and teaching the doctrines which his reflective mind satisfied him had their foundation in truth. The unity and omnipresence of God were the tenets he enforced; and the immediate object which his teaching professed to have was to reconcile the conflicting faiths of the Hindoo and the Mohammedan. An enemy of discord, he treated the convictions of others with great deference, though he firmly maintained that they were founded in error; and, coupling this course of teaching with an extremely simple and devout manner of life, he neither created cabals among the people whom he visited, nor raised up personal enemies and persecutors. The result was a very extensive conversion of his countrymen from the Brahminical and Mohammedan religions to a belief in pure deism. The new disciples of Nanac called themselves Sikhs—a term derived from the Sanscrit, and applicable to the followers of any particular teacher. It has remained with the people to this moment. At length, after a few years spent in pilgrimages and peregrinations even to Mecca and Medina, Nanac committed his views and opinions to paper, producing a book of instructions to his followers, which was multiplied by the agency of the Pundits, who, before the printing-press found its way to India, subsisted by transcribing sacred works. Nanac's last journey was from Mooltan to Kinterpore, on the banks of Ravee, where he died, after giving proofs of divine confidence by the performance of what the people supposed to be miracles. Nanac was succeeded in the office of teacher of the new doctrines by a low-caste man, named Lehara, who had long been his most faithful and attached servant and disciple, and to whom he bequeathed his mantle, and the title or name of Argad. Argad lived but a short time, and was, in like manner, succeeded by a menial, of the name of Amera Dos. Both of these men advanced the interests of the Sikh religion by their piety and austerities, and were further aided in the work of proselytism by sundry fortunate accidents, which impressed the people with a confidence in their enjoyment of the immediate patronage of the Almighty."

The new religion was not always propagated peacefully. The following are some of its precepts:—

"There is no God but one God. A hundred thousand of Mohammeds, a million of Brahmas, Vishnus, and a hundred thousand Ramas stand at the gate of the Most High. These all perish. God alone is immortal.

"God made all men alike. He created no distinctions of caste; therefore are all such divisions offensive to the Most High.

"The worship of idols is offensive to the Supreme Power; therefore all ceremonies in which such false worship is encouraged are forbidden.* *

"Charity to the poor, and most especially to those who devote themselves to a holy life, is acceptable to the Most High.

"It is lawful to bear arms in defence of the Khalsa or Sikh commonwealth, and neither to lament the loss of life nor property in the maintenance of the cause of religion.

"It is lawful to encourage proselytism, and to admit as disciples of the Sikh religion those who sincerely adjure the errors of their ancient faith."

Unfortunately, however, some of the worst parts of Hindoo practice and belief are engrafted on the originally simple creed of the Sikhs. Among them is Sutteeism. Thus, on the death of Runjeet Singh (see "Athenæum)—

"The funeral obsequies of this extraordinary man were too remarkable not to be mentioned here. Upon his death being made public, the whole of the Sikh sirdars at Lahore assembled to do honour to his suttee; and four of his favourite queens, together wtih seven female slaves, having, in conformity with the horrible practice of the country, expressed their intention of burning themselves upon his funeral pile, preparations were immediately made for the solemnity. It is said that much dissuasion is exercised in cases of suttee: ostensibly such may be the case; but in private every argument to the contrary is made use of by the relatives of the wretched victim; and the promise, once given, cannot be retracted. A street of a double line of infantry having been formed, the procession proceeded at a slow pace to its destination, only a quarter of a mile distant, and within the precincts of the palace. The corpse of the late Maharajah, placed upon a splendidly-gilt car, constructed in the form of a ship, with sails of gilt cloth to waft him—according to native superstition—into paradise, was borne upon the shoulders of soldiers, preceded by a body of native musicians playing their wild and melancholy airs. His four queens, dressed in their most sumptuous apparel, then followed, each in a separate gilt chair, borne upon the shoulders of their attendants; the female slaves following on foot. Before each of the queens was carried a large mirror and gilt parasol, the emblems of their rank. After

them came the successor to the throne, the Maharajah Kurruck Singh, attended by the whole of the Sikh sirdars, barefooted, and clothed in white; none but persons of noble rank being permitted to join the procession. To the last moment of this terrible sacrifice the queens exhibited the most perfect equanimity: far from evincing any dread of the terrible death which awaited them, they appeared in a high state of excitement, and ascended the funeral pile with alacrity. The slaves also appeared perfectly resigned, but less enthusiastic. The body of the Maharajah having been placed upon the pile, his queens seated themselves around it, when the whole were covered over with a canopy of the most costly Kashmir shawls. The Maharajah Kurruck Singh then taking a lighted torch in his hand, pronounced a short prayer, set fire to the pile, and in an instant the whole mass —being composed of very ignitible material—was in flames. The noise from the 'tom-toms' (drums) and shouts of the spectators immediately drowned any exclamation from the wretched victims."

THE BEARING OF THE CROSS:

A Sermon,

By the Rev. W. S. H. Braham, M.A.,

Rector of St. George the Martyr, Canterbury; and Minor Canon of the Cathedral.

Mark xv. 21.

"And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross."

Behold the "man of sorrows, and acquainted with grief!" his body torn with scourges; his face spit upon, and struck with the palms of the hand; his forehead pierced with thorns; "his visage marred more than any man, and his form more than the sons of men;" the chief priests and scribes, who ought to have been his protectors, "vehemently accusing him;" "Herod, with his men of war, setting him at nought, mocking him, and arraying him in a gorgeous robe." And, having "platted a crown of thorns, they put it on his head, and a reed in his right hand; and they bow the knee before him, mocking him, and saying, Hail, King of the Jews!"

But these bodily pains, sore and grievous, were light, in comparison with the grief which was inwardly agitating the Redeemer's bosom: "I am exceeding sorrowful, even unto death," was the exclamation that escaped his lips, expressive of what he was then feeling. Simeon, when "he took him up in his arms," had prophesied of him, "A sword shall pierce through thy mother's soul;" yet, how many more and sharper swords were then piercing the soul of Jesus! The accumulated "sins of the whole world" were then being laid upon him: those committed from the very moment of the fall, as well as those which shall be perpetrated till time shall be no more, were then made to meet on him. His friends and disciples, one and all, had "forsaken him, and fled:" he was suffering alone: he was "treading the winepress alone:" he was being "baptized with a baptism" of which none but himself knew.

Thus beaten and wounded, worn out with standing in the judgment-hall, "he, bearing his cross, was led forth to be crucified." On the way to Calvary (as we learn from the text) "they find a man of Cyrene, Simon by name, the father of Alexander and Rufus: him they compel to bear his cross." It is probable the Jews wanted to hurry the crucifixion, because of "the preparation day;" "the next sabbath being an high day." What inconsistency! for, in preparing for the sabbath, they were destroying him who was "Lord of the sabbath." The truth was, the weak and tottering steps of the suffering Redeemer were too tardy for the blood-thirsty Jews. They were afraid lest, dying from exhaustion, he might disappoint their cruelty, and so escape from the hands of his murderers. In order, therefore, to be sure of their victim, "they compel Simon" to assist in "bearing his cross" to the appointed scene of his last sufferings.

Now, possibly, some may be envying Simon the Cyrenian the honour of bearing the cross of Jesus. They may be saying within themselves, "Had we lived in those days, and been present at that scene, gladly would we have shared the burden with our blessed Lord!" Had Simon, however, from love to the suffering Son of God, whom he recognized as "the desire of all nations," willingly subjected himself to shame by helping to bear the cross, then indeed might we, as mortals, indulge such a feeling. But, from the whole narrative, we cannot gather that Simon was actuated by any such noble motive; on the contrary, we infer from the text that he was "compelled" to bear the cross, at the risk, probably, if he refused, of imprisonment or death. If this supposition be correct, it will allow of that improvement of the subject which I am anxious to make. And I would observe,

I. That Simon was literally "compelled" to bear the cross of Jesus. He was "coming out of the country" at the very moment Jesus was passing along to Golgotha. He might be journeying to Jerusalem on some business; or, if a Jew, to keep the approaching festival, the preparation for the sabbath; or, what is still more probable, he might be led by curiosity to witness the crucifixion at Calvary. That his bearing the cross was compulsory, I think is still more probable from St. Luke's

account, who relates: "As they led Jesus away, they laid hold" (expressive of compulsion) "upon one Simon, a Cyrenian, coming out of the country." The question is, so far, of importance, inasmuch as it contrasts with the duty of those who now, and in a spiritual sense, are required to bear the cross of Christ. If it were compulsory in Simon's case, it is no longer so, in such a manner, in ours. The only compulsion (if any such be imposed), obligatory on those whom the Redeemer bids follow him, is his constraining grace; and such attractive property has the cross of Jesus to those who are led by divine grace to the foot of it for the pardon of sin, that they willingly and joyfully take it up, in the sense in which Christ requires from those who would be "his disciples."

"If any man will come after me," is our Lord's declaration, "let him deny himself, and take up his cross daily, and follow me." This implies a voluntary bearing of the cross; freedom in taking it up, and freedom in continuing to bear it. It will not do to carry it at one time, and to lay it down at another, or to bear it part of the way, and proceed the remainder without it. It must be a daily burden, an enduring burden to the end; otherwise it will not be as Christ requires. It is a gospel free in itself, and freely offered to as many as will accept it; but not a gospel without a cross. Whenever, therefore, it is so viewed and so accepted, it is not only the salvation, but the boast of the Christian, who can say with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ!"

II. Simon bare a mere symbol.

It was but a piece of timber; a tree, perhaps (for it is said of Christ's death, "He bare our sins in his own body on the tree"), rudely shaped, and hastily nailed together, in the form of a cross, for the occasion. "Compelled" to bear it, to him it was no emblem of mercy or salvation. It, consequently, produced in him no saving effect: it did not convert him. Rather may it be supposed that the burden and fatigue of carrying it made him enraged against the meek sufferer whom he was unwillingly easing of his burden. His hardened and unbelieving heart may have vented itself in bitter reproaches against "The Lamb that was being led to the slaughter;" nay, probably that, while relieving the bodily sufferings of Jesus, he added to his mental agony by the insults of his tongue. "Hail, King of the Jews!" might have proceeded from Simon's lips, in scorn and derision, as he walked along to Calvary. The cross, therefore, instead of being to him a symbol of his soul's salvation (which it would have been, had he believed in Jesus), was a vexatious burden, and occasion of more bitter enmity against him who was presently to be hanged upon it.

Many there be, who are ready enough to bear this outward symbol of Christ crucified. They will erect a cross on the walls, or paint one on the windows of their churches and houses: more than this, they will even deck their persons with this symbol, and, in so doing, will deceive themselves with the idea that they voluntarily and truly bear the cross of Jesus. They will, moreover, make "the sign of the cross" repeatedly, in token of their "profession of Christ crucified," and imagine that there is in it some virtue or charm; when, alas! they know not what it is to take up the cross, as Christ demands of them, or to follow him with the daily burden of it. But, if we would be true Christians, we must bear the cross spiritually. It must be in that sense in which Paul understood it, and was influenced by it, when he said, "I glory in the cross of Christ, by whom the world is crucified unto me, and I unto the world:" "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." It must be the "crucifying the flesh with its affections and lusts," and not any outward mark of this symbol, if we would be Christ's followers.

Further, with regard to this spiritual bearing of the cross, in whatever shape it may be, we must take care it be one imposed by God, and not of our own selecting. And, though in this respect it may be a compulsory burden, and one from which we cannot escape, nevertheless, widely different will it be from those self-inflicted crosses which but too many lay on themselves, thinking thereby they are "doing God service." How many inflict on themselves penances, fastings, mortifications of the body, and other acts of "will-worship," from an impression that they are bearing the cross, but who would be the first to shrink from taking it up in the way which God has appointed! He ever suits the trial to the individual. Under whatever form, and to whatever extent it may come, it is always that which is most needed for the circumstances and condition of the person. Nor is it ever too burdensome for any to bear. It may meet us in a variety of ways.

1. It may be in our situation in the world, the place in which we are dwelling, the duties we are called upon to discharge, the persons with whom we have necessarily to do: one thing or another may be constantly arising to vex and harass us, and to call forth the exercise of self-denial and patient endurance of suffering. Every faithful follower of

Christ, however favoured with temporal blessings generally, is sure to meet with some peculiar tribulation as "the cross" appointed for him by his Saviour. If he do not cheerfully take it up, and gladly suffer it for Jesus' sake, "he cannot be his disciple."

2. The cross may be in our estate: worldly affairs may go ill with us. Instead of prospering, as heretofore, adversity may befall us. Others may be getting the start of us, and be running before us in the world: they may "have all things, and abound," while we may be "suffering need, and be in want." We may count this the more strange, inasmuch as we may be striving to serve God and honour Christ, while they are living "without God in the world." In that case we must comfort ourselves by knowing, that it is "the cross" appointed for us, without which we should not be "of Christ" but "of the world"—that it is a "witness within us" and a symbol to the world (however unwillingly the world may acknowledge it), that we are members of Christ's kingdom, and that we are following him in that path which he trode before us, and which will conduct us to the same glory and joy that were set before him.

3. The cross may be in ourselves. Our health of body may be impaired: "An evil disease may be cleaving fast to us:" "our strength may be brought down;" every thing portending the shortening of our days. These things may make life burdensome to us; so much so, as to create within us a "desire to depart, and be with Christ" as "far better," to be delivered from the burden of the flesh, and to be admitted into that "city whose inhabitant shall no more say, I am sick." Our tempers and dispositions may be likewise fruitful occasions of a cross. Nothing is so difficult to control or subdue as those inward emotions which are constantly agitating our bosoms, and at times making us quite unlike ourselves. To "lay aside these," and to "put on" their opposites, is surely no slight portion of the daily cross appointed for us. To "mortify these earthly members" affords unceasing occasion for watchfulness, for prayer, for self-denial, and for following the steps of him "in whom was no guile," but was gentle, "meek, and lowly of heart."

4. The cross may be, in living amongst ungodly people. It may, indeed it ought to distress us (if we be truly Christians) to have our abode among those who not only do not love or fear God, but openly insult and dishonour him, and break his laws: "Woe is me," was the psalmist's lament, "that I sojourn in Mesech, that I dwell in the tents of Kedar"—that he was compelled to dwell among those who were enemies to God. No sorer trial could have befallen "righteous Lot," than to be constrained to "see and hear from day to day the filthy conversation of the wicked, and their unlawful deeds." And what must it have been for our blessed Lord to "endure," as he did, "the contradiction of sinners against himself"? to listen to "the blasphemy of the multitude"? to be an eye-witness of the abominations practised by men? to be exposed for so long a time to the impiety of those whom, though he suffered them in his presence while on earth, he will never permit to enter into "the new heavens and the new earth wherein dwelleth righteousness"? As that was a portion of his appointed cross, so is it of his followers. The nearer they resemble him in holiness and purity of mind, the more sorely will they feel this trial. Grieve them it must, to see the field of the world covered for the most part with "tares," the work of the great enemy of souls. The only alleviation they have is the assurance that this shall not last for ever. Though both are permitted to grow together "till the harvest," yet, when the reapers come, they shall "separate the one from the other:" they shall "gather out from Christ's kingdom all things that offend, and them which do iniquity," and shall cast them into that place where they shall cease from troubling the righteous.

III. If Simon were "compelled" to bear the cross, Jesus held and carried it with him. I judge this to have been probable, from comparing the two accounts by St. Luke and St. John. St. Luke relates: "On him they laid the cross, that he might bear it after Jesus;" meaning by this, that he bare one end in advance, while Jesus bare the other, following behind. St. John simply relates, that "Jesus, bearing his cross, went forth into a place called "The place of a skull." No mention whatever is made by him of Simon's bearing it, but that Jesus proceeded with it direct to Golgotha. The probability therefore is, that either they bare it both together, or alternately. It is only important so far as it suggests a further and encouraging view of the subject, namely, that no cross befalls the people of God without their Saviour sharing it with them.

Then, Christians, lift up your heads with joy! There is one who has "endured the cross" before and for you, one who has experienced its weight and agony, one who is ready to lighten its burden whenever laid upon you: "In that he himself hath suffered, being tempted, he is able to succour them that are tempted." If he assisted in bearing it with one who was no friend to him, nor believer in him, how much more ready must he

be to help those in bearing it who have taken it up for his sake, and are his willing followers!

This, however, is but a faint image of the help provided for you. There was a bleeding, fainting, reviled man, "bearing his cross." "Behold the man!" exclaimed Pilate. And why, think you, did he thus point their attention to him? Was it merely that they might add scorn to scorn, and insult to insult? They had already proceeded to the greatest lengths in that respect. It was necessary that the Roman governor should so point him out to the people, in order that they might be able the more easily to recognize him. So disguised was he with "the purple robe they had put on him," and with "the crown of thorns" they had placed on his head, and with the other emblems of kingly authority in which they had arrayed him in mockery; so disfigured was he by the spittings, and buffetings, and other violent assaults which they had inflicted on him, that, had they not "put his own clothes on him" again, and Pilate brought him out to them to be conducted without the city to be crucified, the multitude would have had some difficulty in knowing that it was Christ. Yet, despised, smitten, afflicted, and oppressed as he then was, he could help to bear his cross with Simon.

You have now the same Jesus ever ready to carry the cross with you: no longer, indeed, "the man of sorrows," but the "exalted Prince and Saviour:" not the Son of man "crucified through weakness," but "the Son of God, declared to be so with power, by the resurrection from the dead:" no longer in the "form of a servant," as one who "came to minister, and not to be ministered unto," but "the King of kings, and Lord of lords:" not the once bleeding "lamb led to the slaughter," but "the Lamb that now sitteth on the throne" for ever, and the great High Priest who hath passed into the heavens;" an High Priest who is "touched with a feeling of your infirmities; who was tempted in all points like as you are tempted;" who himself has borne the cross, and therefore knows the sorrows and trials which you endure whenever you take it up for his name's sake.

Have you a grievance of any kind heavily oppressing you? Complain not that it is greater than you can bear, so long as Jesus is able and willing to lighten it. Yet, probably in face of this, you have not gone and told him your peculiar trouble, you have not acquainted him with your infirmity, you have not sought his help in time of need; on the contrary, you have tried to bear your affliction alone, and have taken up your cross without Christ's assistance: you have endured it more as a worldling than as a Christian: you have regarded it as an unlucky chance, a sad misfortune, a grievous accident, a hard fate. You have not viewed it as the cross purposely appointed for you by him who knows better than yourselves both what you require and what you can bear: you have not received it as your "daily" cross: you have not taken it up, or borne it cheerfully and patiently, as that which has been placed in your way. No wonder, then, if either you have sunk beneath it, or have "fainted when rebuked of the Lord."

Or again: you have thought the trial too insignificant to make mention of in prayer to God, as a subject of complaint at the throne of grace, and, because so trifling, that you could endure it without help from Christ. It is enough to bear the ills of life with the comforts and promises of the gospel; but, without them, they are a hundredfold heavier to be endured. If, however, borne as a portion of Christ's cross, in "fellowship with his sufferings," they have in them a balm of consolation no where else to be found; for, as Paul expresses it, "if the sufferings of Christ abound" in his people, "their consolation aboundeth likewise by Christ:" they are more than compensated by the gracious communication of strength, peace, and joy which are vouchsafed to them under their trying circumstances: they can "glory in tribulations," and even "count it all joy when they fall into divers temptations," for the many "peaceable fruits of righteousness which they yield to them."

The strongest ground of encouragement which our subject furnishes is this—they who bear the cross shall wear the crown.

1. It was to a cruel and shameful death that our Lord was being conducted, when he with Simon bare his cross. The sight, though it affected not the relentless Jews, yet drew forth tears of sorrow from some among the multitude, who "bewailed and lamented him." To them Jesus turned and said, "Daughters of Jerusalem, weep not for me; but weep for yourselves, and for your children." He knew "the glory that was about to follow" his own sufferings; that, although he was about to die the accursed death of the cross, yet a throne and a kingdom and a crown awaited him above, as the reward of his obedience, and the end of his sufferings. The road to Calvary was to him the road into Paradise: thither he was soon to enter, and take his seat "at the right hand of the Majesty on high."

All they who tread in the same path with the Redeemer shall find it terminate as his. They must "through much tribulation enter

the kingdom of heaven." It is the appointed portion for all who are seeking and hoping to gain admittance therein. They who attempt to enter in without a cross, or shrink from bearing it altogether, have much reason to doubt if they be in the right direction at all for it. Tribulation not only opens the way to it, but qualifies for abode in it. "Affliction" is said "to work out, that is, to procure for us a far more exceeding and eternal weight of glory." With this ground of hope, St. James comforted the suffering disciples in his day—"Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of glory which the Lord hath promised to them that love him." "If we suffer with him," says St. Paul, "we shall also reign with him."

Of what unspeakable comfort is this to those in affliction! My suffering brethren, be it in your situations, circumstances, families, or in your own selves, that you are "in heaviness through manifold temptations," be of good courage: your blessed Lord endured the same before you, and on your behalf. "Rejoice, then, inasmuch as ye are partakers of Christ's sufferings." "If he bare your sins on the tree," that "by his stripes you might be healed," surely you will not think it too much to share with him a portion of his burden. He has not "left you comfortless" under trials. His example, his promises, his intercession for you, his gift of the Holy Ghost, are all so many pledges, on his part, of sympathy with you. If your faith be sometimes (as it must be) sorely tried, remember it is that it may "work for you patience, and patience worketh experience, and experience hope," and such a hope that it "maketh not ashamed, because the love of God is shed abroad in your hearts by the Holy Ghost."

2. Secondly: though Simon himself seems to have remained unconverted, his children became Christians, and followers of the Redeemer. He was "the father of Alexander and Rufus;" the former of whom defended the apostles from the violence of the people at Ephesus; which he would not have done had he not been favourable to the gospel, and a believer in it: the latter was amongst those whom Paul salutes, in his epistle to the Romans, as "chosen in the Lord." They, perhaps, had been eyewitnesses of the compulsory bearing of the cross by their father; but, having made a far different impression on them, they became believers in the Lord Jesus Christ.

Thus it often happens with members of the same family and household. The parents are unmoved or unsoftened by affliction, while the children lay it to heart, and are melted into repentance and faith. The parents, again, are unaffected by the sound of the gospel: they not only themselves turn a deaf ear to it, and present an unbelieving heart, but do what they can to discourage or extinguish its growth in their families. Meanwhile their children, and even their servants, hear, understand, and believe its saving truths, and become devoted followers of Christ. The parent and child, again, will occupy the same seat in the house of God for many years in succession: they will listen to the same solemn and heart-searching appeals: the one will oppose, blaspheme, and jeer; while the other will bend beneath the arrow of conviction, and exclaim with anxious concern, "What must I do to be saved!" It is with many families and congregations, as with Saul's companions on the road to Damascus: one may "hear the voice," and another "see the light," while a third may neither see nor hear. Thus, while on the one hand "the preaching of the cross is to them that perish foolishness," it is, on the other, "unto them which are saved, Christ the power of God and the wisdom of God."

All those whom I have been addressing have been "signed with the sign of the cross." With very many this is every thing; that on which they chiefly rely for salvation, their badge of membership with the only true church of Christ. What I would charge upon you is simply this—beware lest it amount to something little better than Simon's bearing of the cross. He was "compelled" to carry it, from fear of the populace, but without its having made any change in his heart. You had it imposed on you in infancy, at too tender an age to resist it, had you been disposed so to do. Nevertheless, it may be the case with you that, through the whole course of your faith and practice, you have been as unwilling hearers of it, and as opposed inwardly to Christ and the gospel, as Simon was. Or, you may have cast it aside, when you found it likely to cost you too great denial of self, and have dropped it as gladly as he probably did when he reached Golgotha. He has "obtained no good report" or honourable mention among the believers and followers of the Lord Jesus Christ. Neither will your names be found "written in the Lamb's book of life," at the last day, if you act like him. "Whosoever doth not bear his cross, and come after me," saith our Lord, "cannot be my disciple." If not Christ's disciples, you are "none of his;" you have not "eternal life abiding in you;" for "he that hath not the Son hath not life," neither can you have any promise of inheritance in the kingdom of heaven.

FLOWERS.

No. IV.

THE VIOLET.

(Viola Odorata).

"Welcome, maids of honour:
You do bring
In the spring,
And wait upon her.

"She has virgins many,
Fresh and fair;
Yet you are
More sweet than any.

"Y' are the maiden posies,
And, so graced,
To be placed
'Fore damask roses.

"Yet, though thus respected,
By and by
You do lie,
Poor girls, neglected."

HERRICK.

THE violet is to be found in all climates, and, from the temperate and even the more northerly regions of Europe, to the grassy plains and profound ravines of New Holland, in the great Southern Ocean, is a universal favourite with all races of mankind. Poets in all ages have celebrated its modest beauty and exquisite perfume. So great has been its popularity that the name has been, to an extent perhaps greater than has happened to the rose itself, applied to an incredible number of species, to the greater part of which it must be confessed that it has little visible analogy. Eighty-five distinct varieties of the violet have been classified, figured, and described. In Australia alone, a vast number of additional species remain to be ascertained and grouped; and I have read that Forster, the eminent naturalist, had applied himself for thirty years to collections for a history of the violet, without having reached a point at which he considered that he was even in a condition to proceed with the digestion of the materials he had acquired.

Of the varieties common to England there are two principal cultivated ones of the same general characters as that which introduces this notice. The Neapolitan and Russian violets, when grown in boxes or pots, flower from October to May. The third species is the "pansy," or "heartsease." The latter has, during the last ten years, become one of the most extensively cultivated and the most exquisitely tinted of all the favourites that adorn our parterres. Mrs. Loudon says, its kinds may be raised in varieties which defy all calculation. But this—the "pansy," or "heartsease"—cannot boast of the perfect and refreshing odour of the "common violet."

In every walk that we take during the months of spring, through sylvan glades, by coppice-row or wood-side, on the fresh heath, along the sequestered lane, the wild violet, from its timid concealment in the shade of the shrubs, the trees, or the pasture around us, challenges our admiration by the beauty of its hues. But the cultivated flower of our sheltered borders, or growing among the gnarled roots and the holes of ancient trees preserved for their stateliness and foliage, or in well-distributed clusters about every convenient part of our pleasure-grounds and flower-gardens, supplies that matchless perfume which retains its supremacy over every other that science or accidental discovery has yet introduced into the circles of fashion. The properties of this perfume are associated to all organizations with a sensation of freshness and cleanliness which are by no means common to more pungent though highly aromatic odours. The colours of the common violet are, that tint of indigo which has long borne the name of this flower, a deeper hue (like that of the darkest-coloured pansies), white, and a pale lilac.

The following account of the violet is from "The Natural Philosophy of the Seasons (Spring)," by the rev. Henry Duncan, D.D., Ruthwell*:

"All, who delight in finding a beauty and a meaning even in the wildest flowers, must have often hailed with the liveliest pleasure that flower of flowers, the exquisitely formed and scented violet. By the dusty way-side, by the green border of the brook, or on the sequestered woodland bank, this universal favourite gives its deli-

* It is with great regret that we have read of the recent death of Dr. Duncan, an eminent minister of the established church of Scotland, of which he was moderator in 1839; but from which he seceded to join what is termed the "free church;" though such a designation is hardly suitable, for no minister can be free who is subject to the bondage of his congregation. The work on the "Seasons" has been frequently referred to in this magazine with much approbation. To Dr. Duncan may, in a great measure, be ascribed the institution of savings' banks; the means of ensuring comfort and competence to thousands upon thousands in the hour of sickness or the days of old age in our own as well as other countries. Where there is a savings' bank—and in what district is there not one to be found?—there is a monument of his sagacity, his foresight, and his deep interest in the welfare of his fellow-creatures.

cate blossoms to the breeze, recumbent on a mossy bed, or modestly peeping forth from the rank herbage and weeds. As it is a creeping plant, and throws out runners which take root in the soil and form new stems, it is most commonly met with in beds, that make the whole bank or mound odorous and beautiful. Sometimes, however, we find by the retired foot-path, or on the lonely hill-side, a solitary flower blooming unseen, the survivor, perhaps, of its fragrant compeers, or the forerunner of a numerous progeny. Then occur the beautiful lines of the poet:

'A violet by a mossy stone,
Half hid from human eyes;
Clear as a star, when only one
Is shining in the skies.'

"The stalks of the wild sweet violet are round, of a green colour, and creep along the surface of the ground, seldom becoming erect. The leaves are also green, and rather large for the size of the plant. They are shaped like a heart, are slightly indented round the edges, and usually hang down in a drooping posture. The flower consists of five leaves, and presents, in various mixtures, every variety of yellow and blue. A delicate purplish tinge, which it sometimes assumes, adds greatly to its beauty and richness. Four of the floral leaves are disposed in the form of an oblong, the fifth projecting from one of the longer sides, in the direction of the ground. The whole flower is defended by a five-leaved calyx, or cup, and hangs down from the gracefully-bent stem, a perfect emblem of modest loveliness.

"We all admire the beauty of the violet, and delight in its perfume. We are also familiar with its praises, and with its moral and poetical associations. But, while we feel and own the poetry of the flower, have we ever reflected on the admirable specimens of creative intelligence it furnishes, and the numerous beneficial purposes to which it is subservient? Let us attend to the mode in which its seed is protected and spontaneously sown. The seeds of the violet are formed in a capsule, or seed-vessel, with three valves, each containing about an equal number of the tender germs. During the process of ripening, the seed-vessel hangs perpendicularly downward, and is defended from any excess of moisture by the natural umbrella of the calyx. When the seed is about ripe, the containing vessel shrivels and begins to open; and, from the shrinking and consequent erection of the stem, the whole apparatus gradually assumes an upright position, in which the capsule, instead of being shielded by the calyx, is supported by it. But why, it may be asked, should not the seed fall at once from the opening vessel, without being elevated to an upright and higher position, where its timely dispersion appears to be a matter of greater difficulty? Let us not judge hastily, but inquire further into this interesting subject. From the gradual evaporation of moisture, the sides of the valves shrink and roll up; and the sharp edges of each—at this stage pressing upon the contained seeds—bring them, though previously arranged in a very irregular manner, into nearly a straight line. Each seed is of an oblong shape, and is hard, smooth, and shining; and hence, when the infolding edge of the shrivelling valve presses upon it, and slides down behind it, the pressure throws it out with a jerk to a distance proportioned to its elevation above the ground. Now may we see the reason why, previous to the scattering of the capsule's contents, that vessel is considerably elevated, as by a mechanical agency contrived for the purpose. The seeds, projected from an increased elevation, are dispersed through a wider circuit, and thereby more effectually fulfil the object of their formation: with such wonderful skill is the mechanism of a single flower constructed, and with such admirable precision does it accomplish all its purposes. Thus, also, do flowers not only charm the eye and inspire poetic emotion, but, marvellously contrived as well as clothed with beauty and perfume, they furnish the understanding with objects worthy of its highest powers. Their structure displays the infinite skill, no less than their outward attractions the benevolence, of the Creator. Surely the knowledge of those arrangements, by which the seed of the violet is perfected and dispersed to most advantage, must greatly enhance its matchless sweets in the eyes of every intelligent lover of nature.

"The violet is not without its utility in the economy of the natural world. That a thing exists, is sufficient of itself to prove to every pious and philosophic mind that it is useful; but in the case of this much observed flower we can easily show a few of its specific uses. The caterpillars of several species of butterflies feed exclusively upon its stalks and leaves during summer; and caterpillars, destructive though they be, and often fatal in their ravages, are yet subservient to the wise purposes of preventing the excessive propagation of certain plants, and of feeding numerous tribes of birds. In winter the stalks afford a secure deposit for the grub of a gall-fly, the insect that produces the oak-galls, so valuable in commerce. In the course of the summer or autumn, the fly lays its eggs on a growing violet-stalk; and the young grubs, as soon as they are hatched, eat their way into the interior, where they find food and protection till the warm weather arrives. The ascending juices being interrupted by their operations, the stalk swells around them to a considerable thickness; but, by this disfiguring of the plant, their food is only the more increased, and they are better secured against the cold. On the return of summer, they bore their way out of their vegetable prison, and make their escape in the adult shape of flies.

"The violet, like most other plants, may be employed in medicine. It is deservedly a favourite in every rustic pharmacopœia. An excellent syrup is made from its flowers: its dried leaves furnish us with numerous useful decoctions and ointments; and an infusion of its seeds operates as a remedy for several severe diseases. Thus is it full of healing virtue, in addition to its other useful properties. Now, the violet is but a specimen of the innumerable wild flowers that adorn the exuberant lap of nature, and pour forth their treasures to man, while they feed his eye with the purest delight. Were human labour wholly to cease in respect to flowers, and the garden and flower-bed henceforth to lie desolate, still would every sunny and shady nook teem with glowing and perfumed blossoms, still would the loneliest wilds be crowned

'With luxury of unexpected sweets,'

and exhibit the most delicate specimens of the beautiful, traced by his hand, who is himself the perfection of beauty. Boundless are the vegetable stores with which the earth is strewn; and their extent is only equalled by their utility and beauty. They all proclaim a great and benevolent Creator: the majestic oak and the lowly violet of the vale utter one harmonious voice of praise. Our duty is to listen to that voice with joy, and add our own intelligent adoration."

The Cabinet.

CHRIST TO BE KNOWN BY FAITH.—You must know him by faith; and that faith will work by love. It is not knowing him by the understanding only, or through the instrumentality of men's teaching, that is a saving knowledge of Christ. This is like knowing a person only by report. Had Ruth only known Naomi thus, her affection for her would not have been so strong as to lead her to forsake all, and follow her. She knew her with that intimate knowledge which arises from close relationship and daily intercourse. She had personal experience of her amiability and goodness; and thus the knowledge which she had of her first begat, and afterwards strengthened, her love for her. And the dearer she loved her, the closer was the intimacy to which she was admitted. And thus her love enlarged her knowledge, and her knowledge told upon her love, until it grew so strong and deep and fervent, that she was ready to break forth into the passionate exclamation, "Where thou diest, will I die; and there will I be buried: The Lord do so to me, and more also, if ought but death part thee and me." You cannot attain this knowledge of the Saviour by personal intercourse. But is it, therefore, unattainable? So far from it, that the apostle gives the preference to that knowledge of Christ which is by faith, over that which is by sense only: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." And in what character did they know him? As one "who died for them, and rose again." And what was the effect of this knowledge upon their hearts and lives? "The love of Christ constrained them to live no longer to themselves, but unto him." You must know him first by what he has done for you: "He loved you, and gave himself for you." What a starting-point is this for acquainting yourself with Christ! Naomi gave no such proof of love to Ruth. The dearest friend you have—was he crucified for you? The utmost you can say of him is, "He saved my life at the risk of his own." And, most likely, it was under the impulse of some sudden emergency. But Christ has actually "laid down his life for you," and done so with the "calm presage" of love that is "from everlasting to everlasting." Go to the garden of Gethsemane, the hall of judgment, the mount of Calvary. Hear him saying, "My soul is exceeding sorrowful, even unto death." Behold him crowned with thorns, and stretched on the accursed tree; and, when your soul is filled with the emotions that arise from witnessing his "agony and bloody sweat, his cross and passion," let the swelling tumult sink down into your own breast with the thought, "He loved me, and gave himself for me." But Christ not only "died:" he also "rose again." And here lies the peculiar claim that the Lord Jesus has on our affections. Others may have died for us in some sort; but their memory is all that is left to us. We love them, and our love prompts the wish, "O that they would return to me, or that I might go to them." But Jesus "died, and rose again." After having given the strongest proof of love for his friends by "laying down his life for them," he lives again to be the object of their love in return. And, as we must go to Gethsemane and Calvary to learn what was his dying love to his enemies, so, if we would know what is the love that fills his bosom towards his friends, we must stand with him by the sea of Tiberias, and on the hill of Galilee. Peter denied his Master with an oath, saying, "I do not know the man." And Jesus went forth from that judgment-hall, and laid down his life for Peter. And no sooner was he risen from the dust, than he put that thrice-repeated question to him, "Simon, son of Jonas, lovest thou me?" And, while one object in so doing was gently to rebuke his erring servant, he also designed to call forth Peter's love afresh, and to teach his people in every age that their love is as dear to him as his to them. What he was during the forty days that he sojourned on earth, after he rose from the dead, that he is still, and will be for ever. His disciples lost sight of him on the mount of Ascension. Their mortal eyes could not follow him to glory; but to their latest hour they carried in their bosoms the remembrance of what he had been to them on earth, and that they felt assured he still was to them on the throne of the universe; for his parting words were, "Lo, I am with you alway, even unto the end of the world." And such he is to every one that truly believes in him; for St. Peter thus addresses many Christians who had never known him after the flesh: "Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory*."

* From "The Decision of Ruth, an example to the Young;" by G. Cole, B.A., late curate of Upper Chelsea. London: Nisbett. This small volume is well written, plain, simple, scriptural, and peculiarly adapted for the perusal of those for whom it was principally written—candidates for confirmation.

Poetry.

SCRIPTURAL LYRICS.

No. VI.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

"His blood be on us, and on our children."

'Tis done! the last, the fatal cry
Has sounded through the murky sky,
The echoing hills have heard;
And he, the silent victim, stands,
With pallid cheek and fettered hands,
Death-doomed by that dread word.

Yes! look along the countless crowd:
A murmur rises deep and loud,
Stern as the desert blast,
The curses of unconquered hate,
Which nought but blood can satiate,
From lip to lip have passed.

As surges, with resistless roar,
Roll darkly on the lessening shore,
One cry burst on the ear
(The servile judge in silence stood)—
"On us, on us shall be his blood,
And on our children dear."

Looked he not then in pitying love,
He, for whose death those thousands strove,
In blind, infuriate zeal,
As when, in toiling up the steep,
He bade Judea's daughters weep
For woes their sons should feel?

And breathed he not a prayer to change
That malediction, wild and strange,
To high and changeless bliss?
Alas, they knew not what they said;
And well the imprecation sped
In deepest wretchedness.

The curse was answered; and how well
Let Salem's ruined turrets tell,
Her burning smouldering fane,
The hurrying tread of hostile feet,
The carnage heaped in blood-stained street,
And help implored in vain.

How well—O fearful is the tale!
The heart is sick, the cheek is pale
At Israel's weight of woe,
Her lonely groans, her bitter tears:
Th' accumulated wrongs of years,
The lingering curse still show.

And yet, we shrink not from the word,
Thy blood be on them, gracious Lord,
On all thy chosen race!
They've known its deep condemning power:
O haste the time and speed the hour
Of mercy and of grace.

The blood which Jewish hands have spilt
Alone can expiate their guilt,
And for their crime atone:
The prayer, in ignorance preferred,
In mercy let it now be heard,
Before thy Father's throne.

By all the pangs of deepened thought
Which in thy prophet bosom wrought
Of patriotic love;
By pitying tears o'er Salem poured,
The tears of her rejected Lord,
Let Israel's curse remove.

It shall remove. Egyptia's land
Even now beholds Jehovah's hand
Stretched o'er her seven-streamed Nile:
In lofty joy shall Judah spring
To bow before her Saviour king,
And bask beneath his smile.

It shall remove. Yea, once again
Shall Zion lift the exulting strain,
"All hail to David's Son!"
And gathering nations catch the sound,
And Judah's hills the notes rebound,
Which hymn Messiah's throne.

Miscellaneous.

THE MISERERE.—The ceremonies commenced with the chanting of the lamentations. Thirteen candles, in the form of an erect triangle, were lighted up in the beginning, representing the different moral lights of the ancient church of Israel. One after another was extinguished as the chant proceeded, until the last and brightest one at the top, representing Christ, was put out. As they one by one slowly disappeared in the deepening gloom, a blacker night seemed gathering over the hopes and fate of man, and the lamentation grew wilder and deeper. But, as the Prophet of prophets, the Light, the Hope of the world, disappeared, the lament suddenly ceased. Not a sound was heard amid the deepening gloom. The catastrophe was too awful, and the shock too great, to admit of speech. He, who had been pouring his sorrowful notes over the departure of the good and great, seemed struck suddenly dumb at this greatest woe. Stunned and stupified, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The chapel was packed in every inch of it, even out of the door far back into the ample hall; and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the suppressed half-drawn sigh. Like the chanter, each man seemed to say, "Christ is gone; we are orphans—all orphans!" The silence at length became too painful. I thought I should shriek out in agony, when suddenly a low wail—so desolate and yet so sweet, so despairing and yet so tender, like the last strain of a broken heart—stole slowly out from the distant darkness, and swelled over the throng, that the tears rushed unbidden to my eyes, and I could have wept like a child, in sympathy. It then died away, as if the grief were too great for the strain. Fainter and fainter, like the dying tone of a lute, it sunk away as if the last sigh of sorrow was ended, when suddenly there burst through the arches a cry so piercing and shrill, that it seemed not the voice of song, but the language of a wounded and dying heart in its last agonising throb. The multitude swayed to it like the forest to the blast. Again it ceased, and the broken sobs of exhausted grief alone were heard. In a moment the whole choir joined the lament, and seemed to weep with the weeper. After a few notes they paused again; and that sweet, melancholy voice mourned on alone. Its note is still in my ear. I wanted to see the singer. It seemed as if such sounds could come from nothing but a broken heart. O, how unlike the joyful, the triumphant anthem that swept through the same chapel on the morning that symbolized the resurrection!—*Headley's Letters from Italy.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 578.—APRIL 11, 1846.

VENICE.

No. III.

THE BRIDGE OF SIGHS.

THE heart really sickens at the recollection of the horrors perpetrated in Venice. The government called to their aid the powers of the inquisition, that diabolical scourge of so many of the nations of the world; still, however, it took care that this body should be subservient to itself. The inquisition, properly so called, took cognizance only of matters touching religion. The inquisitors of the state, two selected from the council of ten, and one from the councillors of state, were far more formidable. Their power was absolute over

the property, persons, and lives of all, from the doge downwards. No rank or wealth rendered a person free from their absolute control. How many have almost sighed their last as they crossed the fatal bridge! how many have spent long, anxious, hopeless years in the dungeons of desolation, not knowing but that the very next hour they might be put to death!

The circumstances which led to the French revolution were unquestionably the exercise of a tyrannical and arbitrary power. It was, therefore, hailed by many as the dawn of a better order of things. The destruction of the Bastile, A.D. 1789, was one great result, that horrible prison-house of thousands who at different periods long had tenanted its wretched walls, caused the greatest joy. Those who had been immured for years were now released; among whom was an Irish nobleman who had been confined for debt nearly forty years. Little did many of those who rejoiced at the demolition of such a horrible prison—and what man with the feelings of common humanity, to say nothing of Christian, towards a brother, would not?—foresee to what horrors the Revolution would lead, the oceans of blood which would be spilt before and after the exaltation of the usurping tyrant.

The progress of Bonaparte shook to their foundation many of the countries through which he led his victorious arms. Constitutions were overthrown, dynasties altered, and forms of government totally changed; and, as already noticed, this was peculiarly the case with Venice.

"The bridge or viaduct over the Lagune, connecting Venice, 'the floating city,' with the main land, has been opened. This is part of the line which is to unite Milan with Venice. The parts which are finished are—on one side, from Venice to Vicenza, a length of 68 kilomètres; the other from Milan to Treviglio, a length of 31 kilomètres. The road is laid for two sets of rails: at present, they have only one. The Lagune bridge is 3.602 mètres (about 2¼ miles) long, and is composed of 220 arches. The portion from the Lagune at Venice towards Padua has been open for three years. Its cost has been comparatively small, having only amounted to 215,000 livres per kilomètre, notwithstanding the increased price of the rails, which came to 419 livres per ton. The portion already open to public traffic, from the Venetian Lagune as far as Padua, is said to have been eminently productive. The passengers amounted the first year to 312,626, the following to 336,388, and in 1845 to 330,702. The receipts have been 724,007 livres. Another short line, of 3¼ leagues, is open between Milan and the little town of Monza: this short line, which it is intended to extend as far as Como, carried, in 1844, 390,832 passengers" (Pictorial Times).

THE DANGER OF IMPENITENCE EXEMPLIFIED IN THE FATE OF PHARAOH.

By the Rev. John Bell, B.A.,

Incumbent of Trinity Chapel, Helensburgh, N.B.

The book of revelation teaches man those things which concern his salvation in an infinite variety of modes. In condescension to human infirmity, line is not only added upon line, and precept upon precept, but these are inculcated in various ways. Every method of instruction is employed that by any means man may be instructed into the kingdom of righteousness. History teaches by its narrations; prophecy, by its startling predictions; precepts, by their conciseness and depth; doctrines, by their importance and truth; poetry, by its imagery—all seek to attract the attention of mankind, and to instruct them in those mysteries which it becomes all to know. There is no mode, however, more profitable than the recorded examples of individuals. Their characters are so portrayed, that we are able to perceive what in our strivings after perfection to avoid, what to imitate. The character and fate of the wicked more especially stand as beacons to warn us of certain dangers, and to point out the way of escape. Among those examples of wickedness none is more replete with admonition than that of the Egyptians, or, rather, of their king. He stands a memorial of that fate which awaits the impenitent. It is to the character and fate of this nation and their king that I would direct the reader's attention. And, first, I propose to ascertain wherein their sin consisted; and, secondly, to consider the fate to which that sin led.

The sin of the Egyptians, and that of Pharaoh, may be considered identical; for, inasmuch as they followed him in his wickedness, they were partakers of his guilt. In tracing, therefore, the wickedness of Pharaoh, that of the Egyptians will at the same time be ascertained. I cannot dwell at large on all the traits of Pharaoh's character as exhibited in scripture. I intend, therefore, to consider more fully those which more immediately show, from his example, the danger and the fate of impenitence. The most obvious sin of Pharaoh and of the Egyptians was oppression. It was this that raised up Moses as a strong deliverer. Pharaoh had carried his cruelty to a height almost unparalleled; for, not only had he demanded from the Israelites the accomplishment of tasks far above human strength, but he had issued a proclamation that every male child immediately after birth should be destroyed. He by this means undoubtedly meant to prevent every likelihood of that unhappy nation recovering their liberty; but there is nothing very improbable in the supposition that Pharaoh may have likewise intended to cut off the promised Messiah. He may have heard of the deliverer expected by the descendants of Abraham; a deliverer whose reign was to be supreme and universal, to extend from one end of the universe to the other; and that this prince, who was to have all things placed in subjection under him, was to be born of the house of Jacob. The thought of such a Messiah must have been as capable of troubling Pharaoh and all Egypt, as his coming afterwards troubled Herod

and all Jerusalem. Such a fear, then, may have been one reason which induced him to decree that "every son that is born ye shall cast into the river." How early were infants thus made martyrs in the cause of their Saviour! No wonder that he should fold them in his arms, and bless them. They, in every age, were chosen to pour out their innocent blood for his sake; from Pharaoh even to Herod, marking out the hostility and the fate which Christ should encounter from the world.

The groans, therefore, of the enslaved Israelite, as he expired beneath the lash of the oppressor, or fell exhausted under his task of bricks, went not up alone to heaven as a prayer for redress; but it went accompanied with the fearful cry of many an inconsolable mother mourning over her murdered infant, refusing to be comforted because he was not. How bitter, indeed, must have been the sorrow of that Israelite parent, as she saw her newly-born child, in whom might be the promised hope of her people, cast into the river! Who can describe her wild agony as she would see him struggling in its waters, or, what is more fearful still, as she beheld him torn in pieces by the jaws of those ravenous monsters with which the Nile abounded? Pharaoh's guilt, then, may be said to consist in oppression, in murder, and most probably in the vain attempt of defeating God's purpose as regards the promised Messiah.

Let us now turn to the consideration of the character of this guilty king after he was called to repentance. God raised up Moses to effect the deliverance of his brethren, to defeat Pharaoh's design, and to punish him with the fate his crimes deserved. Pharaoh, that proud king, was to be overthrown and brought to nought. The Egyptians, that mighty nation, were, for their sin and impenitence, to be destroyed, and that, too, by the very means by which they had hoped to establish their kingdom for ever; for, had it not been for the cruelty of Pharaoh, Moses would not have been learned in all the wisdom of the Egyptians. It was by reason of this cruelty that he came to be the adopted son of Pharaoh's daughter, and thus was enabled to be reared and educated in the highest branches of human knowledge. By the providential government of God, who turneth man's wrath to his praise, Pharaoh's daughter was made the means of preserving and instructing that child, who was yet to trample upon her father's crown, and to overwhelm him and his hosts in those waters from which he by her had been preserved.

The character of Pharaoh, after he was publicly called by Moses to repentance, is such as might be expected. He appears to have been quite aware of the heinousness of his guilt; so much so, that he publicly confessed: "I have sinned against God, and against you. Forgive me, I pray you, only this once." From this confession it is evident that he was not ignorant of the extent of his guilt, nor yet of the true reason why he was punished with plagues. His confession proves that he knew that these were the consequence of his sin, that in all his cruel and despotic acts he sinned against God and man, and that the devastations which laid all Egypt waste were the merited penalties of his guilt; yet, notwithstanding this knowledge, like all who have allowed themselves to continue for a length of time in sin, he could not easily return. His heart was too hardened by long cherished wickedness, presenting to us the same trait of character and disposition which is to be found in every impenitent sinner, a conviction of sin, a sense of coming judgment, yet with a heart so seared as to cling to the way which leadeth down to the pit. His character is, indeed, not a solitary one.

Balaam presents the same characteristics—following the evil inclinations of his heart—which he had allowed to get the mastery, although he knew the certain consequence of such conduct. So is it in every case of the like nature. Let sin be cherished, let any particular vice rule for a season, it cannot but become a habit, which will require more than mortal energy to eradicate; it will become so strong as to hurry its slave onward to that precipice, which may be seen, but cannot be shunned. By allowing it to grow up as it were insensibly and by degrees, from a child it becomes a giant that rules and cannot be restained. He who has so permitted it to gain strength has sold himself, as it were, to a demon, who turns into mockery his resolutions to amend, and scatters his best intentions to the wind the moment they are formed. No wonder if, in such a condition, such victims should frequently yield themselves to despair, and—O, fearful state and fearful words—exclaim: "I must endure the worst: I cannot live over again."

This is no ideal character: it is one verified in Pharaoh; and it is one which is too frequently verified in actual life. The drunkard, the sensualist, and the spendthrift are examples of the same: in them these vices have become their second and their cursed nature. If the plagues of sickness, poverty, and other ills call them to repentance, they may acknowledge their guilt, confess their punishment deserved, form resolutions, and promise amendment; but, notwithstanding, vice has got such a hold upon them—their hearts, like Pharaoh's, are so hardened as will not let their favourite sins depart, as will not suffer them to go and worship God.

Let the young consider this well before evil and particular sins have taken deep root. Let them look to it in time, lest, when they would repent, they may not be able. Sin is a fearful thing to tamper with: it stings like an adder, and bites like a serpent: it grows insensibly in strength and stature. Poison circulates not more imperceptibly through the veins than sin does through the soul, destroying and blasting the vital energies of spiritual life. O, remember, ye youthful members of Christ, that the vice which now may be so easily repressed, if it be allowed to continue and to be fostered, may become the fearful weight that cannot be removed, but which will destroy, with an everlasting destruction, its unhappy victim. And let those remember who have allowed their vices to grow up with their years, that there is yet room for repentance, if with a broken and contrite heart they turn unto God. The work, indeed, which they have to accomplish is great and heavy. Now have favourite sins to be eradicated which have been long and firmly established, which have twined themselves like parasites around all the better feelings of their heart. Sorrow deep and struggles great are now their portion. To check and to prevent is easy;

but to pluck up and destroy is difficult. Yet neither is impossible. In both cases at once let the unholy thing be cast away, and with penitence and prayer—not merely begun, but persevered in—let the aid of that great Being be sought who is ever ready to hear, to make soft the hard and stony heart. How dangerous is it to be in such a state! how few have the strength, how few have the perseverence to continue until this great work be accomplished! Too frequently, like Pharaoh, their heart becomes once more hardened, and they return to their husks and to their mire.

Pharaoh's character, although it by no means proves that there is no room for repentance in such a state, yet it shows that, in such a condition, repentance, from the very difficulty of its attainment, is rarely sought; that the partial and transient convictions which occasionally flit across the mind are soon forgotten and unimproved. This was the case with the Egyptian king; frequently aroused to repentance, and frequently promising amendment, but as frequently falling away to do evil; on the occasion of every plague, giving instances of humiliation, but, upon the withdrawal of each, returning to his former state of hardened iniquity. And when, with the death of the first-born, his repentance had become so permanent that he dismissed Israel, and intreated Moses "to bless him," yet even that penitence was of short duration: again he hardened his heart, and madly rushed, with all the flower of Egypt, to his fate.

In this character there is nothing discernable but the ordinary effects of sin, "the searing of the heart with a red hot iron." I am aware that there are some who maintain that the hardening of Pharaoh's heart was an act of God himself. Yet the expression, "God hardened Pharaoh's heart," when interpreted in unison with the context, in comparing it with several other phrases occurring in this narrative, in accordance with the analogy of faith, and of the general character of God in his dealings with mankind, will signify that "God allowed his heart to be hardened," an explanation placed upon this expression by the Jewish doctors. God hardened his heart, not by any positive exertion of his power upon it, but by his not executing for a time judgment upon his crimes; so that he hardened himself more and more in iniquity, and set his heart to do evil*.

And God's long-suffering often hardens the sinner's heart in wickedness; but in this sense alone doth the all-holy Governor of the universe harden mankind: in this sense it will be evident that it is sin, not God, that hardens the human heart, and that it was Pharaoh's evil disposition, not the prompting of God's Spirit, that caused him to do so great wickedness, and confirmed him therein. In the whole history of this man nothing occurs but what might have been anticipated from one whose whole life had been so criminal; his conscience and fears causing him at one moment to repent of the past and to resolve for the future; and then his habitual wickedness, which he had allowed to form as it were part of his nature, destroying all such transient convictions. He may have been quite sincere both in his confession of sin and his resolution to amend; but then sin had been too long predominant to surrender so easily: long-nurtured habits could not be so speedily overcome; and hence he soon became what he had ever been.

It is observable, however, that after every plague his renewed repentance was generally more permanent, and his purpose, after new obedience more determined; so much so, indeed, that he ultimately permitted the Israelites to depart. His resolutions and his sorrow, however sincere, could not be otherwise than temporary; they rested upon a false foundation. To render both effective he looked not to that God, whom he had so grievously offended, for divine assistance and grace: he merely desired forgiveness. His resolutions, therefore, were those of the man, and not of the Spirit of God: he confided in his own strength: he trusted not, and indeed never required, help from on high: every plague extorted no more than a cry for mercy: there was no prayer for grace. And, although his repeated acts of repentance tended to weaken his habitual sins, yet his repeated failings should have warned him not only to ask for pardon, but for help, in every time of need.

In Pharaoh, therefore, we see a man guilty of many heinous crimes, called by God, through plagues and wonders, to repentance, and yet hardening his heart more and more; habitual sins mastering occasional griefs and convictions, and the greatest fear and the truest intentions altogether worthless without divine aid.

Having thus ascertained the true character of Pharaoh, and found how much it resembles in many respects the hardened and habitual sinner, I turn, as proposed, to the consideration of his fate.

* It is not said that God hardened his heart, till after Pharaoh is declared to have hardened his own heart.

Biography.

OF THE LATE REV. THOMAS WILLIAMS, M.A., INCUMBENT OF PITCOMB AND WYKE CHAMPFLOWER, SOMERSETSHIRE*.

It is a true saying, that "example teaches more than precept." Hence biography is not only an interesting, but a profitable study; and, when the characters pourtrayed are truly excellent, it becomes doubly so; for thereby the attentive reader is excited first to admire, and then to "go and do likewise." It is in the hope of adding something to the promotion of so desirable an end that we venture to bring before our readers the following short and humble sketch of a much beloved, pious, unostentatious, and exemplary clergyman of the church of England. The subject of this memoir is the rev. Thomas Williams, M.A., third son of the late rev. David Williams, who for more than forty years was incumbent of Heytesbury, in the county of Wilts, and died, much respected, at the advanced age of eighty-seven. This family is of Welsh extraction, and is both ancient and talented. An elder brother of the rev. Thomas Williams greatly distinguished himself at Oxford, and is now an eminent chamber-barrister in London. A second brother (who, we believe, was educated at Oxford also) is justly considered one of the first physicians of the day, and, in pulmonary complaints especially, is frequently consulted. Another brother (we believe the youngest) is now master

* Communicated by two respected correspondents.—Ed.

in the Edinburgh academy. He was educated at Queen's college, Oxford, where his progress was marked by the honours which he successively obtained.

The subject of this memoir received a preliminary classical education from his excellent father, and at sixteen was placed at the school at Marlborough, over which the rev. Thomas Lawes then presided. Here, as in his boyhood, he was distinguished by his steadiness and diligence. In 1819 he was entered at St. John's college, Cambridge, where he conducted himself with the greatest propriety.

His intellectual powers were considerable, but not quick in operation, and were exercised rather from a sense of duty than from the impulse of ambition. Hence, though he easily surmounted all the ordinary difficulties in mathematics, he pursued with eagerness his more favourite subjects of moral philosophy and divinity. He obtained, however, junior honours, and gained a prize for an essay on moral philosophy. Being naturally of a shy and retiring disposition, he formed but few acquaintances at the university; but these were select and lasting; amongst whom was Dr. Bowstead, late bishop of Lichfield and Coventry. From an early period in life he had a deep sense of the awful responsibility which belongs to the ministerial character. He was wont to say to his mother (to whom he was most tenderly attached): "I feel the care of my own soul enough for me, and therefore fear to undertake the care of the souls of others." He learnt, however, in the school of Christ, that, though in himself he was "not sufficient for these things," yet "his sufficiency was of God." In this spirit he prepared himself for the ministry. He was ordained deacon by Dr. Burgess, late bishop of Sarum, to the curacy of Sherrington, near Heytesbury, in 1825; where, by a faithful discharge of his duties, he left behind him a name which is yet gratefully remembered.

In 1827 he was appointed curate of Stourton, through the recommendation of the late sir Richard Colt Hoare—long a friend of the family. This curacy he held four years; and, by a conscientious discharge of his duties, and unobtrusive manners, he gained the approbation and friendship of that distinguished baronet, together with the goodwill and Christian regards of the parishioners in general. His next charge was the curacy of Brixton Deverill, to which he was appointed by the rev. Canon Hume, another friend of the family. Here he continued for three years, where he is yet remembered with respect and gratitude.

In 1834 (on the death of Mr. Canon Hume), he was presented to the perpetual curacy of Imber by the late marquis of Bath. Here he established two full services on the sabbath, and erected a school for the education of the children of the poor. He was most diligent in his parochial duties and visitations; in which labour of love his excellent sister, Miss Williams, was most zealous and untiring.

The present respected incumbent of Imber writes to a friend as follows: "My firm belief is that Mr. Williams was eminently useful to this place and people, though in his modesty he himself thought otherwise; and therefore, after a ministry of seven years' duration, with that high degree of honourable principle which ever actuated him, he retired not to a better but inferior piece of preferment. can testify to his intense anxiety to secure to the parish one who would count it 'wise to win souls.' I repeat that I believe the late Mr. Williams to have been one of the most honourable and upright of men. Trick, and equivocation, and mean surrender of principle to secular expediency, he abhorred. Almost the last words I had with that good man, only a few days before he died, were concerning Imber and its spiritual welfare."

In 1841 three livings in the gift of sir R. C. Hoare, bart., became vacant; viz., Bruton, Pitcomb, and Wyke Champflower—Bruton, worth about 170*l.* per annum, and the other two together worth about 140*l.* He chose the latter; a small agricultural population being more in accordance with his humble views. Here he continued till his death, preaching the gospel with great fidelity, and exemplifying the same in his life and conversation. He always kept in view (what some pastors seem to forget) that the quantum of knowledge and understanding which the poor and uneducated portion of the community possess is far below what is generally conceived; hence, both in the pulpit and his pastoral visits, he "used great plainness of speech," and drew his arguments and illustrations from circumstances and scenes with which he knew his hearers to be familiar. It is much to be feared that inattention to this point has greatly limited the usefulness of the clergy, especially in rural districts.

The death of this good man was awfully sudden; though, to him, not unprepared. While living he was universally respected; and his death is sincerely lamented by all who knew him. Deep humility of mind, and simple trust in and submission to God's will, with a child-like reliance on the sufferings and merits of Christ for acceptance, marked him as a Christian indeed. His faithfulness in declaring the whole counsel of God, "in language understood by the people;" his regularity in visiting the poor from house to house; his mild but strenuous endeavours to heal divisions, and to promote the temporal and spiritual welfare of his flock, held him forth as a Christian pastor worthy of imitation. His constancy in friendship was proverbial; and so was his charity in thinking and speaking of others. The writers of this, who knew him well, never remember him to have brought "a railing accusation" against any man; and over no friend do they more sincerely mourn than over the loss of the rev. Thomas Williams.

He deeply lamented the present distracted state of our Zion, and believed that nothing was so likely to restore "godly unity" as a strict adherence to those scriptural principles embodied in our liturgy, articles, and homilies, together with the due exercise of wholesome discipline recognized by our church. He belonged not to this or that party of men, but aimed at "continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers."

Affectionate in disposition, and ever anxious to do a kind action, he was greatly endeared to his relatives and friends. With each of the members of his family, though dispersed to distant parts of the country, he kept up a constant communication; and all feel bitterly the affliction they have

sustained in his unexpected and awfully sudden death, arising from rupture of the œsophagus, and the discharge of the contents of the stomach into the left side of the chest; a cause of death of which there is only one analogous case on record. He died at Devizes on the 9th of January, 1646, aged 44. Reader, "prepare to meet thy God!"

W. B. AND E. S.

WICKLIFFE.

WE were favoured a few weeks ago with an interesting document — "Certain Conclusions of Wickliffe"—which we inserted in our February part, p. 135, promising at the same time a translation of them in the ensuing month. Circumstances occurred to delay that translation; but we now present it to our readers. It may be proper to add that these conclusions were put forth, though with some variation and mutilation, by Fox, in his "Acts and Monuments" (Lond. 1684), vol. i. pp. 492, 3.

Conclusions of master John Wickliffe, professor of the sacred page, and rector of the church of Lutterworth, in the county of Leicester, and diocese of Lincoln, a man of chastened genius, and excellently versed in sacred letters.

1. The whole human race, without Christ, has not power simply to ordain that Peter and all his offspring should rule politically for ever over the world.

2. God cannot give to a man for himself and his heirs civil dominion for ever.

3. Charters devised by men for perpetual civil inheritance are impossible.

4. Any man who stands in grace justifying faithfully has not only the right to, but actually possesses, all the gifts of God.

[In Fox the reading of this article is "In gratia gratificante *finaliter*."]

5. A man can only ministerially give either temporal or eternal dominion either to his natural son or to his son by imitation in the school of Christ.

6. If there be a God, temporal lords may lawfully and meritoriously take away the goods of fortune from an offending church.

7. Whether the church is in such a state or not it is not for me to decide, but it is the duty of temporal lords to examine, and in the supposed case boldly to act, and under pain of eternal damnation to take away its temporalities.

[This article does not appear in Fox.]

8. We know that it is not possible that the vicar of Christ by his own bulls, or by them with his own will and consent and that of his college, should give ability to any one or take it away.

9. It is not possible for a man to be excommunicated, unless first and chiefly he be excommunicated by himself.

10. No man is excommunicated, suspended, or troubled with other censures to his own injury, save in the cause of God.

[The version in Fox materially differs. It is as follows—"No man ought, but in God's cause alone, to excommunicate, suspend, or forbid, or otherwise to proceed to revenge by any ecclesiastical censure."]

11. A curse or excommunication does not bind simply, but only so far as it is pronounced against an adversary of the law of Christ.

12. There is no example of any power, either by Christ or by his disciples, of excommunicating subjects, especially for the withholding of temporalities, but rather the contrary.

13. The disciples of Christ have no power compulsorily to exact temporalities by censures.

14. It is not possible by the absolute power of God, that, if the pope or other pretend to bind or loose by any means whatever, he therefore really does bind or loose.

15. We ought to believe that he then only binds or looses, when he conforms himself to the law of Christ.

16. This ought to be universally believed that any priest rightly ordained has sufficient power to minister any sacraments, and consequently to absolve any contrite person from any sin.

17. It is lawful for kings to take away temporalities from ecclesiastics who habitually misuse them.

18. Whether they be temporal lords, or holy popes, or Peter, or the head of the church, who is Christ, that have endowed the church with the goods of fortune or grace, and have excommunicated those who take away its temporalities, it is still lawful, on account of the implied condition, to despoil it of temporalities in proportion to the fault committed.

19. An ecclesiastic and even the Roman pontiff may lawfully be rebuked and even accused by subjects and laymen.

[Besides the variations noted, there are others of less importance in the version given by Fox.]

MISSIONARY RECORDS.

No. XI.

CONVERSION OF THE JEWS.—"Brethren, my heart's desire and prayer for Israel is, that they may be saved. But those who experience these feelings are well aware that God brings about his purposes through the instrumentality of his servants; and, by such means as they have the power of using, they endeavour to 'provoke to emulation' their Jewish brethren, that they may be themselves partakers of that deliverance which, through them, has come to others. And already we are allowed to see the glimmering of that bright prospect which the apostle opens to our hopes. It is, indeed, but the dawn of what may lead to the perfect day; but the dawn is the beginning. The veil is now withdrawn, from time to time, from some of the sons of Israel; and the light does come to them, if it comes at all, through Gentile mercy; through the mercy enjoyed by us Gentiles, which makes us possessors of God's saving truths, and through the mercy exercised by us Gentiles, who labour to return to God's ancient people the gospel which we received through that people's forefathers" (Bishop of Chester's Sermon before the London Society for promoting Christianity amongst the Jews).

THE LATE BISHOP ALEXANDER.—The lady of this devoted shepherd in Christ's vineyard has communicated some touching circumstances on the

subject of the last days of his life. "On setting out through the Desert (which lies between Syria and Cairo), each day my beloved husband and myself rode our own horses. We were generally in advance of the caravan; and we used regularly to chant some of our Hebrew chants, and sung the following hymns: 'Children of the heavenly King,' 'Long has the harp of Judah hung,' 'The hundred and eleventh psalm,' 'Glorious things of thee are spoken;' all out of our own hymn-book; and never did his warm and tender heart overflow as fully as when he spoke of the future restoration of Israel. When I spoke to him about his duties in England" (the bishop was to have taken ship at Alexandria, and passed a short time in this country), "he answered 'I hope, if invited, to preach my first sermon in England, at the Episcopal Jews' Chapel;' and, on my asking what subject he would take, he replied, 'I shall resume the subject I adopted when last left that dear congregation, namely, that 'none of these trials had moved him' (Acts xx. 21-28)." * * The bishop had greatly enjoyed the Desert, and had, day after day, sung, as they travelled on, suitable and appropriate hymns, in reference to the wanderings of the Lord's ancient people. His love for the Jews, and Hebrew chanting was very great; and it sounded peculiarly sweet, as they crossed the great desert of Seir. He seemed much delighted with the idea that he was visiting Egypt, and his continued conversation was on the pleasure it gave him. He intended to stay a week at Cairo to see the schools, and to confirm young people in the faith, according to the rites of the church of England; the first protestant confirmation Egypt would ever have seen. His last act was prayer; not as usual, but, as his custom was, on birthdays and solemn festivals. He prayed, most sweetly, with his wife and daughter; and then laid down upon his bed, which was placed on the sand. His last act was a blessing. Mrs. Alexander then went to sleep; when she was first awaked by the bellowing of a camel; and then by a groan, which proceeded from her husband. She thought it strange, and instantly got up; when she saw him sitting up in his bed, with his eyes closed, and apparently dead. She spoke to him, but received no answer: she touched him, but had no reply; and then she gave the alarm. "All thought it was one of his fainting-fits; but no, sure, it was death. He had evidently gone off in an instant, and without pain. One groan had been his last."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The report for the year 1844-5, after stating that "the rule of the society from the very first has been to assist the poorer colonists in providing themselves with the ministrations of religion during the early period of their settlement," adds, "more especially does it seem the duty of a Christian people to supply with the means of grace the great multitudes of their poorer brethren, who leave their own homes in quest of subsistence. A body of emigrants, consisting for the most part of poor agricultural labourers or unemployed artizans, to the amount of 62,000 on the average, have been leaving these islands annually for the last twenty years; and, if it be decided that they have no claim on the nation for this supply of their spiritual wants, they will look, and not in vain, to the church. For some years after their arrival in a new country, it is as much as they can do to provide for the temporal necessities of their families; and, unless they are provided by the Christian liberality of their brethren with ministers of religion, and churches in which to worship, they are virtually excluded from Christian communion." The whole receipts of the society for 1844-5 were 78,940*l.* (of which 47,929*l.* from subscriptions and donations, 6,675*l.* donations for special purposes, 5,244*l.* legacies, and 6,861*l.* parliamentary grant for negro education); and the expenditure was 92,562*l.*, not including 6,443*l.* for capital purchased, of which 5,635*l.* for China mission. In order to meet this great excess of expenditure, the society was compelled to sell 31,000*l.* of its invested capital.

CHINA.—"Leang Afa, the evangelist," says the rev. G. Smith, clerical agent of the church Missionary Society, writing from Canton, "called to introduce to me his son, A-tab; a smart, intelligent, and highly-educated young man. Afa said, with evident feeling, in reply to the expression of my hope that he might have many souls for his hire, and that they, the first-fruits of the gospel in China, were in a peculiar manner chosen out from the masses of surrounding heathenism; if foreign Christians had such love of souls as to come to preach the gospel to the Chinese who hated them, how much more ought he, a Chinaman, to exert himself for the conversion of his countrymen! On my asking his principal obstacle to missionary success, he replied: 'The Chinaman's heart is very hard. They would listen to European missionaries,' he said, 'and not raise objections till they had departed; but to him they would address remarks of this kind: 'Perhaps the English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men. When this doctrine has made them better, then come and speak to us.'"

CHURCH OF ENGLAND TRACT SOCIETY.—In 1844-5 the tracts issued were 51,861; and those printed, 54,725. The express object of the society is to circulate, in a cheap form, among the poor members of the church of England, her homilies, the lives of her martyrs and reformers, with short pieces, illustrative of her primitive history, constitution, and discipline. The tracts issued by the society, and imbued with the doctrines of scripture as expounded by the reformers of our church, are suited to the different states of the churchman's religious course. They have proved useful helps to the ignorant and to the weak in faith. Among them are some particularly suited to young persons in Sunday-schools.

FRENCH SOCIETY FOR THE GOSPEL.—The cheering passage which follows is extracted from the last report of this society: "We have no longer to deal with isolated attempts to bring the gospel home to the conviction of a few individuals, more or less disposed to receive it, but with numerous and direct appeals, addressed to missionaries by multitudes, who have discovered that a religion, capable of satisfying the wants of the soul, does not consist of empty observances or superstitious dogmas of human invention. It were difficult to conceive how satisfactory the general state of men's minds is in France as to this point; and the conviction has become so universal,

that, wherever bibles and New Testaments have been circulated, the pure worship inculcated by the gospel may be introduced with the certainty that it will attract a large auditory, the greater portion of whom will adhere to it steadfastly. In fact, there never were so many opportunities and facilities afforded us for forming new flocks; nor has the society ever felt so urgent a demand for the services of Christian men, endowed from on high with those qualifications which fit them to take an active share in its labours. An accurate idea of this pressing need may be formed when it is known that, for the purpose of following up the various works which cannot be postponed without neglecting positive indications of the divine will, at least sixty ministers are required, besides forty hawkers, or lay missionaries, and sixteen schoolmasters and mistresses; at this moment, however, the society has not more than twenty-six ministers, twenty hawkers, and twenty-four masters and mistresses in its service. The close of the accounts for the twelfth year's operations exhibited a deficit of 427*l.*; and the subsequent engagements which it has entered into, for the remuneration of agents, and the establishment of places of worship and schools, amount, for the year ending April 25, 1846, to the sum of 4,228*l.*, making a total of 4,655*l.*; towards the payment of which 1,513*l.* only had been received up to the 15th of July last; thus leaving a sum of 2,685*l.* to be supplied by the pious benevolence of those who confess 'the faith once delivered to the saints.'" H. S.

THE RESURRECTION OF THE CHRISTIAN'S BODY:

A Sermon

(Preached at the Parish Church of Denton, Northamptonshire),

BY THE REV. T. D. WINTLE, M.A.,

Of Pembroke College, Oxford.

1 COR. xv. 42-44.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

ONE amongst the many advantages which those who inhabit the country possess above those who dwell in large towns is, that in the things around them they are frequently meeting with illustrations of holy scripture. The ploughing of the land, the sowing and reaping and thrashing of the corn, the springing up and cutting down of the grass, the sheep as they feed in their pasture, the larger cattle as they perform their various labours, are all calculated to afford to the thoughtful mind lessons concerning the things of the soul. In short, a man can hardly take a step in the country without casting his eyes on some object or occupation capable of throwing light on an important and instructive passage of God's word. For example: the corn which some time ago was cast into the ground, and there decayed, has since sprung up all around, and affords a cheering prospect of great increase in the time of harvest. Will not the contemplation of what goes on in the corn-fields enable us to read with clearer light the saying of our Lord: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit" (John xii. 24)? So Jesus, if he had not died, would have gone to eternal happiness by himself, leaving us sinners to perish; but, in that he did die, and lay in the earth like the seed-corn beneath the clods he brings many a one with him to glory—many a one, I would hope, beloved brethren, of us.

Another portion of scripture, which is brought out more strongly by the consideration of the burying and springing up of the seed-corn, is that in the text. The apostle is speaking of the resurrection of Christians' bodies at the great day; and he explains to them that, as corn is cast into the ground, and there decays, and seems for a while to be utterly lost, but yet afterwards springs up in tenfold beauty and usefulness, so the body of the believer that sleeps in Jesus, though for many years it be hidden in the grave and turned to corruption, shall nevertheless spring up in the resurrection-day, clothed with glory and might and immortality.

This subject of the resurrection of our bodies is one which may well occupy our attention on the morning of Sunday; a day set apart to commemorate the rising again of Jesus Christ our Lord and Saviour; for upon his resurrection depends ours. Had Christ remained in the grave, a prey to corruption, we have no reason to suppose that our bodies would ever have escaped the tomb, or that, if they did escape, they would have come forth to any thing else than shame and everlasting contempt. But "now is Christ risen again, and become the first-fruits of them that slept; and, as the first-fruits of the earth, which were offered yearly by the Israelites to God, were a sign that the harvest was come, and the ripe corn was now ready in ten thousand fields, soon to be reaped down and gathered into the garner, so is the resurrection of Christ a sign and pledge that the thousand thousands of bodies, which in the days of their life were members of Christ, even though for a time they be shut up in the prison-house of the grave, shall ere long burst their bonds, and come forth in glory, like that of the Saviour himself.

But in what manner the body of the believer will come forth is very plainly set before us in the text: "It is sown" (that is, put beneath the earth) "in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Let us consider one by one the various clauses of my text; and, Christian brethren, pray that the Holy Ghost, "who teacheth all things," will enlighten our minds to understand the scriptures, and open our hearts, that we may receive them in meekness and with love.

I. The body of the believer "is sown in corruption." When God first created man upon earth, there was in him no tendency whatever to corruption: he was holy, undefiled with sin; and, had he so continued, he would have lived. But he kept not his first estate: he fell: he transgressed the commandment of the Lord his God; and thus he became subject to death, and in his ruin involved all his posterity. So God's word declares: "In Adam all die:" "By one man sin entered into the world, and death by sin; and so death passed upon all men." Accordingly, the body of every child of Adam that is born into this world gives proof, from time to time, of its being corruptible and condemned to death. Look at the infant newly brought forth: watch it for an hour or two: mark the pains that it suffers, and the cries that it utters, and say whether it is not plain that, even within that young bud, a worm of corruption lies hid, which will bring it soon to the dust of death. The diseases which so often lay low on a bed of sickness the strong, the vigorous, and the beautiful, tell a similar tale of corruption concerning those in riper years; and, when old age comes on, the failure of our powers and the many ailments incident to that time of life, remind us daily that the tenement which our soul inhabits is a frail one, that it is already tottering to its fall, and that a few more years must leave it nothing but a heap of ruins. Thus do symptoms of corruption make their appearance in our bodily frames during every period of life; and, when at last death comes in earnest, and the spirit is parted from the body, then does corruption reign with absolute dominion. The body is laid in the grave: "the worms" (as saith the prophet Isaiah) "are spread under it; and the worms cover it;" and a few months reduce it to the dust from which it was taken: "It is sown in corruption.

But "it is raised in incorruption." When the believer comes forth from the grave at the resurrection day, he will be altogether free from sin, *i. e.*, delivered altogether from the thing which brought corruption upon him. His past sins shall no more be imputed unto him: his spirit shall be washed clean from every desire of sin for the future: he shall be as perfectly holy as was his first father Adam in the hour of his creation; and so he is incorruptible. He has done with pain and feebleness and sickness, and every other mark of corruption: he puts on immortality: henceforth he knows decay no more; and, when ten thousand times ten thousand ages shall have passed away, there the believer's glorified body stands in its integrity, perfect, unshaken, unimpaired even as it was at first. It seems a wonderful thing, brethren, that this immortal destiny should wait such perishing frames of flesh and blood as these in which we dwell; but it is no less true than wonderful, thanks to the might of God our Saviour, "who shall change our vile body that it may be made like unto his glorious body."

II. "It is sown in dishonour; it is raised in glory."

The presence of a human body, so long as it contains life, is almost always tolerable; and frequently it is an object of delight and admiration. There are some so full of grace and beauty and vigour, that the eye almost involuntarily follows them as they go on their way, and hardly tires with dwelling on the contemplation of their excellencies. But, let death seize one of these noble or lovely forms of flesh and blood, and O what a change is in a few days brought about! Why, the very mother that bare it would almost shrink from the touch or sight of it. It becomes a loathsome and abominable thing. It must be put away beneath the earth from before the eyes of men. It is no longer fit to associate with those in whom the breath of life still dwells: "It is sown in dishonour."

But, if the deeds done in that body were good, if the soul which inhabited that corrupting form were cleansed by the blood of Christ, and renewed by his Holy Spirit, then shall the body itself "be raised in glory." Instead of being thrust beneath the ground as an unclean thing, it shall be welcomed into the glorious mansions of the King of kings: instead of being too vile too keep company with man upon earth, it shall be admitted to companionship with prophets and apostles made perfect, and with angels, and with the Lord Jesus Christ himself. And truly meet will it be in the glory of its appearance for such a goodly habitation and for associates so exalted; for, as I observed above, "When Christ changes our vile body, he will make it like unto his glori-

ous body." What that glorious body is, we cannot tell fully; but the description of it given by St. John may afford us, I suppose, as clear a view of its brightness as our feeble faculties in their present imperfect state will allow us to receive. It is an account of what the beloved disciple saw, when he was banished to the isle of Patmos for the testimony of Jesus; and it occurs in the first chapter of the Revelation: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in the furnace, and his voice as the sound of many waters;" "and his countenance was as the sun shineth in its strength." Such is Jesus Christ in glory: such shall you and I be, beloved brethren, if we believe in our crucified and risen Saviour, and strive to love him. O, brethren, let us then strive to love and serve him: mere seeking will not do. Verily, verily, I say unto you, many shall seek, and seek in vain. We must enter into the matter with all our heart, if we mean to be successful.

III. The apostle proceeds: "It is sown in weakness." How true is this assertion! Take your stand, brethren, in imagination by the death-bed side of yonder young man. There lie his mortal remains. He has been dead four days already, and is soon to be committed to the tomb. He used, perhaps, to boast that he possessed a strength almost more than human: he used to take delight in displaying to his astonished neighbours his feats of might. But his strength and mighty power, where are they now? Gone, utterly gone. Nought remains but a helpless carcass. He cannot lift a limb: he cannot move a muscle: he cannot so much as stir a finger to drive away the creeping things of the earth which will soon come to make him their prey. And in this state he is put into the grave: "He is sown in weakness."

But, if that feeble body sleep in Jesus, ere long it shall "be raised in power." It shall be as the angels of God in heaven, "equal to the angels," to use our Saviour's expression. The angels, we know, excel in strength, and are mighty to perform the will of the Lord their God. We recollect one who went forth, and in the space of a single night slew in the camp of the Assyrians a hundred and fourscore and five thousand. Some such power as theirs shall our bodies possess, if we be "counted worthy to attain the resurrection of the just."

IV. "It is sown a natural body." The soul of the believer in Christ undergoes a change, when he becomes in truth a child of God. It is created anew: it is born again of the Holy Ghost: "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." Thus the spirit is renewed unto God, and remains in its natural state no longer. Not so the body, however. That continues as before—feeble, mortal, a natural body, degraded, partaking equally with others of the corruption of all descendants of Adam; and such it is sown in the grave.

But not such is it raised: "It is raised a spiritual body." No longer encompassed with the pains and infirmities of flesh and blood, no longer a clog and hindrance to the immortal soul, tying and binding it with the chains of corruption. No; it is spiritualized: it partakes of the nature of spirit: it is pure and free and mighty, a fit companion for the soul with which it is connected, and which then becomes, with it, a child of God in perfection for ever.

Thus is the Christian's body "sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body.

But shall all the bodies that are called forth from the grave at the resurrection-day be partakers of such glory and felicity as the apostle here speaks of? Alas! no. For, to use the terms of the prophet Daniel, when those that sleep in the dust of the earth shall awake, some shall come forth to everlasting life, and some to shame and everlasting contempt. Who then are those to whom the resurrection-day will prove a welcome day of exultation and delight? To those that sleep in Jesus. "If we believe," says the apostle St. Paul, "if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. iv. 14): "Those which sleep in Jesus," and none others*. And who are those which sleep in Jesus? Those which die in Jesus. And who are those which die in Jesus? Those which live in Jesus. Beloved brethren, allow me, as the minister of God, to ask, Are you living in Jesus? in his faith? in his fear? in his service? Do you take Jesus Christ as your Saviour, and trust in him crucified as all your hope? Do you take him as your Lord, and strive to do his will? Have you been endeavouring, during this last week, so to act as he wills and commands you? Again, do you take Jesus as your pattern? Do you habitually set before your eyes the example of your blessed Saviour, and strive to

* Some thoughts in the latter part of this discourse are borrowed from a sermon by the bishop of Chester.

copy it? Do you take him as your friend? In the hour of trial and distress, do you look to him for help? When temptation comes upon you, and the sin that does so easily beset you is ready to cast down your soul, do you at once fly to Jesus, and implore him to save you from transgressing? Brethren, when did you last, from your heart, beseech Jesus to keep you from sin and iniquity?

If you are indeed thus living in Christ, then you may look forward to dying in Christ, and sleeping in him, and being brought with him in glory at last. But, O brethren, do not let us deceive ourselves on this most momentous subject. Do not let us speak peace to our souls, if there is no peace. Let us not give our eyes to slumber this night until we have asked ourselves, as in the sight of God, the question, "If my soul be required of me this night, would my body sleep in Jesus?" Brethren, it is most necessary that we should strictly examine ourselves upon this point; for many, it is to be feared, deceive themselves thereon. There seems not any longer need of argument (as in the apostles' days) to make men believe the truth of a resurrection to life and glory. People generally appear to take it for granted, not only that they shall arise from the sleep of death, but that they shall arise to share the glory of the Lord, and this whether they have been living as faithful servants of the Lord or not. And yet the word of that God who cannot lie proclaims it as a certain truth that few of those to whom salvation is offered will be saved; "that strait is the gate and narrow the way that leadeth unto life; and few there be that find it." Brethren, it is not the wish of Christ's ministers to make this strait gate straiter still, and this narrow way narrower still than it is. No, if we followed the leading of our own inclinations, and spoke what is most agreeable to our own wishes, we should make the path to life a far broader one than the unchangeable word of the Lord describes it to be. But this we must not do: "necessity is laid upon us, yea, woe is unto us" if we warn not transgressors of their danger. Beloved brethren, knowing the terror of the Lord, I would persuade you to give this subject of the resurrection your most serious consideration. I would implore you to remember that, if you are still in your natural state in which you were born into the world, if you have not been created anew of God by the Holy Ghost, if you have not been changed in spirit, so as to love God and the things of God more than the things of the world, your resurrection will be to you anything but a matter of joy and thanksgiving. Raised indeed your body will be, raised in power, raised in incorruption; but its added powers will only enable it to bear a far more exceeding and eternal weight of the wrath of the Almighty God; and its incorruptibility will only preserve it in existence (an existence of torment) amidst the devouring flames of the lake that burneth with fire and brimstone. May the Spirit of the God of grace mercifully employ the words now spoken, to the making some sinners amongst you, brethren, consider their ways, and to the plucking them as brands from the burning; and to him shall be the glory for ever and ever. Amen.

SKETCHES FROM NATURAL HISTORY.

No. LXI.

THE OSPRAY.

THE ospray has often been confounded with the sea eagle. This is a mistake, the ospray being much smaller. Its beak is bluish black, remarkably hooked at the point: the general character of the upper part is brown, with the marginal feathers somewhat paler. On the the crown of the head the feathers are edged with white: the back of the head and the nape are entirely white. The legs are short and very powerful; the tarsi black and scaly; the claws black, and of great strength.

The ospray is widely dispersed over Europe, a great part of Asia, as well as North America, but is everywhere a bird of passage. Strictly piscivorous, it is only in the vicinity of lakes and rivers and along the coast that it is ordinarily met with. In England, according to Montagu, this bird is more abundant in Devonshire than elsewhere. In Ireland it occasionally visits the lakes of Killarney. In Scotland it is more common. Mr. Selby observed several upon Loch Lomond, where they breed, and upon Loch Awe, where an eyry is annually established upon the ruins of castles, especially on that of Kilchurn*.

On the continent, the ospray annually visits the larger rivers and lakes of Russia, Germany, and the middle districts of Europe, whence it passes southwards on the approach of winter. In its habits it is partially gregarious, several pairs associating together. In America, according to Wilson, it arrives on the coasts of New York and New Jersey about the 21st of March, and retires to the south about the 22nd of September. "On the ar-

* Kilchurn, or Coalchuirn castle, stands on a projecting rocky elevation at the top of the loch. The ruins compose an oblong building, with one truncated angle; and a large square keep, flanked by round, hanging turrets, occupies one corner. The remaining buildings are of varying elevations; but the whole of each side of an uniform height, thus affording at once variety and simplicity of outline, while the general form is set off by a round tower at each of three angles. All the exterior, and a greater part of the interior walls are entire; and thus the castle, as a whole, forms, from its size, a prominent and striking object. The square tower was built in 1440, on the site of an old castle of the Mac Gregors, by sir Colin Campbell, the black knight of Rhodes, third son of Duncan lord of Lochow, and founder of the Breadalbane family—a man of distinguished character. He acquired by marriage a considerable portion of the estates of the family of Lorn; and the territories of his descendants extend, uninterruptedly, for 100 miles inland from the western sea.

(The Osprey.)

rival of these birds in the northern parts of the United States in March, they sometimes find the bays and ponds frozen, and experience a difficulty in procuring fish for many days; yet there is no instance on record of their attacking birds or inferior land-animals, with intent to feed on them; though their great strength of flight, as well as of feet and claws, would seem to render this no difficult matter." To the white-headed eagle the arrival of these fish-hawks brings promise of gain. We have shown the tyrannical conduct of the former; sometimes, however, a number of the fish-hawks make common cause against their oppressors, and succeed in driving them from the scene of action. "The first appearance of the fish-hawk in spring is welcomed by the fishermen as the happy signal of the approach of those vast shoals of herring, shad, &c., that regularly arrive on the coast, and enter the rivers in prodigious multitudes. Such is the respect paid to the fish-hawk, not only by the fishermen, but generally by the whole neighbourhood where it resides, that a person who should attempt to shoot one of them would stand a fair chance of being insulted. This prepossession in favour of the fish-hawk is honourable to their feelings. They associate with its first appearance ideas of plenty and all the gaiety of business: they see it active and industrious, like themselves, inoffensive to the productions of their farms, building, with confidence and without the least disposition to concealment, in the middle of their fields and along their fences, and returning year after year regularly to its former abode."

The flight of this osprey is very graceful, and its plunge, when sweeping down to its prey, very rapid. Audubon says that it never strikes at a fish leaping out of the water. In the gulf of Mexico, where they are numerous, and where shoals of flying-fish are continually emerging, to escape the pursuit of the dolphins, he observed that the fish-hawks never made a sweep at them, but would at once plunge after them, or other fish, while swimming in their usual mode near the surface. When it plunges into the water in pursuit of fish, it sometimes proceeds deep enough to disappear for an instant, throwing the water around into foam: on rising it mounts a few yards into the air, shakes off the spray, and flies off to its nest with its booty, or to an accustomed tree, to devour its victim, when it immediately launches into the air, and sails circling at a great height over the waters.

The nest is built in a tree, and consists of a mass of sticks, seaweed, grass, turf, &c., and, being repaired every year, is sometimes a fair cartload. Among the interstices of the materials other birds are permitted to nidify; and several pairs of grakles, or crow-blackbirds, may be often seen taking up their abode around the margin and sides of the structure, "like humble vassals round the castle of their chief," laying their eggs, rearing their young, and living together in the utmost harmony.

It breeds in May, and both parents are devoted to their young, defending them from any assailant with indomitable resolution, and using both beak and talons with terrible effect. The young are generally three in number. The eggs are yellowish white irregularly spotted with yellowish brown. It is about two feet in length, and about five feet three or four inches in expanse of wing*.

The following extract from Kitto's Cyclopædia will doubtless be interesting to some of our readers, though less so to others:

"Azaniah (sept. 'Αλιαίετος, vulg. *halyetus* and *haliætos*, auth. vers. 'ospray'), an unclean bird; but there is a difference of opinion as to the particular species intended. The etymology of the Hebrew word would seem to point to some bird remarkably powerful, fierce, or impudent. Bochart supposes the black eagle to be meant, but reasons upon the mere conjecture that oy the word μελαναίετος is intended ἀλιαίετος (Hieroz. tom. iii. p. 188, &c.).

"The traditional meaning strongly favours the English rendering. The following is the line through which it is traced:—The modern systems of ornithology for the most part retain the names of birds given to them by Linnæus in his 'Systema Naturæ. 'The system of Willughby is without doubt the basis on which the ornithological classification of Linnæus is founded' (Neville Wood's Ornithologist's Text-book, p. 3). Mr. Ray, giving an account of the assistance he rendered Mr. Willughby in that undertaking, says: 'Concerning the names of birds we did not much trouble ourselves, but have for the most part followed Gesner and Aldrovandus, being unable to disturb what is settled, or dispossess names that may, for their use, plead prescription' (pref. to the Eng. ed. of

* See Knight's Animated Nature.

Willughby's Ornithology); and it is well known that Gesner and Aldrovandus derived their names and descriptions of birds from their predecessors, including Aristotle and Pliny. In the same preface, Mr. Ray observes, 'Gesner and Aldrovandus wrote mere pandects of birds, comprising whatever had before been written by others.' This continuation of the same names of many at least of the same birds, from Aristotle to the present day, is, in the instance of the haliætos, or ospray, peculiarly clear and unbroken; and the same striking descriptions also of the bird so designated accompany its name from the earliest times.

"The following statement places the matter in a clear light:—Aristotle, about B.C. 300, describes the ἁλιαίετος as 'a species of eagle dwelling near seas and lakes; and remarks, it sometimes happens to it, that having seized its prey, and not being able to carry it, it is drowned in the deep' (Hist. Animal. ix. c. 32). The word is rendered 'alietus' in the ancient translation, 'aquila marina' and 'haliætus' by Gaza (Ven. A.D. 1476), and 'aquila marina,' 'nisus haliætus' and 'haliætus' by Scaliger. About the time of Aristotle, the ablest of all the septuagint translators renders the Hebrew word 'azaniah' by 'ἁλιαίετος'. The same word is found in the writings of Pliny (A.D. 70) with the following description: 'There remains (to be mentioned) the haliætos, having the most penetrating vision of all (eagles); soaring (or balancing itself) on high, and, upon perceiving a fish in the sea, rushing down headlong, and with its breast dashing aside the waters, seizing its prey' (Hist. Nat. x. 3). The same word is adopted by Jerome as answering to the Hebrew azaniah, A.D. 380, and the haliætus is described in the very words of Aristotle and Pliny by Aldrovandus (lib. xii. Bonon. 1594, p. 194): the transference of names into the Linnæan system has already been traced (see Systema Naturæ, vol. i. p. 129, Holmiæ, 1767). The word, according to its etymology, signifies sea-eagle, and the traditional English word is ospray. The following accounts from modern naturalists are strikingly in accordance with the ancient descriptions:—

"'Species of the haliætus, or sea-eagle, occur in Europe, Asia, Africa, America, and Australia' (Selby's British Ornithology).

"Mr. Macgillivray describes 'its savage scream of anger when any one approaches the neighbourhood of its nest, its intimidating gestures, and even its attempts to molest individuals who have ventured among its native crags.'

"Mr. Selby (Illustrations of British Ornithology, 1825) respecting the ospray, observes, 'It is strictly piscivorous, and is found only in the vicinity of lakes, rivers, or such pools as abound with fish. It is a powerful bird, often weighing five pounds: the limbs are very muscular in proportion to its general dimensions: its feet are admirably adapted for retaining firm hold of its slippery prey.' Mr. Montagu (Ornithological Dictionary, 1802, article 'Ospray') remarks: 'Its principal food is fish, which it often catches with great dexterity, by pouncing upon them with vast rapidity, and carrying them off in its talons.' In the supplement to his work (Exeter, 1813), many additional facts are related respecting the ospray, which, together with the foregoing reasons, serve to identify it with the haliætus of the ancients (see also Grandsagne's edition of Pliny, with notes and excursus by Cuvier, Paris, 1828, p. 215)".

LORD PITSLIGO*.

ALEXANDER, fourth lord Pitsligo, was born on the 22nd of May, 1678. He was of illustrious descent. His father was third lord Pitsligo, and his mother was lady Sophia Erskine, a daughter of the noble and ancient house of Mar. In 1691, while yet a minor, he succeeded to the estates; and in the nineteenth year of his age he was sent to France to complete his education. Of a pious and amiable disposition, he became, in France, the friend of the illustrious Fenelon, abbé of Cambray. At this time the sect of the Quietists had attracted some notice; and Fenelon himself was strongly infected with their enthusiasm. The example of Fenelon was enough to influence young Pitsligo; and he accordingly adopted their opinions. After meeting with many of the distinguished characters of the court of Louis XIV., lord Pitsligo returned to his native country. He took the oaths and his seat in the Scottish parliament in 1700. From this time forward he was a zealous but conscientious Jacobite, and continued firmly attached to the unfortunate house of Stuart. He accordingly opposed the measures of that party at court who wished to exclude the illustrious exiles from the throne. He was also one of the Scottish nobles who opposed the union.

In 1715 lord Pitsligo joined the standard of the earl of Mar, his relation, and was in the battle of Sheriffmuir. Every one knows how that insurrection terminated. Various attainders followed; but lord Pitsligo was not among the number. He was compelled, however, to retire to the continent, where he remained for some time. In 1720 he returned home, and found himself in some litigious proceedings, which greatly harassed him, and compelled him to dispose of a good part of his estate. These adversities did not lessen his virtue. At Pitsligo castle, in the remote district of Aberdeenshire, called Buchan, he resided in the most retired manner, devoting himself to literature, and cultivating the study of the mystic writings with which he had become acquainted in France.

In this manner did lord Pitsligo occupy himself till 1745. Although then aged and in ill health, his zeal for the fortunes of a fallen house induced him to join the prince's standard. He was "out," as it is called, in that chivalrous but vain attempt; and, being now considered as an inveterate offender, he was not only attainted, but a large reward offered for his apprehension. Probably, had he been taken he would have been another victim to the severity of the government. It is here that the memoirs of his lordship's life become most interesting; and, from the many anecdotes which his biographer gives of his narrow escape, I find a difficulty in making a selection. I shall, however, lay the following before my readers, as a specimen of what the loyal Jacobites suffered in those days.

"After the battle of Culloden, lord Pitsligo

* From a biographical sketch prefixed to his "Thoughts concerning Man's Condition."

concealed himself for some time in the mountainous district of the country, and a second time experienced the kindly disposition of the people, even the lowest, to misfortune. The country had been much exhausted for the supply of the prince's army; and the people who gave him shelter and protection were extremely poor; yet they freely shared their humble and scanty fare with the unknown stranger. This fare was what is called water-brose, that is, oatmeal moistened with hot water, on which he chiefly subsisted for some time; and when on one occasion he remarked that its taste would be much improved by a little salt, the reply was, "Ay, man, but sa't 's touchy," meaning it was too expensive an indulgence for them. However, he was not always in such bad quarters; for he was concealed for some days at the house of New Miln, near Elgin, along with his friends, Mr. Cummine, of Pittulie, Mr. Irvine, of Drum, and Mr. Mercer of Aberdeen, where Mrs. King, Pittulie's sister, herself made their beds, and waited upon them.

"It was known in London that, about the end of April, 1749, he was lurking about the coast of Buchan, as it was supposed with the view of finding an opportunity of making his escape to France; and it required the utmost caution on his part to elude the search that was made for him. To such an extremity was he reduced, that he was actually obliged, on one occasion, to conceal himself in a hollow place in the earth, under the arch of a small bridge at Craigmaud, upon his own estate, about nine miles up into the country from Fraserburgh, and about two and a half from where New Pitsligo now is, which was scarcely large enough to contain him; and this most uncomfortable place seems to have been selected for his retreat, just because there was little chance of detection, as no one could conceive it possible that a human being could be concealed in it. At this time he lay sometimes in the day-time concealed in the mosses near Craigmaud, and was much annoyed by the lapwings flying about the place, lest this should attract notice to the spot, and direct those who were in search of him in their pursuit.

"As yet, the estate of Pitsligo was not taken possession of by government; and lady Pitsligo continued to reside at the castle. Lord Pitsligo occasionally paid secret visits to it in disguise. The disguise that he assumed was that of a mendicant, and lady Pitsligo's maid was employed to provide him with two bags to put under his arms, after the fashion of the Edie Ochiltrees of those days. He sat beside her while she made them; and she long related with wonder how cheerful he was, while thus superintending this work, which betokened the ruin of his fortune, and the forfeiture of his life.

"When walking out in his disguise one day, he was suddenly overtaken by a party of dragoons scouring the country in pursuit of him. The increased exertion, from his desire to elude them, brought on a fit of asthmatic coughing, which completely overpowered him. He could proceed no further, and was obliged to sit down by the road-side, where he calmly waited their approach. The idea suggested by his disguise and infirmity was acted upon; and, in his character of a mendicant, he begged alms of the dragoons who came to apprehend him. His calmness and resignation did not forsake him: no perturbation betrayed him; and one of the dragoons stopped, and, with great kindness of heart, actually bestowed a mite on the venerable old man, condoling with him at the same time on the severity of his cough.

"On another occasion, lord Pitsligo had sought and obtained shelter in a shoemaker's house; and shortly after, a party of dragoons were seen approaching. Their errand was not doubtful; and the shoemaker, who had recognized the stranger, was in the greatest trepidation, and advised him to put on one of the workmen's aprons and some more of his clothes, and to sit down on one of the stools, and to pretend to be mending a shoe. The party came into the shop in the course of their search; and the shoemaker, observing that the soldiers looked as if they thought the hands of this workman were not very like those of a practised son of king Crispin, and fearing that a narrower inspection would betray him, with great presence of mind gave orders to lord Pitsligo, as if he had been one of his workmen, to go to the door, and hold one of the horses, which he did accordingly. His own composure and entire absence of hurry allayed suspicion, and he escaped this danger. He used afterwards jocularly to say, 'he had been at one time a Buchan cobbler.'

"One of the narrowest escapes which he made from discovery, when met in the mendicant's dress by those who were in search of him, was attended with circumstances which made the adventure slightly romantic and interesting. At that time, there lived in that district of the country a fool, called Sandy Annand, a well-known character. The kindly feelings of the peasantry of Scotland to persons of weak intellect are well-known, and are strongly marked by the name of 'the innocent,' which is given to them. They are generally harmless creatures, contented with the enjoyment of the sun and air as their highest luxuries, and privileged to the hospitality of every house, so far as their humble wants require. There is often, too, a mixture of shrewdness with their folly, and they are always singularly attached to those who are kind to them. Lord Pitsligo, disguised as usual, had gone into a house where the fool happened to be at the time. He immediately recognized him, and did not restrain his feelings, as others did in the same situation, but was busily employed in showing his respect for his lordship, in his own peculiar and grotesque manner, expressing his great grief at seeing him in such a fallen state; when a party entered the house, to search for him. They asked the fool who was the person he was lamenting thus. What a moment of intense anxiety both to lord Pitsligo and the inmates of the house! It was impossible to expect any other answer from the poor weak creature, but one which would betray the unfortunate nobleman. Sandy, however, with that shrewdness which men of his intellect often exhibit on the most trying occasions, said, 'He kent him since a muckle farmer, but his sheep a' dee'd in the 40.' It was looked upon as a special interposition of Providence which put such an answer into the mouth of the fool.

"In March 1756, and, of course, long after all apprehension of search had ceased, information having been given to the commanding officer at Fraserburgh, that lord Pitsligo was at that me-

ment in the house of Auchiries, it was acted upon with so much promptness and secresy, that the search must have proved successful but for a very singular occurrence. Mrs. Sophia Donaldson, a lady who lived much with the family, repeatedly dreamt on that particular night that the house was surrounded by soldiers. Her mind became so haunted with the idea, that she got out of bed, and was walking through the room, in hopes of giving a different current to her thoughts before she lay down again, when day beginning to dawn, she accidentally looked out at the window as she passed it in traversing the room, and was astonished at actually observing the figures of soldiers among some trees near the house. So completely had all idea of a search been by that time laid asleep, that she supposed they had come to steal poultry: Jacobite poultry-yards affording a safe object of pillage for the English soldiers in those days. Under this impression, Mrs. Sophia was proceeding to rouse the servants, when her sister, having awakened, and inquired what was the matter, and being told of soldiers near the house, exclaimed, in great alarm, that she feared they wanted something more than hens. She begged Mrs. Sophia to look out at a window on the other side of the house, when not only soldiers were seen in that direction, but also an officer giving instructions by signals, and frequently putting fingers on his lips, as if enjoining silence. There was now no time to be lost in rousing the family; and all the haste that could be made was scarcely sufficient to hurry the venerable man from his bed, into a small recess behind the wainscot of an adjoining room, which was concealed by a bed, in which a lady, Miss Gordon, of Towie, who was there on a visit, lay, before the soldiers obtained admission. A most minute search took place. The room in which lord Pitsligo was concealed did not escape. Miss Gordon's bed was carefully examined; and she was obliged to suffer the rude scrutiny of one of the party, by feeling her chin, to ascertain that it was not a man in a lady's night-dress. Before the soldiers had finished their examination in this room, the confinement and anxiety increased lord Pitsligo's asthma so much, and his breathing became so loud, that it cost Miss Gordon, lying in bed, much and violent coughing, which she counterfeited, in order to prevent the high breathings behind the wainscot from being heard. It may easily be conceived what agony she would suffer, lest, by overdoing her part, she should increase suspicion, and in fact lead to a discovery. The ruse was fortunately successful. On the search through the house being given over, lord Pitsligo was hastily taken from his confined situation, and again replaced in bed; and, as soon as he was able to speak, his accustomed kindness of heart made him say to his servant, 'James, go and see that these poor fellows get some breakfast, and a drink of warm ale, for this is a cold morning: they are only doing their duty, and cannot bear me any ill-will.'

"Reduced to indigence, degraded, and forfeited, this venerable nobleman at length found a retreat unmolested in the house of Auchiries, where he died on the 21st of Dec. 1762, in the 85th year of his age. His death was peaceful and affecting, the result of a life of piety and virtue. 'His son,' observes the author of this sketch, 'had the misfortune to be indebted to a stranger, now the proprietor of his ancient inheritance by purchase from the crown, for permission to lay his father's honoured remains in the vault which contained the ashes of his family for many generations.'"

The Cabinet.

A CRUCIFIED SAVIOUR.—What inconceivable energy dwells in that despised doctrine! It is the power of God unto conviction of guilt; for it exposes sin in all the horrors of its sinfulness: it is the power of God unto conviction of judgment; for it exhibits divine justice in all its inexorableness, divine holiness in all its intensity, and the divine law in all its immutability: it is the power of God unto repentance; for its tenderness can thaw the hardest heart, its grace can bow the stoutest spirit, its mercy win from utter wretchlessness the victim of despair: it is the power of God unto consolation; for it wounds to heal, and bruises to bind up—gives beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness: it is the power of God unto sanctification; for it purges the conscience from dead works, to serve the living God: it crucifies the flesh, and vivifies the spirit: it furnishes the master-motive to obedience: under all sorrows it sustains, against all temptations it invigorates, and over every adversary makes us more than conquerors. A crucified Saviour—what fathomless wisdom resides in that contemned theme! It links together heaven and earth, a holy God and an apostate race, casting a glorious bridge across the unspanned gulf which sin had broken up betwixt us and our Creator, raising a mystic ladder—its foot on earth, for Christ is man; its top in heaven, for Christ is God—down which angels descend to us, and up which we ascend to God. It makes the blessed and only Potentate, who dwelleth in unapproachable light, intelligible, as well as accessible to us: in Christ he comes down to our capacities no less than home to our hearts: he is manifest in the flesh. It infinitely evinces the hatred of God against sin, whilst it infinitely demonstrates his good-will towards sinners. It magnifies the law and makes it honourable, upholding its requirements in all their amplitude, and its penalties in all their severity; whilst it freely acquits and justifies every transgressor who believes in the Lord our righteousness. It glorifies mercy in punishing, and justice in pardoning iniquity. It ensures the devotest obedience of all those who are justified, at the same time that it renders their justification altogether irrespective of their obedience; thus dethroning sin by freely forgiving it, and securing our personal righteousness by accepting us through an imputed righteousness. It more displays God as a consuming fire in the jealousy of his holiness than he is displayed by the flames of the lake that burneth with brimstone and fire, and yet as a God of all grace and consolation than he is displayed by the fulness of joy and pleasures for evermore which are at his own right hand in heaven. O the depth both of the wisdom and the prudence of God as manifested in the cross of Christ! Angels

desire to look into it: to the principalities and powers in heavenly places it makes known the manifold wisdom of God.—*Rev. H. Stowell.*

Poetry.

THE CALL OF THE MISSIONARY.

(*For the Church of England Magazine.*)

I HEARD a voice in the gladsome day:
It bade me arise and haste away.
It came from the woods, so green and fair,
Borne on the breath of the summer air:
From the bird's clear warble, the bee's low hum,
Alike did its warning whisper come;
And the very flowers they told the tale,
As they bowed and sighed to the passing gale.

I heard a voice in the silent night:
It came from the stars in shining light:
It echoed its whisper oft and oft,
While the moon cast down its shadow soft.
Its lesson came with the night-bird's song:
'Twas wafted now by the breeze along;
And those strange low tones they seemed to say,
"O, haste from thy home: away! away!

"Henceforth thy rest is a far-off land,
Where waves the palm o'er the desert sand;
And the stately camel rears his head
O'er the wilds where only he may tread;
Where idols rise in their baneful sway,
And thy brethren grovel and obey:
Here, then, must thou sojourn; yet fear no harm,
Thy path shall be kept by one mighty arm.

"Tell thou of peace to the desert's son:
Whisper of rest to the homeless one:
Speak of the heaven beyond the grave:
Go forth to conquer, to bless, to save."
The voice was hushed, and the midnight wind
Swept on, nor left me a trace behind.
Yet strong in the promised aid, I haste
To the mighty sea and the desert waste.
Father of mercy! be thou my stay
In the weary night and the sultry day.

ELLEN C——.

Miscellaneous.

FREDERICK III. OF PRUSSIA. — Journeying through Silesia, the clergymen of a town he stopped at were presented to him. It being Saturday, the senior expressed a hope that the king would attend public worship the next day: "With pleasure," said the king, "provided you do not from the pulpit—which should be the holy place of eternal truth—breathe anything complimentary or relative of myself." Visiting a town which shall be nameless, the superintendent read an inflated address; the king, however, suffered him not to finish, by turning displeased away, and saying to his adjutant, colonel von Witzleben, "That's not to be endured: the man is mouthing untruths." Thereon the king desired to have a list of the persons invited to meet him at dinner, and drew with his own hand the pen across the superintendent's name. A talented young clergyman, who had the gift of oratory, was recommended by the proper authorities to fill the office of chaplain to a division of the guards. The king desired he should preach his probationary sermon in the court and garrison church of Potsdam, purposing to be present. The candidate spoke eloquently on heroism as, however, in due course of winding up, he proceeded to apply what he had said to the king and the Prussian army in unmeasured terms of praise, the king, who was otherwise noted for sitting still and paying undivided and devotional attentions, became uneasy, stood up, and surveyed the church. Afterwards he expressed to me his displeasure thus: "That ecclesiastic has never made the bible his study; at least he has not possessed himself of its spirit; otherwise he would have known that the divine word compliments not human beings. A clergyman who would make my soldiers self-sufficient, and therefore drowsy, is of no use." When the king and family returned from Konigsberg, he celebrated the Good Friday of 1810 by taking, for the first time after three melancholy years of absence, the Lord's supper with his parishioners in the Potsdam church. The pious reunion of our country's king with his neighbours in a holy place, so filled all hearts with gladness, that I thought it right to utter a few words relating to past circumstances and the king's presence, in the most delicate manner possible; but even that displeased him. "I thank you," said he, "for your sermon; nevertheless I was annoyed to hear my name mentioned with praise when expounding the divine word." Even in short addresses, on occasions of family festivals, such as betrothments, christenings, and also at the coronation and order festival, he forbade all personal allusions, and thereby confined the speaker's oratory; for exactly on such opportunities delicate references to character and circumstance occasion the chief interest: I therefore made bold to observe "that that festival in its intentions was a royal festival, and that the reigning king, in his own person, was its centre and soul. If, therefore, one were not allowed to touch on past and present circumstances, connexions, and necessities of the times, wherein the whole point of such addresses lay, then would they lose all interest, by creating no sensation. "That must you," said the king, "as orator, having such difficult speeches to deliver, know best; but when you would make points, I must request that you will not especially and personally point at me:" then amiably smiling, "If you must interweave some praises, do pray be merciful with them."—*Bp. Eylert.*

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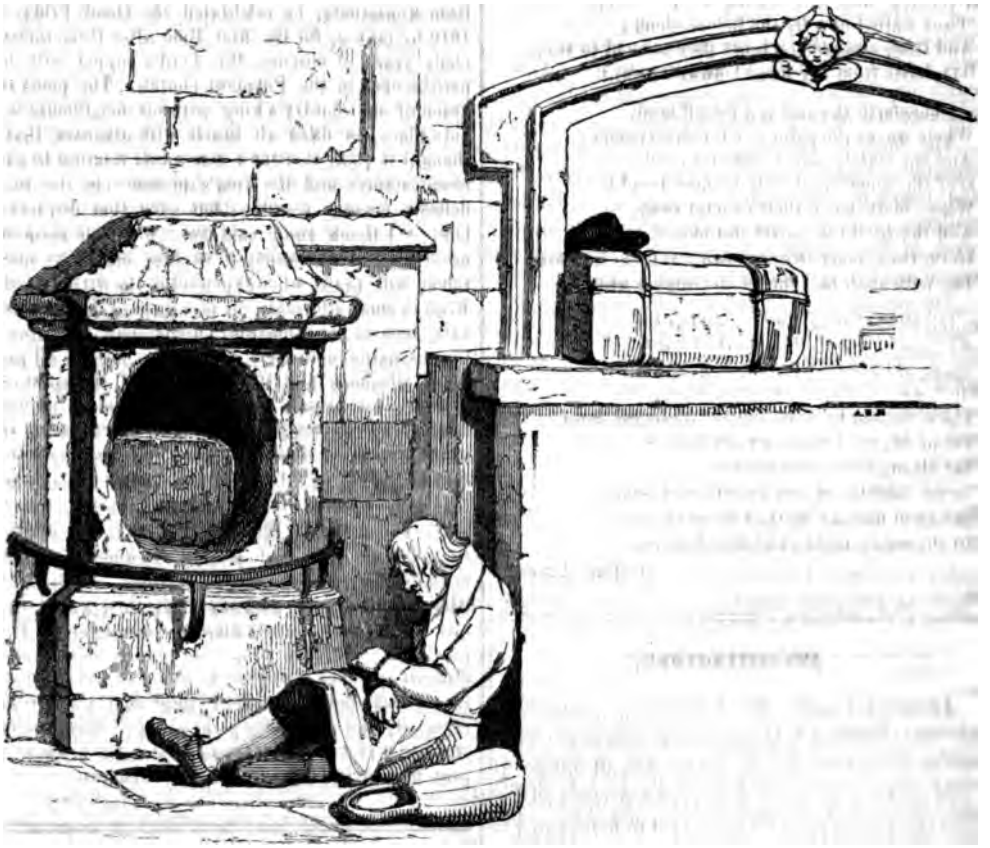
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 579.—APRIL 18, 1846.



ST. SWITHIN'S, LONDON STONE*.

THE present church of St. Swithin was erected by sir Christopher Wren, in 1680, in consequence of the destruction of the old one by the fire of 1666. The original foundation of a church here was of an early date, for Robert de Galdeford, rector, resigned in 1331. The church and steeple were rebuilt on an enlarged scale, in the year 1420, chiefly at the expense of sir John Hind, or Heende, lord mayor in 1391 and 1404. After the great fire, the parish of St. Mary Bothaw was united to that of St. Swithin, and the church of the latter

* See "Churches of London." Tilt.

made common to the inhabitants of both. According to some, Henry Fitz Alwyn, the first lord mayor of London, and who had been previously the custos of the city for several years, was buried in St. Mary's; but Stow positively asserts that his burial took place in the priory of the Holy Trinity, within Aldgate; which is most probable. Stow suggests that this church obtained its second name from its situation near a "boat-haw," or yard: the fact, however, that it was called of old St. Mary's de Bothache, would seem to invalidate this idea.

The right of presentation to the latter church belongs to the dean and chapter of Canterbury. Previous to the suppression, the advowson of St. Swithin's belonged to the prior and convent of Tortington, in the diocese of Chichester. Henry VIII., however, in the 31st year of his reign, granted it, together with a house on the north side (now Salters' Hall) to John, earl of Oxford, who probably afterwards sold it.—(Newcourt's "Repertorium," p. 541). It was afterwards vested in the Salters' company; by whom it was sold to the father of the present revered incumbent, Henry George Watkins, M.A., who has held the rectory more than forty years.

The form of the church in the interior is very irregular, caused principally by the intrusion of the tower at the north-west corner. There are galleries on either side of the tower, north and west, to disguise it, in the former of which is an organ erected by voluntary contributions in 1809.

The ceiling of the church is formed into an octagon cupola (springing from half columns against the walls, and one whole column before the organ gallery), decorated in the old French style, with wreaths and ribbons. The altar-piece is of carved oak, and has over it at the sides two flat wooden figures of Moses and Aaron.

The church is sixty-one feet long, forty-two feet from east to west, and forty feet high. The tower and spire are 150 feet high.

On a tablet, commemorative of Mr. Francis Kemble, who died Jan. 6, 1798, and of his two wives, is the following distich:

"Life makes the soul dependent on the dust:
Death gives her wings to mount above the spheres."

Against the south wall is a plain slab, inscribed to "Mr. Stephen Winmill: he was an active and useful inhabitant of this parish for upwards of forty years, twenty-four of which he ably filled the office of parish clerk. He entered into rest the 6th of Feb. 1827, in the 57th year of his age." This was put up by the rector. The last monument erected presents a kneeling figure, clasping an urn (by Hinchliff), and is in memory of William Holme, esq., of Norton Folgate, who departed this life on the 16th of October, 1835.

Against the outside of the south wall of the church, enclosed within a modern case of an altar form, as represented in the engraving, is preserved all that remains of the famed "London stone," concerning the original purpose of which there has been much speculation. There is evidence leading to the belief, that a thousand years at all events have passed away since it was first placed in Cannon-street, having formerly stood in Watling-street; but we must still say, as Stow said, "the cause why this stone was there set, the very time when, or other memory thereof, is there none." Whether it was an ancient British relic, a stone consecrated for religious purposes; whether it marked the spot where proclamations were published, or had been placed there to commemorate some particular event; whether it was a Roman milliarium, or was originally some considerable monument in a forum, is quite uncertain. At the time when Stow wrote, it stood on the south side of Cannon-street, then called Candlewick-street. In December 1742, it was removed to the curb-stones on the north side of the street; and, in 1798, placed in its present position as a means of preserving it.

In the Saxon times and downwards, ere London had a bourse, or exchange, the font of St. Paul's and London stone seem to have been resorted to for the ratification of various transactions; and a promise to pay a debt upon London stone appears to have imparted an additional solemnity to the obligation, by the nomination of the locality where it was to be fulfilled, the shadow of its early sanctity probably taking the colour of the successive religious changes it had witnessed, until it was finally invested with a degree of Christian reverence according to the spirit of the times.

"It is so sure a stone that that is upon sette;
For though some have it thrette
With menaces grym and grette,
Yet hurte had it none:
Cryst is the very stone
That the cittie is set uppon,
Which from al hys foone
Hath ever preserved yt."

THE DANGER OF IMPENITENCE EXEMPLIFIED IN THE FATE OF PHARAOH.

No. II.

By the Rev. John Bell, BA.,

Incumbent of Trinity Chapel, Helensburgh, N.B.

It is only necessary to refer to the manner of Pharaoh's death, every one being well acquainted therewith. So intent was he and his host upon overtaking the Israelites, that they thought not of the insecurity of the divided waters. The dangers of that strange and fearful pass, that valley of petrified waves, in their haste to shed blood, was overlooked: their rage and their haste made them forgetful of the past, blind to the present, and

heedless of the future. The miracle of the heaped up waters had on them no effect. Now, if ever, they were under judicial hardness of heart. But now the long-suffering of God was at an end: there was no room for repentance. The divided sea reunites; and the Egyptians were, but are not. In this sudden execution of judgment the retribution was as great as it was just. These mighty men of war, the flower of Egypt, died not by the spear or the sword: their death and their death-bed were not those of the hero: no song could chant their praise in battle, nor speak of the deeds they had done before they fell: no costly tomb could be erected on the spot where they perished; and, what to an Egyptian was worse, their bodies would remain unsepulchred and unembalmed.

Besides, in being destroyed by water, they were punished as it were by their own device, being cut off by means of that very element with which they had hoped, in the day of their power, to effect the destruction of Israel. "Every son that is born ye shall cast into the river," was their cruel decree: "The Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians," was the sentence by which they perished. Thus, by the similarity of the means by which they were punished, to those means by which they purposed to destroy the hope of Israel, there is a striking act of retributive justice.

Now, let us reflect for a moment upon this great work which the Lord hath done. What would be our feelings if, in reality, we stood upon the shore of the Red Sea, and beheld "that great work which the Lord did upon the Egyptians" taking place? Surely they would be none other than those experienced by the children of Israel, even emotions of great fear.

And, although we cannot see such a dread occurrence, yet on us its relation should have the same effect. We could place no more certainty upon the evidence of our senses concerning this event, than we can upon the truth of those records in which it is narrated. Remembrance or faith in such a case should do in us what perception and sight did with the descendants of Abraham. From the consideration of this event we should, with them, fear the Lord, who is so terrible in his anger, and so certain to punish the impenitent sinner. But, alas, how few, how very few consider the catastrophe in this view, and profit by it in this manner!

All the traits of Pharaoh's character, as I have observed, find too true a similitude in every hardened sinner; the same confessing of sin, the same vacillating repentance, the same hardening of the heart, the same disregard of mercy, the same forgetfulness of solemn vows and resolutions. Plagues innumerable call upon us to go and worship God in sincerity and truth; but no sooner are they removed than the heart becomes hardened. The various earthly afflictions may, as in another plague-stricken Pharaoh, awaken some temporary sorrow; but how apt to be only temporary! how prone are we to harden our hearts, and, with the removal of the plague, to forget the promise! But at such times let the terrible end of Pharaoh, in all its dread reality, start up before us, and let the question be put to our consciences, "How can we escape a weightier punishment, having received a warning so great?" there is not an Egyptian the waters overthrew, there is not a wave which swept over them, there is not a death-cry which they uttered but what must testify against the criminality of such hard-heartedness. Sure I am, that, if the serious consideration of the "great work which the Lord did upon the Egyptians" will not cause the impenitent and the vacillating to repent and reform, remarks of mine will be ineffectual.

But surely, with such a terrible judgment against the hardened heart, there will be none, if they but consider and reflect thereon, who will dare so to abuse God's mercy as to turn it to their own destruction; who will either not curb sin at its commencement, or with persevering endeavours and with heavenly aid eradicate it, when commenced; who will dare to swear, and not perform. May, indeed, the "great work which the Lord did upon the Egyptians" cause all people so to fear as to save them from the sin and the fate of Pharaoh!

EXCOMMUNICATION OF BONAPARTE AND HIS ADHERENTS*.

APOSTOLIC LETTERS, IN FORM OF BRIEF;

Whereby are declared excommunicated, and *de novo* are excommunicated, the authors, the active agents, and the partisans of the usurpation on the state of Rome, and on the other states appertaining to the holy see.

"PIUS P.P. VII.—AD PERPETUAM REI MEMORIAM:

"When, on the memorable 2nd of February, 1808, the French troops, after having invaded the other and the richest provinces of the pontifical state, with a sudden and hostile impetus entered Rome itself, it was impossible that we could bring our mind to attribute that outrage simply to political or to military reasons, reported among the people by the invaders; that is to say, to defend themselves in this city, and to exclude their ene-

* We are obliged to a correspondent for a copy of this singular document.—ED.

mies from the territories of the holy Roman church: neither did we see in it merely the desire of the chief of the French nation to take vengeance on our firmness and constancy, in refusing to acquiesce in his requests. We saw instantly that this proceeding had a much more extensive view than a temporary occupation, a military precaution, or a simple demonstration of anger against ourselves. We saw revive, and again glow, and again burst out on all sides, those fraudulent and impious plots, which appeared to be, if not subdued, at least repressed, which originated among those men, deceived and deceivers, 'by philosophy and vain deceit, introducing damnable heresies,' who had long planned and formed parties to accomplish the destruction of our holy religion. We saw that, in our humble personage, they insulted, they circumvented, they attacked the holy see of the most blessed prince of the apostles, in order that they might by any means overthrow it from its very foundation, and with it the catholic church, although established on the most solid rock by its divine Founder in this holy see.

"We had thought, we had also hoped, that the French government, taught by experience the evils in which that most powerful nation had involved itself by unreined impiety and schism, and convinced by the unanimous declarations of by far the greater part of its citizens, was truly and heartily persuaded that its own security, as well as the public happiness, was deeply interested in the free and sincere restoration of the exercise of the catholic religion, and in its defence against all assailants. Moved by this opinion, and excited by this hope, we, unworthy as we are, who upon earth represent the God of peace, scarcely perceived any prospect of repairing the disasters of the Gallican church, when the whole world is our witness with what alacrity we listened to proposals of peace, and how much it cost us, and the church itself, to conduct those treaties to such a conclusion as it was possible to obtain. But, immortal God! in what did our hopes terminate? What has been the fruit of our so great indulgence and liberality? From the very promulgation of that agreement, we have been constrained to complain with the prophet, 'Behold, in peace my bitterness becomes most bitter.' This bitterness we have not concealed from the church, nor from our brethren the cardinals o the holy Roman church, in our allocution to them in consistory, May 24, 1802. We then informed them that to the convention we had made were added several articles unknown to us, and disapproved by us the instant we knew them. In reality, by these articles not only was the free exercise of the catholic religion withheld in points of the greatest consequence and interest to the liberty which had been verbally assured, stipulated, and solemnly promised, as introductory to the convention, and as its basis, but, also, in several of these articles the doctrine of the gospel was closely attacked.

"Nearly the same was the result of the convention concluded by us with the government of the Italian republic. Those very articles were interpreted in a manner altogether arbitrary, with highly perverse and peculiar fraud, as well as injury; against which arbitrary and perverse interpretation we had guarded with the utmost solicitude.

"Both these conventions being violated in this manner, and disfigured in whatever had been stipulated in favour of the church, the spiritual power also being subject to the will of the laic, so far were the salutary effects that we had proposed to ourselves from following these conventions, that other and still greater evils and injuries to the church of Jesus Christ we saw growing and spreading daily.

"We shall not here enumerate particularly those evils, because they are sufficiently known in the world, and deplored with tears by all good men: they are, besides, sufficiently declared in the two consistorial allocutions which we made March 16 and July 11, 1808; which we caused to be made public, as much as our state of restraint admitted. From those all may know, and all posterity will see, what at that time were our sentiments on so many and great injuries suffered from the government of France in things appertaining to the church: they will know with what long-suffering and patience we were so long silent, with what constancy we maintained the love of peace, and how firmly we retained the hope that a remedy adequate to such great evils might be found, and that an end might be put to them; for which cause we have deferred from day to day the lifting up of our apostolic voice. They will see what were our labours and anxieties; what our endeavours, deprecations, protestations, sighings (incessant have they been!) that the wounds of the church might be healed; while we have entreated that new sufferings might not be inflicted upon her. But in vain have been exhausted all the powers of humility, of moderation, of mildness, by which hitherto we have studied to shield the rights and interests of the church from him who had associated himself with the devices of the impious, to destroy it utterly; who with that spirit had affected friendship for her, that he might more readily betray her; who had feigned to protect her, that he might more securely oppress her.

"Much and often, even daily, have we been bid to hope, especially when our journey into France was wished for and solicited; but from that period our expostulations have been eluded by bold tergiversations and cavillings, and by answers given purposely to prolong the matter, or to mislead by fallacy. At length, they could obtain no attention. As the time appointed for maturing the councils already taken against this holy see and the church of Christ approached, we were assailed, we were harassed perpetually; and perpetually were demands, either exorbitant or captious, made; the nature of which showed clearly enough, and more than enough, that two objects, equally destructive and ruinous to this holy see and church, were kept in view; that is to say, either that by assenting to them we should be guilty of betraying our office, or that, if we refused, occasion might from thence be taken of declaring against us an open war.

"As we could in no wise comply with those demands made upon us, they being contrary to conscience, from thence a pretext was formed to send, in a hostile manner, military forces into this holy city: they seized fort St. Angelo: they oc-

cupied stations in the streets, in the squares: the palace itself, in which we resided, the Quirinal palace, was threatened with all the horrors of war and siege, by a great body of infantry and cavalry; but we, being strengthened by God, through whom we can do all things, and sustained by a conscientious sense of our duty, were nothing alarmed nor dejected in our mind by this sudden terror, and this display of the apparatus of war. With a peaceable and equable mind, as we ought, we performed the sacred ceremonies and the divine mysteries appropriated to that most holy day with all becoming solemnity; and neither through fear nor through forgetfulness nor by negligence were any of them omitted which were appointed as our duty in such a state of things.

"We recollected, with St. Ambrose (De Basilic. Tradend. No. 17), that the holy man Naboth, the possessor of his vineyard, when called, by demand of the king, to surrender his vineyard, in which the king, after having rooted up the vines, might plant a vile garden of herbs, he answered him, 'The Lord forbid that I should give the inheritance of my fathers to thee.' Much less could we suppose it was lawful for us to deliver up so ancient and sacred a heritage (*i. e.*, the temporal sovereignty of the holy see, not without the evident appointment of Divine Providence, possessed by the Roman pontiffs, our predecessors, for so long a series of ages), or even by silence to seem to consent that any should obtain this city, the metropolis of the catholic world, when, after disturbing and destroying the most holy form of discipline which was left by Jesus Christ to his holy church, and ordained by the sacred canons under the guidance of the Spirit of God, we should, in its stead, substitute a code, not only contrary to the holy canons, but in opposition and even repugnant to the precepts of the gospels, according to his custom, and to the new order of things of the present day, which manifestly tends to confound, by consociation, all superstitions and every sect with the catholic church.

"Naboth defended his vineyard, even with his own blood (St. Amb., ibid). Could we, therefore (whatever in the issue might befall us), decline from defending the rights and possessions of the holy Roman church, which to promote, as far as in us lay, we had bound ourselves by the most solemn of religious obligations? or could we refrain from vindicating the liberty of the apostolic see, which is so intimately combined with the liberty and utility of the universal church?

"How extremely fit, and even necessary, those temporal principalities are to secure to the supreme head of the church the safe and free exercise of his spiritual functions, which by the divine will are committed to him over all the world, may be from the present occurrences (were other arguments wanting) already too clearly demonstrated. On this account, although we affected not this temporal sovereignty, neither for grandeur, nor for wealth, nor for dominion—an unwarrantable desire, equally distant from our natural disposition and our most holy character, which, from our earliest years, we have always regarded—yet we have strongly felt that it was due to the indispensable duty of our office, from the very day of the second of February, 1808, to the utmost of our power amidst such constraints, to issue, by our cardinal-secretary of state, a solemn protestation, by which to render public the cause of the tribulation under which we suffered, and to declare our resolution to maintain whole and entire the rights of the apostolic see.

"When, in the meanwhile, the invaders obtained no advantage by threats, they determined to act towards us on another system. By a certain slow, but most vexatious and even most cruel kind of persecution they attacked, with intention to weaken by little and little, our constancy; which they had not been able to shake by sudden terror. Therefore, while they held us in custody in our palace, there passed scarcely a single day from the said second day of February which was not marked by some new injury to this holy see, or by some new vexation to our very soul. All the troops, which had been employed by us to preserve civil order and discipline, were taken from us, and mixed with the French bands. Our very body-guards, men the most select and most noble, were imprisoned in the castle of St. Angelo: there they were detained many days: then they were dispersed, and their companies dissolved. At the gates, and in other places of this most celebrated city, corps-de-garde were posted. The post-office, and all printing-offices, especially that of our apostolic chamber, and that of the congregation *de propaganda fide*, were subjected to military force and orders; by which we were deprived of the liberty of printing, or of directing others to print what we desired. The legislations for administering public justice were disturbed and hindered. Solicited by fraud, by deceit, by every kind of evil artifice, to swell the mass of what they called 'national guards,' our subjects became rebels against their lawful prince; the most audacious and most abandoned of them accepting the tri-coloured French and Italian cockade, and, protected by that as by a shield, with impunity spread themselves every where—now in bodies, now single, and, either by command or by permission, broke out into every enormity against the ministers of the church, against the government, against good men. Journals, or, as they call them, 'feuilles periodiques,' in defiance of our complaints, were printed at Rome, and circulated among the populace and in foreign parts, filled with injuries, sarcasms, and calumnies, decrying either the pontifical power or dignity. Sundry of our declarations, which were of great moment, and signed with our own hand, or by that of our first minister, and by our order affixed in the customary places, these by the hands of the vilest satellites (amid the greatest indignation and lamentation of all good men) were torn down, torn in pieces, and trod under foot. Ill-advised youths, and other citizens, were invited, elected, and inscribed in suspicious conventicles; although such were most strictly prohibited, under the penalty even of anathema, by laws both civil and ecclesiastic, enacted by our predecessors, Clement XII. and Benedict XIV. Many of our administrators and official agents, as well of the city as of the provinces, men of the greatest integrity and fidelity, were insulted, were thrown into prison, were exiled to great distances. Searches after papers and writings of every kind, in the private repositories of the magistrates of the pontificate, not even excepting those of the first minister of our cabinet,

were made with violence. Three of our first ministers, secretaries of state, whom we had been obliged to employ one after the other, were carried off from our own residence; and, at last, the majority of the most holy cardinals of the sacred Roman church, our fellows and fellow-labourers, were torn from our side, and transported afar off by military force.

"These facts, and others not less contrary to every right, human and divine, wickedly attempted and hardily perpetrated, are so well known by the public, that there is no necessity to recount them numerically, or to expatiate on them at large. Neither have we omitted (that we might not so much as seem to connive at them, or in any manner to assent to them) to expostulate sharply and strongly, according to the duty of our place.

"Despoiled, in such a manner, as it were, of all the ornaments of dignity and supports of authority, deprived of all the accessaries to the fulfilment of our office, and especially of those in which all the churches were interested, suffering injuries of every description, vexed by all kinds of terrors and excruciations, oppressed so extremely that even the exercise of both our powers was daily further impeded, after the singular and evident providence of God, the best and greatest, which has supported our fortitude, we are beholden to the prudence of such of our ministers as remained, to the fidelity of our subjects, and to the piety of the faithful, that any semblance of those powers is yet remaining.

"But, if our temporal power was reduced to a vain and empty appearance in this city and in the adjoining provinces, it was in the most flourishing provinces of Urbino, of Maren, of Camerini, at the same time absolutely taken away. Wherefore, we did not fail to issue a solemn protest against this manifest and sacrilegious usurpation of so many states of the church, as also to admonish our beloved against the seductions of an unjust and illegitimate government; nor did we omit to address an instruction to our venerable brethren, the bishops of those provinces.

"That government, however, was not slow. How speedily did it prove by facts, and furnish decisive evidence, that in that instruction we had foretold what religion had to expect from it! The occupation; the plunder of the patrimony of Jesus Christ; the abolition of religious houses; the expulsion of the holy virgins from their cloisters; the profanation of churches; the allowance of unbridled licentiousness; the contempt of ecclesiastical discipline and of the holy canons; the promulgation of a code, and of other laws, contrary not only to those holy canons, but also to the precepts of the gospels, and to the divine rights; the abasement and oppression of the clergy; the subjection of the sacred power of the bishops to the power of laymen; the force, in many ways, put upon their consciences; the violent displacing of them from their cathedrals, and sending them away; with other equally nefarious, equally sacrilegious atrocities against the liberty, the immunity, and the doctrine of the church in these our provinces, committed instantly, as before, in all those other places which had fallen under the power of that government—these, these are the wonderful rewards, these the illustrious monuments of that astonishing attachment to the catholic religion, which even at this day is incessantly boasted of and promised!

"For us, who experience so many bitternesses on the part of those from whom we could least expect them, already filled with them, and afflicted by them on every side, we grieve not so much for the present as for the future state of our persecutors; 'for, if the living Lord be angry with us a little (while—Eng. tr.) for our chastening and correction, yet shall he be at one again with his servants; but thou, who hast been the author of all mischief against the church (the Hebrews), how shalt thou escape the hand of God? God will not forgive any; neither will he respect the greatness of any; for he made both the small and great; and to the most powerful he has reserved the most powerful punishment' (2 Macc. vii. 33, 34). Moreover, we desire that, by whatever means, even by our own life, the eternal perdition of our persecutors might be prevented, and their salvation ensured, for still we love them, and never have we ceased to love them. We desire never to depart from that spirit of charity, that spirit of meekness (1 Cor. iv. 21), which nature has imparted to us, which our will has exercised; and that we might in future, as we have hitherto, spare the rod which has been given to us, together with the charge of the whole flock of the Lord, in the person of the most blessed Peter, from the Prince of pastors, for the correction and the punishment of wanderers, and of obdurate sheep, and for making them an example and a salutary terror to others.

"But this is not the moment for lenity. Every one, who beholds, cannot but see, unless he be wilfully blind, to what such atrocities tend, if they be not opposed in some manner, while it may be done. On the other hand, there is none who does not see that there remains no hope, in any shape, that their authors, either by admonitions, or by counsels, or by entreaties, or by expostulations, may be rendered friendly to the church. To those means they have left no access: they neither hear them nor answer them, but by accumulating injuries upon injuries. Nor can it be pretended that they submit to the church as sons to a mother, or as disciples to their mistress, by those who devise nothing, who do nothing, who attempt nothing, but with intention to subject her as a servant to her master, and, by subjecting her, to overturn her very foundations.

"What, then, remains for us to do, unless we would incur the reproach of negligence or slothfulness, or perhaps even that of having wickedly deserted the cause of God, except to lay aside all reference to terrestrial things, to renounce all fleshly prudence, and to follow the precept of the gospel: 'If he will not hear the church, let him be to them as a heathen man, and a publican' (Matt. xvii.)? Let them once again understand that, 'by the law of Christ their sovereignty is subjected to our throne; for we also exercise a sovereignty; we add, also, a more noble sovereignty, unless it were just that the spirit should yield to the flesh, and celestial things to terrestrial*.' Many great pontiffs, illustrious by their doctrine

* St. Greg. Naz. Orat. xviii. ad Mœur.

and holiness, by one or other of those crimes which are subjected to anathema by the sacred canons, have been reduced to equal extremities in behalf of the church, against kings and contumacious princes. Shall we fear to follow their example even in this, after so many crimes, so nefarious, so atrocious, so sacrilegious, so universally known, so openly manifest to all? Should not our fear be greater rather to have justly deserved the accusation of having so done too late, rather than too early; especially when, by this last crime, the most wicked of all that have hitherto been perpetrated against our temporal sovereignty, we are warned that, from henceforth, we shall not be more free to discharge those so weighty and necessary duties of our apostolic ministry?

"Wherefore, by the authority of Almighty God, and of the most holy apostles Peter and Paul, and by our own, we declare all those who, after the invasion of the holy city and the ecclesiastical dominions, and the sacrilegious violation of the patrimony of the blessed Peter, the prince of the apostles, by the Gallic troops—outrages complained of by us in the aforesaid two consistorial allocutions, and in many protests and reclamations published by our order in the said city and states of the church—against the immunity of the church, against the church itself, and the rights of this holy see, and its temporal authority, perpetrated either by themselves or by others, together with all their abettors, advisers, adherents, or others in any manner concerned in the furthering of the aforesaid violences, we decree that they have incurred the GREATER EXCOMMUNICATION, with the other censures and penalties inflicted by the sacred canons, by the apostolic constitutions, and by the general councils, especially by that of the council of Trent (Sess. xxii. chap. xi., de Reform); and, if need be, we do anew excommunicate and anathematize them. We declare that they have incurred, as penalties, the loss of all and every kind of privilege, grace, and indulgence, in whatsoever manner granted to them, whether by us or by the Roman pontiffs our predecessors. Neither from the censure can they be liberated or absolved by any, unless by us, or by the Roman pontiff for the time being, unless in the article of death, and then falling again under the same censures in case of recovery; and, further, they are incompetent and incapable to obtain the benefit attending on absolution, until they have publicly retracted, revoked, annulled, and abolished, to the utmost possible, all and every kind of outrage, and have effectually reinstated all things, or otherwise have made condign satisfaction to the church, and to us, and to this holy see, in the premises aforesaid.

"Wherefore, we decree and declare by these presents, that all those, and likewise all others, deserving of the most special mention, together with their successors in office, shall never, under any pretence, be in any degree relieved from the retraction, revocation, annulling, and abolition of all the outrages above-mentioned, but shall be bound to make adequate, real, and effectual satisfaction to the church, to us, and to the said holy see, according to these presents. Yea, they are always bound under these obligations, and shall so continue, in order to the validity of whatever benefits they may obtain from absolution.

"But, while we are constrained to draw from its scabbard the sword of church severity, we do not in the least forget that, unworthy though we be, we hold the place of him who, when he exercises his justice, does not forget mercy. Therefore, we direct and command, first our own subjects, and also all Christian people, in virtue of holy obedience, that none of them on occasion of these letters, or by any pretext derived from them, should presume to hurt, injure, prejudice, or damage in any manner whatever the said parties, their property, rights, or prerogatives. Even while inflicting those punishments which God has put in our power, for so many and so great injuries to God, and to his holy church, we propose to ourselves above all, 'that those who now trouble us should be converted and be troubled with us' (St. Aug. Ps. liv. 1), if haply it might prove that 'God should give them repentance to the acknowledgment of the truth' (2 Tim. ii. 25).

"For these causes, lifting up our hands to heaven in the humility of our heart, we do again remit and commend to God, whose, rather than ours, is that most just cause which we support; and, again, by his grace assisting us, we profess our readiness to drink to the very dregs, on the behalf of his church, that cup which he himself first of all condescended to drink for her. We beseech and entreat him, by the bowels of his mercy, that he would not despise nor reject the prayers and deprecations addressed to him by us day and night for their recovery. Certainly, no day so bright or equally joyful could shine for us, as that on which it were granted us, by the divine mercy, to see our sons, now the cause of so much tribulation and grief to us, again taking refuge in our paternal bosom, and speedily returning to the sheepfold.

"We decree that the present letters, and every thing in them contained, or deducible from them, may not at any time—even under the parties before-mentioned, or any others interested in the premises, in whatever manner, or of whatever state, degree, order, pre-eminence, or dignity they may be, or otherwise, or who ought to be mentioned individually, or specially, by any other expression or term of dignity, by pleading that they have not consented, or that, having been called, cited, and heard, they have not been sufficiently convinced of the verity and justice of the occasion of these presents, or for any other cause, colour, or pretext whatever—we say, may not at any time be impeached of subreption or obreption, or nullity, or want of intention on our part, or want of consent of the parties interested, nor of any other defect whatever; neither shall they be held, impugned, infringed, refracted, questioned, or reduced to terms of right; neither shall any remedy lie against them by special pleading, or by restitution to the import of the whole, or by other evasion of right, of fact, or of grace; neither shall this remedy, having been solicited, granted, and issued of our knowledge and plenitude of power, be questioned in judgment or out of judgment; but the present letters shall always continue firm, valid, and efficacious, and shall maintain and obtain their full and entire effect; and by those whom they concern, and for so long as they shall concern them, they shall be held inviolable and unshaken; so, and not otherwise, shall they be taken by all judges, ordinary or delegate; also by the auditors of causes of the apos-

tolic palace, and by the cardinals of the holy Roman church; also by the legates *a latere*, and by the nuncios of the said see, and by all others enjoying or to enjoy whatsoever pre-eminence or power; depriving them, and each of them, whoever he be, of the power, faculty, and authority of otherwise judging of them and interpreting them; declaring null and void whatever may be attempted against them by any one, whether by authority and of knowledge, or by ignorance.

"Notwithstanding the foregoing, and so far as need be, our rule, and that of the apostolic chancery, *de jure quæsito non tollendo*, and the other apostolic constitutions and appointments, and whatever other statutes and customs established by oath, or by apostolic confirmation, or by any other corroboration and establishment; notwithstanding all usages and styles from time immemorial, all previous privileges, indulgences, and apostolic letters; notwithstanding all other, or whatsoever persons, and with whatever dignity resplendent, whether ecclesiastical or worldly, and however qualified and requiring specially to be expressed, under whatever tenor and form of words; notwithstanding, also, whatever clause derogatory of derogatories, or other efficacious of most efficacious, or insolite, or irritating, and all other decrees, purporting to be of motion, of knowledge, and of full power, whether consistorial or otherwise, in whatever manner, contrary to these premises granted, yielded, made, and often repeated, and however often they may have been seen, approved, confirmed, and renewed; from all and singular of them in the present instance we derogate; from their whole tenor, general and special, specific, express, and individual, word by word, and not only by general clauses, under whatever form expressed; according to the tenor of these presents, as if they were here inserted and explained word for word, formally, and nothing of them omitted, taking them as if they were wholly and sufficiently expressed and inserted in these presents; which, notwithstanding, shall still continue in their full strength and primary effect for this special purpose; and we do expressly derogate from whatever is contrary to them; and our will is, that such be derogated from.

"And, whereas these present letters cannot be safely published, especially in those places where there is the greatest need, as is a notorious fact, our will is, that they, or copies of them, be affixed and published at the doors of the church of the Lateran, of the Basilica of the prince of the apostles, also of the Apostolic Chancery, of the General Court of the Monte Citorio, and in the square of the Campo di Fiore, in this city; and that, being so affixed and published, they shall be binding on all and singular who are concerned in them, as if they had been served on each of them nominally and personally.

"And, further, our will is, that to the same letters, or otherwise printed copies of them, subscribed by the hand of some notary public, and furnished with the seal of some person of ecclesiastical dignity, faith be given, in every place, and among every people, as well in judgment as out of judgment, wherever they may be exhibited, as if these presents themselves were then exhibited and shown.

"Given at Rome, at the church of Santa Maria the major, under the fisherman's ring, the 10th day of July, 1809, in the tenth year of our pontificate.

"PIUS, P. P. VII."

BELIEVERS CREATED UNTO GOOD WORKS:

A Sermon,

BY THE REV. THOMAS WOODROOFFE, M.A.,

Canon of Winchester, and Rector of St. Maurice, &c., Winchester.

EPHES. ii. 10.

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

IT is a great leading truth, running through holy scripture, and asserted with frequency and plainness, that salvation is of grace. It is not earned by man as the reward of his deservings, nor obtained by him as the result of his natural efforts; but it is the free gift of God's love. The end is a gift; and all the steps which lead to it, repentance, faith, restoration to God's favour, and conformity to his image. Another leading truth, declared in holy scripture with equal clearness as the former, is that holiness is the character of Christ's true disciples—of all them that are saved: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," says St. Peter to Christians generally. These two great leading truths are brought together in this passage of scripture by the apostle Paul, when writing to the Christians at Ephesus. He reminds them of their former state by nature as a state of "death in trespasses and sins;" that theirs was, indeed, the state of all men naturally, whether Jews or Gentiles; that God, in his great love, had brought them out of this state, and had raised them to spiritual life in Christ Jesus, that so "in the ages to come he might show the exceeding riches of his grace in his kindness toward them by Christ Jesus." He then adds: "For by grace" (*i. e.*, by God's free favour) "ye are saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." We are all, naturally, inclined to boast, and, like the Pharisees, to stand upon our own righteousness, as something which can recommend us to God. But this self-righteous feeling is checked, and the boaster is silenced, by the assertion which God makes: "Ye are saved by grace." Are good works, then, altogether to be left out, in connexion with man's salvation? No: by no means. Though they are not the ground of his acceptance, they

are a great, and a very necessary part of his salvation. If it be true that he cannot be saved by them, it is also equally true that he cannot be saved without them; for every real disciple of Christ has been "created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Thus this portion of scripture cuts up by the root two opposite errors; the one, that salvation is in any degree the effect of man's natural efforts, or the deserved reward of his good deeds; the other, that, if salvation be by grace, it is of little consequence how a man lives. Both errors are destructive to the soul; and both are fully met by the apostle's words. Let us consider them more particularly, beseeching God to teach us, and to make them instrumental to the nourishment of our souls.

I. We will consider, first, the Agent of salvation. "We are his (*i. e.*, God's) workmanship;" or, in the words of the psalmist, "It is he that hath made us, and not we ourselves." This truth appears the more plainly, if we take notice of the figurative expressions by which this work is described. Thus in this chapter the apostle speaks of God as having "quickened," or made alive, the Ephesian Christians who had once been "dead in trespasses and sins." If a dead body, lying motionless and senseless, is utterly unable to make a single effort towards raising itself, so also is the man who is spiritually dead. When our divine Redeemer stood by the grave of Lazarus, and with the voice of authority bade him come forth, the corpse of the dead man could do nothing towards raising itself; it was the power of Christ alone that gave it motion, and imparted life. In like manner, he who is "dead in trespasses and sins" is as incapable of action as the dead body; and it is by the power of God alone that he is endued with spiritual life. Hence, the disciples of Christ are said to be risen with him; not only interested in his death and resurrection, but raised by him from the death of sin unto the life of righteousness; and so made capable of walking before him in newness of life. In 1 Cor. iii. 9, the apostle says of the Corinthians, that they are "God's building;" as they are elsewhere called his temple. Now, "God's building" signifies the building that he has raised. Look at the stones of a stately and magnificent building: they are put together with much skill; but none ever supposed that any one of these stones could convey itself from its native quarry to the building of which it is a part, or that it could place itself in its proper situation. The preparing the stone, the digging it out of the quarry, and squaring it for use, and then placing it in the position which it is to occupy in the building, are accomplished by the workman. So, in the rearing of the spiritual building, we must acknowledge that the power by which it is raised is the hand of the divine Artificer, moulding and forming the rude materials, assigning to each its proper situation, and cementing all together, till the whole fabric shall be completed, and "he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." This is further declared by what the apostle adds; for he says not only that we are "God's workmanship, but that we are created again in Christ Jesus." To create is, beyond all doubt or dispute, exclusively the work of God; but of this work the disciples of Christ are the subjects. A change has taken place in their souls, which is called in scripture a new creation: "If any man be in Christ, he is a new creature." And this change is expressly attributed to God in other parts of scripture. Thus in St. John i. 13 we read of those who receive Christ, that they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will," says St. James (i. 8), "begat he us with the word of truth." Though the word and the ministry and the sacraments are the means, the power is of God. He is the agent: his is the power that effects this new creation. And observe, brethren, the extent and greatness of this change which is wrought in the soul of the regenerated man. It is spoken of in scripture as a change from darkness to light, a passing from death to life. It is the infusion of spiritual knowledge into the ignorant soul; the renewal of the will, bringing it from a perverted into a right course; it is the bringing back the affections to God. It is in every sense a new creation, accomplished and achieved by the mighty arm of him who is the only Creator.

Since the word of God is thus plain and explicit on this point, we see how, according to the apostle's language in this chapter, boasting is excluded. No man, however exalted his character, however high his Christian attainments, however Christ-like his conduct, no man has whereof he can glory; and for this reason—because no man has any thing but what he has received. If he had the love of the apostle John, the zeal of Peter, the self-denying energy of Paul, or were ready to go to the stake with the martyred Stephen, he would still have nothing to boast of. His will and his ability to serve God would be the effect of divine grace in his soul; and, in the language of the prophet, he would be constrained to confess with other

saints of God, "O Lord, our God, thou hast wrought all our works in us." And his plea for pardon and acceptance would be the same as that of any other of his fellow-men: "God be merciful to me, a sinner."

Now, observe, dear brethren, the effect of this truth, really received and wrought effectually into the heart. How humble would it make a man before his God! Convinced that he was a debtor to God's grace for every good thought, every holy desire, every heavenly affection, and every Christian action; that whatever good was in him came from God, and that the evil was his own, he would cease from all notions of merit in any of his works; he would acknowledge their utter worthlessness towards justifying him; and he would, at the same time, be filled with the liveliest apprehensions of the glory and majesty and holiness of God, and with the most abasing views of his own sinfulness. Judge for yourselves, brethren, whether feelings of this kind do not become a sinner in the presence of the infinite and glorious God.

And with respect to our fellow-men, the settled conviction that we have nothing but what we have received would have the most beneficial effect. It would greatly help to destroy those feelings of preference for ourselves above others, which we are so apt to indulge. In reading the history of the Pharisee and publican in the temple, we see at once the humility of the one and the spiritual pride of the other; and we have no hesitation in coming to a conclusion that he, who stood so well in his own estimation, was deservedly rejected. But we, perhaps, little suspect that the character of the Pharisee is not far different from our own. What a readiness is there in us to single out some ground of preference to ourselves above others! We look at the "mote in our brother's eye," and we "forget the beam that is in our own eye." The comparisons which we make between ourselves and others are drawn in our own favour; and our partiality prevents us from discerning our own failings, while we are quick-sighted enough in discovering those of our neighbour. The recollection that whatever superiority we possess arises from God's goodness would, however, check this evil feeling; self would sink lower in our estimation than it does; and we should thus be prepared to fulfil the scriptural precept, "in honour preferring one another."

II. We will consider, secondly, the end of God's workmanship.

We are told by the apostle that his people are "created in Christ Jesus unto good works, which God hath before ordained that they should walk in them." In these words is contained the second truth which we noticed as repeatedly asserted in the scriptures, that holiness is the character of Christ's disciples. Among those who profess Christianity, some "have the form of godliness, but deny the power" of it: they hold a correct creed as a notion; but it has no real influence on the heart, and produces no visible effect in the life. Such men do but deceive themselves with the idea that they are Christ's disciples, and that they have a good hope of everlasting life; for, since it is declared in scripture that "without holiness no man shall see the Lord," and that they who are really the disciples of Christ are a people whom he hath purified to himself, zealous of good works, there can be no doubt that such is not their character; and, therefore, as they have not the character, so neither have they the hopes, of a Christian.

On a subject like this, of such deep importance to every one among us, it becomes us diligently to inquire and ascertain what those "good works" are which are here spoken of, and which God hath prepared for us to walk in. In order to ascertain the nature and quality of our actions, we must try them by some standard. Now, there is, and can be, but one standard of right and wrong, and that is the law of God; and, as that law is contained in his word, and branches out into various particulars, we must compare our actions with those particulars, if we would come to a right judgment. Let us take those particulars which our blessed Redeemer has himself specified in his sermon on the mount. He pronounces them blessed who are "poor in spirit," who "mourn," who are "meek," who "hunger and thirst after righteousness," who are "merciful, pure in heart, peacemakers," and those who are "persecuted for righteousness sake." I select these from many others which are set before us in scripture.

Now, it is clear, from our Lord's teaching on this occasion, that the standard of our conduct is far higher than that which is generally adopted by professing Christians. If a man does not violate the decencies of life by open misconduct, if he is generally kind and obliging, tolerably punctual in attending to religious duties, and bestows a moderate portion of his substance on what are called charitable objects, he is satisfied with himself, and scarcely has a doubt whether he be a faithful follower of Christ. But you will observe that our blessed Master's standard (and I know not how we, his professed followers, can deliberately adopt any other) reaches far beyond this. It regards the state and affections of the heart: it is not only a test of the outward

conduct, but of the inward disposition—of the whole man himself.

If we, then, would, as Christian men, walk in those "good works" which God hath before ordained and appointed, we must take the standard he has given us, and endeavour, by his grace, to have our inner as well as our outer man, our motives and affections made conformable to it. The wisdom of such a course must be evident to any one who calmly reflects. The standard at the great day of final reckoning will be, not that which men have by general consent taken for themselves, but that which God has given them. To adopt any other, therefore, is clearly to pursue a course most ruinous to the soul. Let me remind you, brethren, that you are the professed followers of that Saviour into whom you have been baptized; you have taken him for your Master and Guide; and you can have no other to direct you in the path to happiness and glory. Listen, then, to his instruction, and follow his directions. General opinion, or custom, or self-will, is a most unsafe guide. It will only lead you astray from the right path; whereas Christ, and Christ only has the words of eternal life. If you really follow him, you will seek from him right motives, pure thoughts, heavenly affections; you will give diligence to have the heart purified, that so, inwardly, as well as outwardly, you may approve yourself to him whose eye is upon the heart.

We may further remark that the word "walk," which occurs in this portion of scripture, signifies the progressive nature of a Christian's life. He is day by day advancing, going onward in "good works." Unlike the Pharisee, he is never satisfied with himself; and for this reason—because his standard is high. He does not bring it down to suit his practice; but he endeavours to bring up his practice to meet the standard. Like the apostle Paul, he counts not himself to have apprehended; but this one thing he does: "forgetting those things which are behind, and reaching unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus." He gives "all diligence to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity;" that these things, being in him and abounding, he may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and that an entrance may be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour. He pursues his journey, he runs his race, he perseveres in his course, he goes from strength to strength, till he appears before God in Zion.

Such is the view given us in holy scripture, brethren, of the salvation which the infinite love of God has provided for us in Christ Jesus. It is a free gift, an act of mere mercy bestowed on the most unworthy. But it is also a holy salvation; and every one, who really and truly receives the gift, diligently walks in the path of holiness which God has appointed. Separate not, I pray you, those things which God has joined. Trust not to your own works on the one hand, as if they had any merit to recommend you to God; and rest not, on the other hand, in a barren, notional religion, which neither purifies the heart nor affects the conduct. Receive God's merciful offer of salvation; and, having received it, give diligence to make your calling and election sure. Remember that a crown is before you, the crown of righteousness, which the King shall put on the head of his people in the day of his appearing. Press toward that crown. Mortify the sin which dwelleth in you, deny self, crucify the world, and follow Christ. Your having received the gift will then be no doubtful matter; and your path will be that of the just, like the shining light, which "shineth more and more unto the perfect day."

ADULT CLASSES*.

The utter inadequacy of the supply of clergy for the large harvest before us is the primary cause of our depressed state. The consequence is that, wherever we look, true religion is the exception, not the rule, amongst the working classes. They have grown up in irreligious habits: their minds have, in many instances, been poisoned against the minister and the church by the leaders of chartism and socialism, comprising the secret emissaries of popery, whose motto is "Divide, et vince." The extent to which this is the case can only be estimated by those clergymen who have systematically gone from house to house in their districts, and elicited the mind of the people on these subjects.

As might be expected, from these causes aiding the heart, itself indisposed to religious control, there is a general neglect of sabbath duties. Many of the people disclaim all reverence for that day. They do their own will and seek their own pleasure upon it. In too many instances their Sunday occupation is either drinking or gambling, or imbibing sentiments of discontent from exciting newspapers, or following their respective trades.

* From "A few Suggestions, by the adoption of which it is hoped great good may accrue to the Church of England." By a clergyman. Seeley, Burnside, and Seeley, Fleet-street, London. We recommend these suggestions to our clerical brethren. From our own knowledge we can testify that the plan recommended has proved of much use.—Ed.

Good men lament that what was designed for a blessing has been perverted into a curse; for on no day are there so many excesses committed by the working classes as on the Lord's day. Many a faithful pastor deplores, in his reading-desk and pulpit, the absence of two-thirds or three-fourths of his people, who are immersed in filth and vice, scorning all his affectionate ministrations. While he is encircled by the affluent the educated classes, the poor, to whom the gospel was specially to be preached, hear it not. They become reckless, and either sink into infidelity, or are seduced by superstitious imposture. In either case they become furiously opposed to all our venerable institutions, estranged from their own pastor, and averse to God's word. Can we, therefore, wonder at the painful and astounding fact, that our missionary stations, including the whole population, Christian and heathen, yield as large a proportion of communicants as the same extent of population in the best-cared parishes of our metropolis, in this professedly Christian country? The question naturally occurs to our minds, Can any thing be done to stay this plague? Can we get to the root of the evil? or must we wait in the vain hope of a parliamentary grant to replenish our apostolic church with an adequate supply of clergy? The remedy is within the reach of most of the beneficed clergy of England, so far as the working classes are concerned. * * *

It is proposed that, as on the week days the time of the poor is so constantly occupied as to prevent any successful mode of instruction, the Lord's day shall be the season for labouring in his vineyard; that, to meet their many excuses—want of good clothes, dislike to appear in church (where they have never been), want of accommodation, inconvenience of the hour, family arrangements, &c.—adult classes shall be introduced at their very doors, or as near as practicable. This is an important preliminary step: subsequent arrangements may transfer the classes to some central point; but the aggressive system must first be essayed perseveringly. If we hope for success, we must trench on the very camp of our formidable enemies. At first we may expect resistance; but soon shall we triumph. If a parish is divided into moderate districts, there will doubtless be found in each two decent persons who will cheerfully oblige the clergyman by the use of apartments on the Sunday morning, for three-quarters of an hour, in which the male and female classes can meet. This should be without fee or reward. It is important that the character of the lender be irreproachable, specially on the score of inebriety. Testaments should be supplied. The scholars should meet at the same hour as the other schools. The second lesson for the morning service be read, a verse by each; the teacher having commenced by reading appropriate collects and the Lord's prayer. A registry should be kept of the attendance. Those who cannot read will listen: some will be induced by this means to learn to read; others, who had nearly forgotten, will soon regain their lost blessing.

Now, it may be asked, How can you induce the people to attend these classes? By inviting them, urging them, and by not being discouraged by half a dozen refusals, or by any personal insolence: "Go ye into the highways and hedges, and compel them to come in;" by still returning with fresh faith and courage, to win souls to Christ. If the people cannot be seen on the week-day, let the clergyman commence on the Sunday morning early, like a true apostolic minister, ready to deny himself for Christ and for souls. Difficulties will gradually vanish: he will hear and reply to all their puerile objections. He will discover a mass of untutored and alienated mind far surpassing his previous conceptions: in each instance he can drop a truth pointed to the precise state of the objector. When the people find him thus their "servant for Jesus' sake" and prepared to refute all their cavils, they will soon be of his mind. His meekness, his forbearance, his simplicity of character, his affectionate zeal for their perishing souls, will melt their hearts and imperceptibly win upon them. Like the Galatians, they will be ready "to pluck out their own eyes," if they think they can please or oblige him. Those at first the most opposed will afterwards be found the most stedfast. Soon will their neighbourhood assume a new aspect—soon will the people bless whom they had learned to curse.

* * * *

RULES PROPOSED FOR TEACHERS OF ADULT CLASSES.

1. That there shall be separate classes for males and females in each populous part of the district.

2. That the male and female teachers shall be selected by the clergyman in every case.

3. That the portion of scripture, invariably read each Sunday, shall be the second lesson prescribed by the church for the morning service.

4. That each adult shall read his or her verse in turn; the teacher, at the end of each paragraph, explaining the matter read.

5. That the duty and privilege of attending divine worship on the Lord's day shall form a prominent part of the teacher's exhortation.

6. That no teacher shall in any case accept the services of, or resign his or her place to another, without the permission of the clergyman.

7. That the teachers make regularly a report of the state of the schools to the clergyman, and state any case or circumstances which they may consider interesting, and confer with him, and receive his directions.

8. That the male classes shall open at a quarter past nine o'clock, and close at ten A.M. That the female classes shall open at half-past nine, and close at a quarter past ten. That, when the teachers can conveniently attend in the afternoon, the male school shall open at two o'clock P.M., and close at a quarter to three; the female school at a quarter past two, and close at three, so as not in any case to interfere with the hours of public worship.

9. That a registry of attendance shall be kept by each teacher, in a book supplied for the purpose, noticing particularly those who shall have been led, through this medium, to attend divine worship regularly.

10. That those scholars who have bibles or testaments be requested to bring them, and that the books furnished for the classes shall be deposited with the owner of the apartment in which the school is held.

11. That, as punctuality is of great importance, the teachers be requested to urge the attendants to observe it as far as possible, and that, in any friendly offices they may feel disposed to exert in behalf of their scholars, those who are punctual h all enjoy a decided preference.

12. That those ladies and gentlemen, who consent to unite in the good work as teachers, do not consider themselves limited to one class, but kindly change to another, at the suggestion of the clergyman, when he wishes to examine the classes in the district.

13. That the following collects, with the Lord's prayer, be used at the opening of the adult school each Sunday:—

"Almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen."

And,

"Lord of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen."

"Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen."

And at the closing,

"Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name; through Jesus Christ our Lord. Amen."

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

*** The selection of the chapter from the services of the day, and also that from the collects, will depend upon the discretion of the minister. The above are suggested because they have been found most suitable.

FLOWERS.

No. V.

THE ANEMONE.

"Nymph of the wood and the forest glade,
In thy own fair vestal robes arrayed;
In the calm of the tranquil sylvan bowers
'Tis sweet to gaze on thy dro›ping flowers."
WARING'S "WILD GARLAND."

The anemone is probably derived from the Greek ανεμος, "the wind," from the tradition which assumes that, "unless the wind blow, this flower will not blow;" a popular notion, founded on the observation that the anemone flourishes in situations most exposed to the wind. It belongs to the *polyandria polyginia* class, of which it forms an extensive genus; in the natural order, to the *mullisiliqua ranuncularia* class of Mr. Jussieu's

system. It has no calyx. The corolla has white petals, often purplish at the back, in two or three rows, three in a row, somewhat oblong. The stamina have numerous filaments, capillary, half the length of the corolla; anthers twin, and erect; styles acuminated; stigmas obtuse; no pericarpium. The variety called *hepatica* has always a year complete in all its parts in the bud. This is known in our dispensaries for its astringent qualities. It is found wild in Sweden, abundantly; also in Denmark, Switzerland, France, Italy, and other parts of Europe. Here the anemone was cultivated by the celebrated herbalist Gerard, in 1596. Parkinson, who wrote in 1629, speaks with complacency of his belief that there were so many as thirty varieties of anemone only then known. But Ray even has enumerated more than three hundred; and since his age geographical discovery and scientific cultivation have largely extended the sect.

The principal colours of the anemone are white, red, blue, and purple; but, though these four principal colours are extensively cultivated in some countries, the prevailing favourites among our English growers are white and red. From France, however, we receive every day fine blue and purple flowers of this tribe. But the colours in which our gardeners' catalogues attest the most favouring patronage are the rose, rose-coloured, crimson, purple, lilac, carmine, pure blue, ash-coloured, and white. A fine double anemone ought to have a strong upright stem, about nine inches, and a flower from two to nearly three inches in diameter.

I have already mentioned that some of the genera included in the order *ranuncularia* have only a coloured calyx, and no corolla; and the anemone is an example of this peculiar construction. The pasque-flower *(anemone pulsatilla)* is divided into six dark purple sepals, which are covered on the outside with long, silky hairs. The leaves are so much cut as almost to resemble those of parsley; and at a short distance below the flowers there are three small floral leaves, or bracts, which grow round the stem, and form what is called an "involucre." The carpels are small, oblong bodies, pressed close together; and each is furnished with a long, feathery point, called an "awn." The carpels, though lying so close together, are perfectly distinct, and part readily at the slightest touch; and each contains only one seed.

It will be seen, from this hasty sketch, that the principal point of resemblance between the genera anemone and ranunculus, in a botanical point of view, is in the carpels, There is, however, a general resemblance in some of the flowers, from their five sepals and numerous stamens, that renders it difficult for a beginner to distinguish an anemone from a ranunculus. In many of the British species, also, the carpels are not awned, but slightly curved, very like those of a buttercup. I remember being once very much puzzled with a beautiful, little, bright yellow flower that I found in a wood. At first I thought it was a ranunculus, but the petals were pointed and not roundish; and it could not be a ficaria, because it had only five petals. At last I looked to see what kind of calyx it had, and found none, that is, no green calyx; and then observing the involucre of three leaves growing in a whorl round the stem, at some distance below the flower, I knew it was an anemone; and on comparing it with the plates in Sowerby's "English Botany," on my return home, I ascertained that it was *anemone ranunculoides*.

It may, therefore, be observed, that anemones may be always known by their involucre, and by their having only one covering—a showy-coloured calyx—to the flower. The number of sepals in this calyx varies in the different species. The pasque-flower has six, the white wood anemone generally five, and blue mountain anemone from twelve to twenty. The involucre also sometimes grows a long way from the flower, as in this last-mentioned species, and sometimes so close to it in the garland or poppy anemone (*A. coronaria*), as to look almost like a green calyx to the flower. The awns, or feathery tails, are also not found attached to the carpels of all the species; and this distinction is considered so important, that some botanists make those plants which have awned carpels into a separate genus, which they call "pulsatilla," and of which the pasque-flower is considered the type. This genus, however, has not, I believe, been generally adopted.

I have now only a few words to say on florists' anemones, the tuberous roots of which most of my readers must have seen in the seed shops. Most of these are varieties of the garland anemone already mentioned as having its involucre close to the flower. The sepals of this species are roundish, six in number; and, where the flower is in a single state, there are a great number of stamens, bearing dark purple anthers in the centre of the flower. When the flower becomes double, the sepals, which retain their form and number, only becoming somewhat more spread out and flattened, are called by florists the "guard-leaves," and the stamens in the centre are metamorphosed into petals, which generally retain their dark purple colour, or at any rate are much darker than the sepals. The other floritsts' anemones spring from *A. stellata* or *hortensis*; and they are distinguished by having pointed sepals, and a white spot at the base of each, so as to form a white circle inside the cup of the flower. The involucre is a long way from the calyx; and, when the flowers become double, the sepals can scarcely be distinguished from the metamorphosed stamens.

The Cabinet.

GLORY OF GOD'S EVANGELICAL HOUSE.—Wherein, then, is the glory of God's evangelical house greater than of the legal? yea, wherein is it not greater, whether ye look to the efficient, the matter, the duration, the extent, the service? The efficient, that was built by man, though directed by God: in this God himself is the architect, not only giving the model but the frame. The matter—whether of structure or ornament; the structure of the one was of stone and wood, of the other is of living stones: the ornament of the one was gold and silver, of the other divine graces of faith, charity, hope, sanctity, truth, piety, and all other virtues to which gold itself were but trash. The duration of the one, even that longest-lived Temple of Solomon (though called בֵּית שְׁלֹם), was but 430 years; of the other, beyond time

nity. The extent of the one to be measured
w poles—yea, though ye take in the courts and
a few acres: of the other, universal, so far as
ing of heaven hath any land. The service in
e is performed by a few men, mortal, sinful; the
of beasts shed upon the altar: in the other,
med by our eternal High Priest, after that higher
of Melchizedek; offering up his own most
us blood for our redemption. In that, Christ
was obscurely figured: in this really exhibited,
living, dying, rising, ascending, preached, be-
lived. Every way, therefore, both in efficient,
, duration, extent, service, *major gloria*. Let
n tell me now of that just wonder of the world,
wish temple: white marble without, lined with
within, brazen pillars, golden vessels, costly
high-priesthood set forth with precious stones,
obes, exquisite perfumes, curious music, and
er that ancient goodly institution had rare and
able. I say the clay of the gospel is more
than the marble of the law; evangelical brass
worth than legal gold; the rags of the evange-
riesthood more excellent than the robes of the
al. In short, the best of the law is not com-
e to the basest of the gospel. Imagine the
never so gay, the imagery never so curious,
stments never so rich, the pillars, walls, win-
pavement never so exquisite, yet I dare boldly
is present glory of this house, in this comely
ess and well-contrived coarctation, is greater
he former. What care I? nay, what doth God
r the work of a lapidary, or painter, or mason?
ealous prayer, one orthodox sermon is a more
is furniture than all the precious rarities of
nic excellencies. I do most willingly (as what
eart doth not?) honour the virtuous actions and
intentions of our worthy forefathers, which, no
it hath pleased God to accept and crown; but,
, it must be yielded that they lived under the
ous injury and usurpation of those Pharisees
ept the keys of knowledge at their own girdles,
ould neither draw for them nor suffer them to
or themselves. Blessed be God for better con-
s! The well of life lies open to us: neither are
y allowed but invited to those heavenly liquors,
amini, O charissimi. "Drink, yea, drink abun-
, O beloved" (Cant. v. 1). This happy liberty
saving gospel of Jesus Christ daily and sin-
preached to us, noble and beloved Christians,
hy to be more worth to us than all the treasures,
ents, privileges of this transitory world.—*Bishop*

ALIZATION OF ETERNAL THINGS.—My
; remark to the youthful minister of Christ is,
much under the realization of eternal things.
ay to speak of life as a pilgrimage: it is easy
ant on the vanity of earthly things, of death,
judgment to come. There is poetry and pathos
fluence in such topics: they affect the imagina-
ey soothe the passions, they lull the conscience,
ratify the taste. But to realize all this, in a
nd practical manner, is inexpressibly difficult.
really for God, for Christ, for eternity; to have
heaven close to us, to listen as for its voices, to catch
its spirit, to desire its purity, to anticipate its holy
joys, to understand the saying, "To me to live is
Christ, to die is gain—O, this is no light matter:
this comes alone by meekness, by prayer, by the
cross, by resignation, by patience, by faith, by hope,
by love. My brethren, "ye are the light of the
world:" ye are "a city placed on a hill." O, do we
know the import of that term? Of that mysterious
city can we scan the vast architecture, and mark the
resplendent glory, such as it shall exhibit when all its
mansions shall be beautified into their full and eternal
symmetry and strength? That city is God's finished
work, bright with all the wonders, the richness, the
jewelry of creation: "For I saw no temple therein;
for the Lord God Almighty and the Lamb are the
temple of it. And the city had no need of the sun,
neither of the moon to shine in it; for the glory of God
did lighten it, and the Lamb is the light thereof; and
the nations of them that are saved shall walk in the
light of it; and the gates of it shall not be shut at all
by day, for there shall be no night there."—*Hon. and
rev. Gerard Noel.*

Poetry.

THE MOTHER'S LAMENT.

(*For the Church of England Magazine.*)

AND must we part? and will thy joyful cry,
Thy happy beaming face, and glist'ning eye,
No more conduce to cheer my lonely way?
Must I resign thee? O my child, my stay!

Shall thy sweet voice no more me welcome greet?
Must I each day behold thy vacant seat?
And, sighing for my boy, must I alone
Wander from place to place, but vainly roam?

Ah! thou art gone! Thy ransom'd soul hath fled:
Thy body's numbered with the silent dead.
But now in heaven thy happy spirit soars,
And dwells with him whose love thy soul adores.

Apart from thee, what comfort can my mind,
What joy, what happiness, on earth now find,
But this?—thy mother, too, ere long shall soar
To heaven, and meet thee there, to part no more.

H. J. BURFIELD.

NOT HERE.

(*For the Church of England Magazine.*)

NOT here, not here bright hope may rest.
Though fancy's richest hues have drest
Each thought which gems the fate of earth,
Some wayward shadow tells its birth,
And whispers, "Rest not here!"

Go, read it in the flower which dies:
Go, read it in the cloud which flies;
Shines for a moment o'er the stream,
To vanish. Thus life's mournful dream,
The warning 'tis, not here!

No hour which passes from on high
But holds its mission from the sky;
Some blossom lost from fancy's wreath,
Some blighting chill from sorrow's breath,
The whisper, "Rest not here!"

The bitter hour, when all seems fair,
Must wake us to the subtle glare,
And shew the spirit that its flight
Still hovers o'er the lone, dark night
Of misery and care.

Thrice blest who watch the brightest path,
To find the small dark speck of wrath
Which feeds within the purest heart,
And cankers all which must depart,
Save that which rests not here.

W. A. J. D.

Miscellaneous.

Rebellions in Scotland.—It is related that, on the 6th of December, 1688, when the queen of James II. was in the act of flying from the kingdom, she was obliged to wait for an hour under the walls of Lambeth church, till a hackney coach could be procured from the city to convey her to the boat upon the Thames. She stood with the prince of Wales in her arms—then a child of four months—very imperfectly sheltered from the heavy cold rain of a December night: not a single attendant, out of all that formerly constituted her court, was there to cheer her mind or relieve the irksomeness of her burden. And, as her eye wandered back upon the multitudinous light of the far-spread city, she had ample time to compare the splendid retrospect of her fortunes, which that scene seemed to symbolize, with the dark future into which she was about to plunge. It is strange to think that the interests of a great people should have depended so much as they did upon the fate of the miserable little infant which this desolate woman bore in her arms. Had a constable happened to come up during that hour, or had the coach been delayed, it is very probable that the house of Hanover would have never sat upon the throne; that we should have been spared the three rebellions of 1689, 1715, and 1745; that, indeed, a totally different turn would have been given to the fate of the British empire. It is vain, of course, to speculate upon what might have happened but for certain little circumstances; because, in the economy of both nations and individuals, little circumstances are perpetually affecting their fate; and what is there more in any one little circumstance than another? Yet there is something peculiarly striking in the matter alluded to. It is allowed to have been the grand error—or rather, perhaps, the only misfortune—of the great men who achieved the Revolution, that they did not secure the person of the infant heir of king James, so as to educate him for eventual sovereignty in a style of politics and religion suitable to the wishes of the nation. By permitting his escape to France along with his parents, they insured his being brought up in principles which unfitted him for the government of the British nation; and thus, inducing the necessity of adopting a protestant heir from a distant branch of the royal family, they gave unnecessary occasion to a race of pretenders, and introduced an uncertainty of principle into the whole theory of succession, which may even yet be productive of mischief. It is certainly to be lamented that the queen was not arrested, with her precious charge, during that last hour of her residence in Britain, which she spent under the walls of Lambeth church.—*Chambers.*

The Building of Babel*.—Here was a proud undertaking for poor worms! They who cared not to get to heaven, aimed at piling up brick and mortar as high as heaven. And for what? "To make them a name." Poor creatures! they worked hard, truly; but they went the wrong way to work. Not one of their names is now to be found; and their work is recorded to their shame. But this desire to get a name did not stop with these builders; nor was it peculiar to their hearts only. No: it lurks in every heart. From the mighty conqueror of nations, to the little child in a school, it is still to be seen. From those who perform some great work, who plant, who build, and dazzle with their splendour, to the child who aims at being above all his school-fellows, or exceeding all his play-fellows at some game, and the girl who would be smarter and look prettier than all her companions—all, all this is in the spirit of these builders, "to make a name," to be talked of by dying worms. O, what vain, unprofitable work is this! What is become of the little boy who stood in your place, my dear, a few years ago, and excelled all his companions in strength and skill? You cannot tell me his name; you cannot find a trace of him. And where is that girl who prided herself upon being the prettiest and smartest in the school? Can you find her now? Can you tell me her name? Her name is forgotten. Sickness and sorrow have fed upon her beauty; or, perhaps, ere this it is become like the dust under your feet.

Education in India.—By the Calcutta papers, it appears that the cause of education, so early adopted by sir Henry Hardinge after his arrival at the seat of his government, continues to progress under his auspices. One of the latest acts of the governor-general, in conjunction with the supreme council, previously to his departure for the north-west provinces, was the establishment of a central college at Kishnagur, and four English schools at other places. No less than fifty-nine scholarships, it is stated, were at the same time given to the schools and colleges already in existence. These measures are effected at an annual expense of 4,000*l.* A newspaper in the Armenian language, said to be the first of its kind, has been established in Calcutta.

* From "Scripture Stories; or, Sacred History familiarly explained, and applied to Children," by Miss Helen Plumptre. London: J. Nisbet.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 580.—APRIL 25, 1846.

SKETCHES FROM NATURAL HISTORY.

No. XLII.

THE BITTERN*.

(Botaurus Stellaris.)

"No more thy glassy brook reflects the day,
But, choked with sedges, works its weedy way.
Along thy glades, a solitary guest,
The hollow sounding bittern guards its nest:
Amidst thy desert walks the lapwing flies,
And tires their echoes with unvaried cries:
Sunk are thy bowers in shapeless ruin all,
And the long grass o'ertops the mouldering wall;
And, trembling, shrinking from the spoiler's hand,
Far, far away, thy children leave the land."
GOLDSMITH'S DESERTED VILLAGE.

ABOUT the beginning of March, in wild and unfrequented places, near rivers, is heard the booming cry of the bittern. Of this cry, Buffon says "Solemn and dreary as in an evening may appear the various notes of the secluded inhabitants of the banks of the unfrequented rivers, whether we consider the loud scream of the wild goose, the croaking of the mallard, the whining of the lapwing, or the tremulous neighing of the jack-snipe, there is no tone so dismally hollow as the booming of the bittern. It is impossible for words to give those, who have not heard this evening call, an adequate idea of its solemnity. It is like the interrupted bellowing of a bull, but more hollow and louder, and is heard at a mile's distance, as if issued from some formidable being that resided at the bottom of the waters." To this dismal cry superstition has added her terrors; and among peasants, whenever heard, it is supposed to be the

* The illustration is from the "Illustrated London Almanack," published at the office of the "Illustrated London News," 198, Strand, which contains a vast deal of scientific and useful information, besides that given by magazines in general.

foreteller of evil. Buffon concludes his account of this singular bird, by quoting the following: "I remember," says a modern author, "in the place where I was a boy, with what terror this bird's note affected the whole village: they considered it as the presage of some bad event, and generally found or made one to succeed it. I do not speak ludicrously; but, if any person in the neighbourhood died, they supposed it could not be otherwise, for the night-raven had foretold it; but, if nobody happened to die, the death of a cow or a sheep gave completion to the prophecy." Terrible as this cry is to the peasant, it is no other than the love-cry to courtship or connubial felicity; and in this month the neighbourhood of the bird may be discovered by this note, which it has erroneously been supposed to make by thrusting its bill into the cavity of a dry reed, and blowing therein; the noise is, however, made when it is in an erect position, and seems to be caused by the bird's blowing hard through its bill, which at that time is nearly closed. The length of the bittern is about two feet: its height, when it stands up, is about two feet, and in breadth of the wings when expanded about four feet; and its weight is about three pounds: the length of its bill is about four inches.

The following is the description given by Bewick (see his British Birds): "The beak is strong at the base, straight, sharp on the edges, and gradually tapers to an acute point: the upper mandible is brown, the under inclining to green: the mouth is wide, the gape extending beyond the eyes, with a dusky patch at each angle: the irides are yellow. The crown of the head is somewhat depressed, and covered with long black feathers. The throat is yellowish white; the sides of the neck pale rust-colour, variegated with black, in spotted, waved, and narrow transverse lines, and on the fore-part the ground-colour is whitish, and the feathers fall down in less broken and darker lengthened stripes. These neck-feathers, which it can raise and depress at pleasure, are long and loose, and, inclining backward, cover the neck behind. Those below them, on the breast to the thighs, are streaked lengthwise with black, edged with yellowish white. The thighs, belly, and vent are of a dull pale yellow, clouded with dingy brown.

"The plumage on the back and wings is marked with black zigzag lines, bars, and streaks, upon a ground shaded with rust-colour and yellow. The bastard wings, greater coverts, and quills are brown, barred with black. The tail, which consists only of ten feathers, is very short. The legs are of a pale green, bare a little above the knees. The claws, particularly those on the hind toes, are long and sharp; the middle ones serrated.

"The female is less than the male: her plumage is darker; and the feathers on her head, breast, and neck are shorter, and the colours not so distinctly marked."

The bittern, though not numerous, is dispersed throughout this country. It is a shy and solitary bird, living at most in pairs; and, as soon as the young can leave, they follow the habits of their parents, living alone till they pair and have families. Thus, in whatever point of view we consider them, they are a very singular race of birds. It generally sits among the reeds, with its head erect, by which, from the great length of its neck, it sees over their tops, without being perceived by the sportsman. Its nest is a rude structure. When attacked, it offers most powerful and violent resistance, often even through a boot wounding the leg of its antagonist: its chief aim, however, is at the eyes. In the reign of Henry VIII. the bittern was esteemed a great delicacy at the table; and the hind claw, which is very long, was often set in silver, and used as a toothpick, from the notion that it was a preservative to the teeth. The flesh is like hare, and free from any fishy taste.

There is another species (*violacea*), found in prodigious number in the Bahamas.

The bittern is referred to in the bible in connection with the desolation to be poured forth upon the enemies of God. Thus, with reference to Babylon, it is said: "I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts" (Isa. xiv. 24): "But the cormorant and the bittern shall possess it" (Isa. xxxiv. 11): "All flocks shall lie down in the midst of her" (Nineveh), "all the beasts of the nations, both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows: desolation shall be in the thresholds; for he shall uncover the cedar work" (Zeph. ii. 14).

THE ENGLISH REFORMATION NEITHER UNNECESSARY NOR SCHISMATICAL*.

By the late Rev. W. Nicholson, M.A.,

Rector of St. Maurice with St. Mary Kalendar, Winchester.

Was there, then, or was there not, an adequate necessity for the great ecclesiastical movement in the sixteenth century, which we are accustomed to call the Reformation? We say an adequate necessity; for we would be far from asserting that all manifest imperfections, or even corruptions, in a church, whether of doctrine or manners, demand such changes as took place at the Reformation in England. "In the visible church the evil is ever mingled with the good" (26th art.); and the experience of eighteen hundred years has taught us that, to find a perfect society, "we must needs go out of the world" (1 Cor. v. 10). There are evils and abuses which, in many cases, it were wiser and safer, and more for the general good of the church, to endure patiently for a season, until God's good time for their removal shall have come, than to risk the manifest perils of their immediate correction, much less to distract the church by a schism on account of them†.

* From "Tracts for Churchmen." London: Seeleys. In last month's Register we expressed our hearty commendation of this series of tracts. It is to be deeply lamented that the author of the tract No. 1, from which this is an extract, has been removed from the sphere of his important parochial ministrations; though, doubtless, their loss has proved his gain.—Ed.

† We grant very willingly that it concerns any man, who separates from any church's communion, even as much as his salvation is worth, to look most carefully to it, that the cause of his separation be just and necessary; for, unless it be necessary, it can hardly be sufficient" (Chillingworth's Religion of Protestants a safe Way, chap. iv., s. 53).

We affirm that there was a palpable necessity for reformation at the period to which we are referring—for a reformation not slight nor superficial, not of a few external and comparatively innocuous abuses, but a reformation going down deep to the very core of the then existing ecclesiastical system, and reaching to the very vitals of Christian faith and practice. Such an allegation as this requires to be sustained by some distinct and valid reasons; and these, as far as our limits will allow, we will proceed to adduce.

And, first, we allege the unlawful and antichristian domination of the Roman see. The church of Rome had long put forth the ambitious claim to be "the mother and mistress of all churches;" and, not content with asserting the claim, she enforced it by the celebrated bull "Unam Sanctam" of pope Boniface VIII., at the peril of salvation*. This claim she had, by repeated aggressive acts, established and put in force in England. Her hand was by no means slack in making its power felt: it wielded a rod of iron, wherewith to break in pieces "kings and judges of the earth." Sometimes they had dared to question, and even oppose, her assumed authority; but there was a might in the spell which then upheld the papal tyranny before which they quailed and were humbled. We are not going into the wide argumentative question of the supremacy of Rome: we simply ask by what authority a single bishop of one single church of Christendom dared to arrogate to himself and his official successors a power so stupendous. We ask for the title-deeds. We demand the diploma by which the great "Head over all things to the church" was pleased to invest the succession of Roman bishops with this plenary authority. We look in vain for a satisfactory reply†.

Armed with this monstrous and antichristian claim, the see of Rome had long trampled down the rights and liberties of our once independent church. All authority, civil and ecclesiastical, was overborne by the sovereign pontiff's will. The crown itself was held by sufferance as a fief of the holy Roman see. The high places in the church were dispensed by his patronage. The independence of the national church was no more—she was a vassal of Rome. A mysterious power, issuing forth from "that great city" which had once sent forth her resistless legions through our land, now ruled with a more crushing and despotic sway than did its pagan predecessor.

This despotism, "grounded upon no warranty of scripture," unknown and unrecognized in the earliest ages of Christianity, and which must needs, in the issue, overbear all authority and absorb all power into one gigantic tyranny, demanded, of necessity, a prompt and unyielding resistance. Too long already had it spread its blighting influence over our land; and now at length, in God's providence, the time arrived for its annihilation. If, indeed, the see of Rome had simply asked for deference, as an influential branch of the universal church, seated long at the metropolis of the world, there would, we conceive, have been little difficulty in acceding to the claim, provided she had retained sufficient purity to justify it. But the demand of Rome is not deference, but vassallage. She claims for her pontiff no less a title than that of "vicar of Christ," the sovereign potentate, at whose unquestioned nod all the affairs of all the churches in the whole world are to be guided and governed. "And thus to do," observes Dr. Jackson, "is an indignity to Christ not literally or fully expressible by any terms which the tongue or pen of man can invent"*. This witness is true; and so were our fathers laid under the most solemn and binding obligation, by the glory of God, by the honour of the great Head of the church, by the purity of Christian faith, by the well-being of the church in which and over which God's providence had placed them, to break in pieces the fetters of this unholy despotism, and to tell the pope of Rome that, come what might, they would stand fast in the liberty wherewith Christ had made his churches free.

Again, we allege privation of some of the means of grace by the church of Rome, as constituting an urgent necessity for reformation. It may be argued (and so with great force has that powerful reasoner Chillingworth argued†) that neither sin nor errors in all cases enforce the forsaking of a church, if she do not impose them upon all her members, and make them necessary to communion, thereby cutting off from the ordinary means of grace those who cannot receive them. This the church of Rome did, and still does. "That church did and doth utterly deny, even to her own children, the free use of means either altogether necessary, or most expedient to salvation. These she will not give unto her own children—no, nor sell them at any lower rate than the devil sets upon his wares; that is, they must fall down and worship her. She did and doth rigidly and peremptorily exact our belief and profession of many doctrinal points, and upon such belief enjoins many practices" so heretical and danger-

* The concluding words of this notable bull are these: "Moreover we declare, say, define, and pronounce, that it is of necessity to salvation for every human creature to be in subjection to the Roman pontiff" (See Corpus Juris Canonici, tom. iii., p. 211, ed. 1671).

† We shall of course be sent for an answer to our Lord's celebrated words in Matt. xvi. 18, 19, "Thou art Peter," &c.; and St. John xxi. 16, "Feed my sheep." Of these and similar passages, bishop Taylor well observes: "Against the allegations of scripture I shall lay no greater prejudice than this, that, if a person disinterested should see them, and consider what the products of them might possibly be, the last thing that he would think of would be, how that any of these places should serve the ends or pretences of the church of Rome" (bishop Taylor's Works, viii. p. 54). With regard to the passage, Matt. xvi. 18, Chillingworth has these striking remarks: "And indeed that St. Peter should have authority over all the apostles, and yet exercise no one act of authority over any one of them, and that they should shew to him no sign of subjection, is as strange as that a king of England for twenty-five years should do no one act of regality, nor receive any one acknowledgment of it. As strange methinks it is that you, so many ages after, should know this so certainly as you pretend to do, and that the apostles (after that those words were spoken in their hearing, by virtue whereof St. Peter is pretended to have been made their head) should still be so ignorant of it as to question which of them should be greatest; yet more strange that our Saviour should not bring them out of their error, by telling them St. Peter was the man, but rather confirm it by saying, 'The kings of the Gentiles exercise authority over them; but it should not be so among them'" (Safe Way, ch. v. s. 100, p. 303, ed. 1638).

* Treatise on the Church, p. 63, ed. 1843, by Goode.

† Safe Way, ch. v., s. 68, p. 281: "You mistake in thinking that protestants hold themselves obliged not to communicate with you (Romanists) only or principally by reason of your errors and corruption. For the true reason, according to my third observation, is, not so much because you maintain, but because you impose them, and will allow your communion to none but those that will hold them with you, and have so ordered your communion, that either we must communicate with you in these things, or nothing" (Ibid. p. 267.)

ous, "that, besides the excessive price which she sets upon her own children's necessary food, they may not eat of it after they have bought it, unless it be mingled with deadly poison"*.

Our first instance of privation shall be the most daring and presumptuous—the mutilation of Christ's holy sacrament, by the denial of the cup to the laity. Our blessed Lord bequeathed to his church the holy communion of his body and blood, for the perpetual nourishment of the souls of the faithful, until his coming again (1 Cor. xi. 26). But Rome has dismembered Christ's institution, and, by her own confession†, has receded from apostolic practice, from primitive usage, from the letter and spirit of Christ's own injunction; and the sheep of Christ's flock are, by an act of monstrous tyranny, thus compelled to forego their portion in that sacred ordinance, which was intended to minister to their spiritual refreshment. This fearful privation of one of the means of grace, resting on no authority of scripture, countenanced by no primitive practice, but depending solely on the assumed infallibility of Rome, was not to be tolerated: it was a vital point on which our fathers could not, in duty to God and his church, yield one jot or tittle.

Then, again, by imposing and enforcing, by anathema, by fire and sword, the gross and incredible figment of transubstantiation, she virtually deprived of external communion all who in conscience felt bound to doubt or disbelieve her determination on that point. This dogma, which first became an authoritative article of the Roman faith at the fourth Lateran council, A.D. 1215, under pope Innocent III., was but a disputed opinion in the ninth and tenth centuries, was not pretended to be an article of faith necessary to salvation until that council made it so, more than 1,200 years after Christ, and has repeatedly, by Romish writers of note, been admitted to rest upon the decisions of the church. It was not as if this dogma were merely an opinion generally received in the church, or as if a man might quietly enjoy his own opinion, though differing from that of the majority: it was made imperative; and denial was at the peril of life. Was there, then, on this ground also, no solemn demand for a reformation?

We need only mention the public service in the Latin tongue, as a grievous and intolerable privation of the benefit of holy ordinances. This benefit, as well as the hearing and reading of God's holy scriptures in the mother tongue, was denied by the church of Rome to the people, to their great and manifest prejudice; for these means of grace have in all ages of the church been found most effectual for the production and maintenance of a religious spirit. Bishop Taylor well and truly observes, "It is as possible to reconcile adultery with the seventh commandment, as service in a language not understood to the 14th chapter of the first epistle to the Corinthians"‡.

* Dr. Jackson on the church, p. 131.

† All these points are conceded in the decree of the Council of Constance, held A.D. 1414-19. And yet, notwithstanding, she forbids the priest to administer in both kinds to the people, upon pain of excommunication (Sess. 13).

The question of conceding the cup was agitated at the Council of Trent, but was got rid of by referring it to the pope's decision (Sess. 22).

‡ Vol. x. p. 167.

But we affirm the necessity of reformation on this further ground, only glanced at in the preceding pages, viz., that the church of Rome then made, and still makes, most unreasonable, uncatholic, anti-scriptural, and even impious demands upon her members, both with regard to their faith and practice, and makes them, or most of them, conditions (*sine quâ non*) of communion, and so of salvation; so that the person not admitting those demands cannot remain in communion with her, if he would.

Of the papal supremacy we have already spoken, as constituted by Boniface VIII. an article of faith essential to salvation. We further urge the doctrine and practice of the adoration and invocation of saints—a doctrine so entirely without one shadow of scriptural argument to sustain it, that ingenuous Romanists must admit that it rests only upon the assumed infallibility of the church of Rome—a doctrine, too, so obviously and so dangerously trenching upon the honour of God and the office of the "one Mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5), that we may well stand amazed at the presumptuous impiety that could devise or sanction it.

The foregoing observations apply with equal, if not greater, force to the kindred doctrine and practice of the veneration of, and bowing down before, images. "It is certainly a practice so quite contrary to the rule of faith and God's holy commandments, that he which feareth God (who hath expressed himself, in this point above others, to be a jealous God) would, in ordinary discretion and reason, before he durst adventure upon so dangerous a practice, demand as express a dispensation, or countermand to the former precept, as Abraham had, to assure him he should not commit murder by sacrificing his only son"*.

Our list of grievances would be incomplete, did we not enumerate (and we can scarcely do more than enumerate) the fearful and perilous corruptions of faith, and so of practice, which are connected with the entire Roman doctrine of the remission of sins—the dogmas of purgatory and masses, of penances and pilgrimages, of indulgences and jubilees. It is in these points that the church of Rome has erred most widely from scriptural truth, and sinned most heinously against the honour of God, and the salvation of the souls that are precious in his sight. The doctrine of salvation by God's free and gratuitous mercy in Christ Jesus was not, perhaps, absolutely and authoritatively denied, antecedently to the definitions of the council of Trent; but it was practically overlaid, and to the multitude buried out of sight and out of mind, by the mass of unscriptural dogmas which were the current and admitted teaching of the church. Salvation by grace, through the atonement and righteousness of our Lord Jesus Christ alone, without the intervention of sainted mediators or the merit of man's righteousness, was a doctrine, for the most part, as unknown in Christendom as in the empire of China or of the grand Turk. The light of the gospel was dimmed almost to extinction; and, if here and there the faith of some meek Christian pilgrim found sufficient light to guide his doubtful path, it was rather from God's singular mercy bringing that

* Dr. Jackson, p. 134.

glimmer of "the true light" out of the thick darkness, than from the faithfulness with which the church discharged her duty as the light-bearer of heaven.

There was, then, we repeat it, a stern and unavoidable necessity for a reformation in the church, a necessity often admitted even by Romish doctors themselves. There was a general complaint of intolerable corruption, and a demand scarcely less universal for some adequate remedy. But whence was it to come? from Rome, or from the papal clergy as a body? Had the experience of several centuries afforded any reasonable ground to justify hopes of reformation—of internal and effectual self-reformation? These queries may, we think, be safely answered in the negative. The fisherman of Rome was hopelessly entangled in the meshes of his own net. The papal see was committed by its assumed infallibility to most of the corruptions which demanded reform; and the clergy, as a body, were so deeply interested in the maintenance of things as they were, that neither from them was any general or powerful movement to be anticipated. Councils had failed to effect any adequate relief, or rather had riveted more closely the chains and fetters which galled the churches of Christendom: they had defined and made binding upon the conscience errors, which had long indeed pervaded the public mind, but had not yet assumed a definite shape or an authoritative sanction. This was one miserable result of the council of Trent. Instead of healing the disorders of Christendom, it fixed doctrines which had merely floated as the general teaching of the Roman church, and made them its unhappy inheritance for ever—"a stone of stumbling and a rock of offence"—a lasting barrier to that best and only legitimate union between the churches of independent nations, "the unity of league and friendship."

II. Upon such grounds, then (as those stated in the former paper, and more might well be added), we conceive our position to be abundantly established, that the Reformation was not unnecessary. Neither, we contend, was it schismatical, either in the act, simply considered, or in the mode. The former of these follows directly from our preceding argument; for, if there was a necessity for separation from the Roman communion, then could not the act of separation, in itself, be schismatical; inasmuch as a separation without cause, or without sufficient cause, from the external communion of any church, is that which, in a general sense, constitutes the sin of schism. But we desire, rather, in few words, to call attention to the mode in which the English Reformation was conducted. For it may be argued (and not without truth) that there may be great and crying evils in a church demanding redress, and yet that a reformation of those evils may be so handled as barely, if at all, to escape the charge of schism. Now, whatever this objection may be worth, we hold that it does not touch us of the reformed English church. We hold it to be an undeniable fact, that no new church was founded at the Reformation. It is an erroneous mode of speaking, and not without dangerous results, to call the reformers founders of the church of England. They were reformers, not framers. The church of England does not date its origin from the sixteenth century. The protestant and reformed church of England indeed then began, *i.e.*, the church then became (what it was not before) protestant and reformed, still remaining (what it was before) a branch of the catholic, or universal church. This latter and more correct mode of speaking implies, not new existence, but a new attribute or accident of existence—not formation, but reformation. The church, endued by her great Founder with a power of self-purification, threw off the impure and noxious elements which had become incorporated into her system; and by a healthy, though violent action, she sloughed off (to use a strong but expressive metaphor) the fretting gangrene which had poisoned her health and enfeebled her constitution.

Biography.

THE RIGHT REV. MICHAEL SOLOMON ALEXANDER, D.D., FIRST ANGLICAN BISHOP OF JERUSALEM.

No. III.

On the 3rd of December, 1841, the bishop, with his party, left for the scene of his interesting labours, so speedily to be brought to a close.

The party, who were to embark on board her majesty's steamer, "Devastation," at Gosport, amounted to twenty persons: the bishop and his family; the rev. G. Williams, fellow of King's college, Cambridge, chaplain to the bishop; Dr. Macgowan, of Exeter, physician to the Jerusalem mission; Mr. Ewald and family; and five servants.

After some boisterous weather and sea-sickness, they reached Lisbon, where Mr. Ewald had much interesting conversation with many Jews. This city they left Dec. 16, and arrived in the evening of the 17th at Gibraltar.

The visit, as described by Mr. Ewald, must have been most interesting.

"Dec. 18.—The governor sent this morning to invite the bishop and suite to dine with him. I went with my family on shore. I saw crowds of Jews from the coast of Africa. I addressed some of them; and, it being Saturday, I expressed a wish to go into one of the synagogues. A Jew went with me to show me the way. Mrs. Ewald accompanied me. After taking Mrs. E. to the place appropriated for ladies, I went into the synagogue, which is a handsome building; and I met a very respectable congregation: they were just at their afternoon prayers. I witnessed here a very interesting sight. A father brought his child, which was about a year old, and had just been weaned, up to the reading-desk, to be blessed by the rabbi; which was done in a very affecting manner. The child was afterwards taken back to its mother, who presented him to Mrs. E. for her blessing also. I never saw this ceremony before: I am sure it is not performed in Europe among the Jews whom I have visited, or in Africa; but I was told that the Jews in Spain attend to it. It reminded me of Samuel, whom his mother presented to the Lord after he was weaned; and I could not help pitying those children whose parents refuse to bring them, when infants, to

God. To refuse them baptism till they can answer for themselves, is depriving them of a blessing which these Jews are so anxious to have imparted to their children. After prayer was over, I observed a rabbi sitting in the place of honour; and, concluding from his dress that he was an oriental Jew, I went and spoke to him, and was informed that he was a rabbi from Jerusalem, collecting alms for his brethren in the holy city. I informed him of our mission to Jerusalem. Whilst conversing with him I was surrounded by a great many Jews, who were all very civil. The rabbi promised to call on me at the inn. I then left the synagogue. I spoke with several Jews during the day, and found them very accessible. In the evening the rabbi called. I showed him the Hebrew New Testament, which he said he had never seen before. I gave him a copy, which he opened, and began to read the first two chapters. I then told him to take it home, and call on me again to-morrow, as I was now obliged to go to the governor's. I was surprised to learn here that the Jews of Gibraltar are considered bigoted and illiberal. The governor's son, who is preparing for the church, was desirous of taking lessons in Hebrew; but no Jew would teach him the sacred language. I could scarcely credit it; for what I had seen of them to-day was quite the contrary.

"Dec. 19 (Lord's-day).—This morning I was literally besieged by the Jews. The inn at which I had taken up my abode was crowded by them, all wishing to see and converse with me. I went into the room where several were together. One of them, coming up to me, said: 'Then you are going to Jerusalem?'

"'Yes, sir.'

"'You will have a difficult task: the Jews at Jerusalem are learned men, who are not so easily moved.'

"'We wish to converse with and to preach the gospel of Christ to those who know the scriptures, who are acquainted with the bible.'

"'But the Jews in Jerusalem know the talmud.'

"'We also know the talmud.'

"I now entered into a conversation about the talmud, its follies and its absurdities, its uncharitableness and falsehoods; and, as there were many Christians present, I spoke in Hebrew, telling the Jews that I did not wish to disclose the follies of the talmud before men who might afterwards make an improper use of my statements; adding, that I was a friend of Israel, and not an accuser of my people. This made a very good impression upon the Jews present. I said: 'Let us leave the talmud, and go to the word of God.' I conversed till it was time to go to church. As the bishop was to preach, I invited the Jews to go to church. Several promised to do so. He preached a most excellent sermon from Isaiah xxx. 19: 'Thou shalt weep no more.' He was listened to with great attention. Several Jews were present. After church we went home with Dr. Burrow, the chaplain, who told me that the number of Jews residing here amounted to about 1,500. When I came again to the inn I was surrounded by Jews; and a very warm discussion ensued. One Jew began to be very uncivil. I said to him: 'Friend, why should you wish to behave unlike a gentleman? I am not come here to quarrel with you or anybody else: we both appeal to the same scriptures: let us do it in a proper spirit. I tell you what I conceive to be the truth: you may oppose it. Blessed be God, we live in a time and country in which every one may state his belief without fear.' He then began to be quiet. A Jew, who had heard the bishop's sermon, wrote a note to me, which I have not now at hand, in which he states that, if Israel should follow the bishop's advice, they would purchase at too dear a price the faith of Christianity. Another Jew showed me a book written against Christianity, which I would have bought, but he would not part with it. He said, he was sorry to learn that the name of the vessel which was to carry us to Jerusalem was 'Devastation,' because this was a bad sign for the Jews. I told him that, with help from on high, we would endeavour to destroy the works of Satan. Those Jews who had heard his lordship expressed their satisfaction. Some Jews here know the bishop personally: they all spoke highly of him, and said, 'If he had not been a worthy man, he would not have been called to such a high office.' Late in the evening the rabbi from Jerusalem called again. I thought it would interest the bishop to see a rabbi from the holy city. I gave him a few lines therefore to him, and sent him to the governor's house, where the bishop was staying.

"Dec. 20.—This morning I was again visited by several Jews. I went with the son of the rabbi to see another synagogue. There are five of them here. I saw five rooms in one of the schools where the children are instructed. Neither the rabbies, the rooms, nor the condition in which I found the children, do credit to the wealthy Jews of Gibraltar. The rooms are dark and filthy; the rabbies, with one single exception, all from the coast of Africa; the instruction purely talmudical. Whilst I conversed with the rabbi, I saw upon the table a large stick, and inquired what he intended doing with it. He replied: 'To use it for instruction: the children never learn without the stick.' However, my time being expended, I was obliged to hasten on board, as we were to sail this day.

"I found the Jews at Gibraltar as accessible as in any part of the world. Their number is not so great as I first thought; for some had told me there were 4,000, some 2,000; but Dr. Burrow, who took the census, knows exactly the number. Many come over from the coast of Africa. Still I am inclined to think that a missionary stationed here would not have sufficient employment. The place ought, however, to be visited for some time. The language commonly spoken amongst the Jews here is Spanish: many speak English: many also Arabic and Hebrew. There is one Roman catholic church here, two Wesleyan ministers, a clergyman of the Scottish church, and a very handsome church belonging to the church of England, where two clergymen officiate. I saw, also, a Spanish gentleman, who was formerly a Roman catholic priest, but now a protestant minister of Christ.

"I went on board, and about four o'clock we left the harbour of Gibraltar. The sea was very rough when we left; but, when we had made a few hours, the water was again smooth, and we went on very comfortably.

On Jan. 3, the bishop preached at Valetta. There is a small synagogue for the Jews on the island.

At length the party were safely brought to Beyrout, where they cast anchor on the 14th. They left Malta on the 6th, reached Candia on the 8th, and anchored in the harbour of Carabusa. On the 9th they went on to Suda, where they cast anchor, and remained all night. On the 10th they left for Cyprus, though the weather was very rough. They anchored on the 12th at Cyprus; however, only for a few hours, as the wind changed; and, as there was danger of being driven on shore, they went to sea again, and arrived at Beyrout on the morning of the 14th, where they were obliged to take in coals, and to remain a few days. Soon after their arrival, a boat went on shore to acquaint colonel Rose. The colonel came on board, and had an interview with the bishop. Mr. Thompson, an American missionary, came also on board to see Mr. Ewald. There are five American missionary families at Beyrout. Their occupation is amongst the various denominations of Christians that reside at this place. They have flourishing schools and a printing-office. On Sunday they have service twice; once in English at the American consulate, where all the English residents attend, and once in Arabic for the natives: they have sometimes as many as one hundred attending the place of worship.

"Beyrout," says Mr. Ewald, "with its splendid environs, its gardens and villas scattered about on the neighbouring hills, with the snow-covered Lebanon to its right, the sea to its left, presents a most imposing, interesting, and lovely aspect to the traveller. An European, who for the first time visits the east, when landing at Beyrout would be struck with the scenes around him: here he meets the Greek and the Armenian: there he sees the Maronite, the Druse, the catholic Arab, the Mohammedan, the Turk, and the Jew, each distinguished by the dress peculiar to his nation. What a motley crowd! Add to all this the recollection that we are now beginning to walk upon holy ground, what a sea of fancy for the lively imagination of the traveller! how easy to fill pages with the scenes that are at every step presenting themselves! how easy for the artist to enrich his collection with the most picturesque costumes of the country! But the Christian views these things differently: he looks deeper—not only at the outward, but also at the inner man. He observes with interest the various nations passing before him; and, conversing with them, he cannot help exclaiming, 'Lord, have mercy upon these poor benighted people!' for he soon discovers how the Greek hates the Armenian, and the Armenian the Maronite, and he again the Druse; and all of them are haters of the Jew; and all of them are despised and oppressed by the haughty and ungrateful Turk; and all, though they call themselves Christians, are ignorant of that precious truth which makes the Christian a child of God; and he sees them not only ignorant of it, but hating it, and despising those who would make it known to them."

Three members of the united church were confirmed here. Having left Beyrout on the 18th, the travellers arrived the following day at Jaffa. On the 20th, the bishop set out with part of his party for the holy city. They arrived at Ramleh on the first day.

The following account of the bishop's arrival at the seat of his episcopate was thus communicated to Mr. Ewald:

"Jan. 27.—The entry of the bishop into the city of David was marked by as favourable circumstances as could possibly have been anticipated by the most sanguine friends of protestant missions in the east.

"On the morning of the 20th inst., our little community was much excited by the arrival of a messenger from Jaffa, with the intelligence that the British consul-general and bishop Alexander had arrived off that port in a steam-frigate, and might be expected in Jerusalem on the following day. Mr. Nicolayson, a highly-respectable and talented Holstein Danish gentleman, who is now a clergyman of the church of England, and the head of the mission for promoting Christianity amongst the Jews at Jerusalem, immediately started to meet them. The rencontre took place at Ramleh, where the bishop, the consul-general, and a numerous suite, halted to pass the night. The bishop took up his quarters at the house of the American consul, the wealthiest Christian in the place; and the consul-general, with several officers of the 'Devastation' steam-frigate, alighted at the Armenian convent.

"On the following day they made their entry into our ancient capital, in a procession which will be remembered by those who saw it to the latest day of their lives. When within five miles of the gates, they were joined by the few British and American residents on horseback, headed by Mr. pro-consul Johns, who is architect of the intended church, as well as *locum tenens* of Mr. Young. On approaching the town, the cavalcade, which already consisted of fifty or sixty persons, was swollen by the junction of the bey, second in command of the troops, who, accompanied by a guard of honour, and the janissaries of the pasha, had been sent to compliment colonel Rose on his arrival, while all the loungers of Jerusalem turned out for the occasion. Not the least interesting object in the throng was Mrs. Alexander, the partner of the right rev. prelate. It had been considered by the physician of the mission unadvisable for her to attempt the journey on horseback. Accordingly, a large taterwan, or oriental litter, was constructed; which, supported before and behind by stout mules, conveyed Mrs. Alexander and the younger portion of her family over the rocky and precipitous tracks which lead from Jaffa to Jerusalem. The procession consisted of more than one hundred persons on horseback.

"The throng passed on; and the scene which ensued at the Bethlehem-gate, by which it entered the town, baffles all description: on the one side were the gray massive battlements and picturesque towers of Jerusalem—no mean specimen of the solidity with which sultan Suleyman fortified the conquests of his predecessor Selim; and on the other was the vale that leads to Bethlehem, now rugged and now undulated, with all its light and shade softened in the approaching twilight; while the dark and singularly even and unpeaked line

of the mountains of Moab beyond the Dead Sea walled in the prospect. The wildly-accoutred and unearthly-looking Bedouin irregulars, who had been playing the djeered, and gambolling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed in by the motley throng of citizens and Fellaheen—Mussulmans in their furred pelisses and well-folded turbans, and Jews.

"After acknowledging the presentation of arms at the Bethlehem-gate, the party moved on towards the house of Mr. Nicolayson; and, just as the new-comers turned their heads to admire the Titian-like masonry of the tower of Hippicus, which dates from the days of Herod the Tetrarch, the guns thundered forth the salute for the eve of the Courban Bairam. Thus, the protestant bishop made his public entry into one of the four holy cities of Islam (the others are Mecca, Medina, and Damascus) on the occasion of one of the greatest festivals of Mohammedan religion. Colonel Rose descended at the Spanish convent of Terra Santa. Dr. Alexander took up his quarters temporarily with Mr. Nicolayson; his own residence, which is upon the Pool of Hezekiah, being as yet unfurnished.

"In the afternoon of the 22nd, col. Rose presented Dr. Alexander to Tahir Pasha, who, as I have understood, received him with great politeness. Of course, it would be an illusion to suppose that this reception proceeded from any sympathy with the objects of the mission on the part of the Turkish authorities.

"On the 23rd, the bishop preached his introductory sermon, choosing for his text Isa. lx. 15: 'Whereas thou (alluding to Jerusalem and the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.' The tendency of the right rev. prelate's discourse was to show that, although Jerusalem had endured, and might still endure, much suffering in the fulfilment of inspired prophecy, nevertheless brighter days were at hand."

The following, dated Cairo, Dec. 5, appeared in "The Times" of Dec. 26, 1845:

"On the 18th of January, 1842, on his voyage from England to Jaffa, *vid* Beyrout, he saw for the first time, from the deck of the 'Devastation' steamer, the land of his forefathers, the peaks of Carmel glistening in the rising sun; and two days afterwards he made his entry into Jerusalem with so many marks of respect on the part of the local authorities and residents as to lead many persons to the idea that either a political demonstration was intended, or that the bishop was of an ostentatious disposition. The 'Journal des Débats' even sneeringly contrasted the pomp of his entrance with a more memorable entrance eighteen centuries ago; but the procession was fortuitous and unexpected, and nothing could be further from the character of bishop Alexander than display unbecoming an overseer of the ministers of Christ. The writer of these lines, who rode by his side, recollects well that he wished to enter with humility, on foot and unobserved; but, from the throng of soldiers, it was inconvenient.

"It is not necessary here to enter into the minute details of the difficulties that beset his mission. It is sufficient to say, that permission had been given in the time of the Egyptians to build a protestant church; but, in January, 1843, sectarian jealousy seeking high protection at Constantinople, an order to suspend operations was obtained. Nothing could be more erroneous than to suppose that the mission of a protestant bishop could be auxiliary to the extension of English political influence. Originating in purely religious motives, its unavoidable effect was to embarrass rather than to smoothe the way of our political and consular agents; and not temporal motives, but the desire of seeing the representation of protestantism in Jerusalem on a footing adequate to its ecclesiastical importance, was the sole motive of the august originators of the mission.

"The firman having been at length obtained through the indomitable perseverance and experienced skill of sir Stratford Canning, the bishop was at length enabled to cast his eyes around on the other parts of his diocese. Palestine, Chaldea, Egypt, and Ethiopia, were the four component countries of his episcopal charge; and Egypt, being the least distant, claimed his first attention. In consequence of the Anglo-Indian transit and our general trade, Egypt boasts a larger English colony than any other province of the Levant. In Alexandria, a protestant church (for which the funds have been nearly subscribed) is about to arise under the architectural direction of a gentleman eminent in his profession, who has devoted several years to the study of the Saracenic style in the best schools. The design is reported by all competent judges as so beautiful that, if the intended edifice cannot vie in grandeur of outline with the Hassans and Mocids, it will, at least in miniature, remind the modern Egyptians of the best periods of the Mameluke sultans. Cairo is much frequented by English invalids, from the dryness of its climate. Here, too, is a remnant of that ancient Egyptian people, to the heads of whose church the bishop, as the representative of a ramification of the primitive catholic and apostolic church, wished to be the bearer of sentiments of interest, sympathy, and good will. 'A political intrigue,' quoth the sectarian *quidnunc*. But any man more completely the reverse of an intriguer than the late bishop of Jerusalem can scarcely be conceived: he was indeed an Israelite without guile."

THE EARLY RECEPTION OF GOD'S MERCY:

A Sermon,

BY THE REV. G. W. ROBINSON, M.A.,

Incumbent of Walmley, Sutton-Coldfield, Warwickshire.

PSALM xc. 14.

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

THESE words would well suit an address to the young. To such, life is opening, as they think, full of enjoyment. Although just now restraints are laid upon them, and they painfully feel the corrections with which judicious parents and watchful teachers sometimes visit them, yet those things they conclude are incidental to their present situation: soon they will be set free from all control, become their own masters, and freely enter upon the pleasures of life. Desiring enjoyment, they expect to enjoy. It is in vain that you prophesy disappointment: not having yet made trial of life for themselves, they cannot believe your predictions; because they are so opposite to all their wishes and unfounded conceptions.

Since, then, they are bent upon pleasures, and will seek for them in the world, unless you can lead them to pursue them some where else, one excellent method of endeavouring to promote their best interests is to try to enlist the cravings of their hearts on the side of religion. They are longing for pleasure: religion, tell them, possesses pleasure. For the proof of that, bring before their attention the words of the text. Those represent some as so covetous after joy and gladness as to be asking for them early and throughout all their days: those speak of pleasures sure and certain, making manifest satisfaction's source. They are: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

But, as the psalm was written for the use of the Jewish congregation, at a time when they were sensible of the chastisements of the Lord, the words are applicable, we see, not only to the young, but to the aged also; in fact, to every individual, of whatever age or in whatsoever circumstances of life.

I will, then, God helping me, enlarge a little upon two points suggested by them:

First. That, apart from a sense of God's mercy, there is no true sense of satisfaction to be enjoyed.

Secondly. The wisdom of desiring an early participation of God's mercy, upon the ground of its affording permanent satisfaction.

I. What true sense of satisfaction, indeed, can man enjoy, apart from a sense of God's mercy? True, life offers much: it is full of offers. But God's mercy, brethren, offers every thing in life that can truly satisfy. His mercy spreads our board, secures our health, keeps evil from our dwellings, forms our relationships, and guards our ways: it offers joys, and peace, and confidence for ever. But, if we overlook that mercy, and embrace not its offers of eternal favour through Jesus Christ, what true happiness beyond those brief enjoyments, common to sinner and to saint, can man enjoy?

Regard him in one point of view merely; and take that as an example for all the rest.

Can he be happy, then, when he exercises any serious reflexions? As a rational being he is distinguished from the brute creation by the capacity of thought. Think he must: it is the law of his nature; and about God and his own soul, too, he must occasionally think. The most ungodly man upon earth, even, has his moments of reflexion. Dead as he may appear, in the eye of the world, to all religious impressions, all religious fears, yet is there a conscience in his breast that cannot be wholly silent, and which God will not suffer to remain always mute. He must hold parley with his conscience, however he may keep at a distance ministers and friends that would reprove him. When thought is busy too, then conscience standeth at the door, waiting the favourable moment—the still of night perhaps; the solitary hour; the day of adversity; or when the word of God, or some coincidence of circumstances, or striking fact, recalls a particular iniquity, or bespeaks, by the fate of others, the probability of his own. And can a man have satisfaction, then, apart from a sense of God's mercy, experienced through faith in Christ? Ask, brethren, Cain, or Saul, or Adonibezek, or Judas, or the brethren of Joseph, who said one to another, "Verily we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

A man, moreover, in his moments of serious reflection, may very naturally think about his latter end. Judgment, eternity, heaven, and hell, are subjects that more or less wind their way into every one's meditations. The very language of the profane, even, assures us of that fact. "God" and "heaven," and "the devil" and "damnation," are, alas! the constant expletives with which, as they imagine, they dignify their discourse (so little is it, to bear such dignifying!); but, since the terms issue in such an awful manner from their tongues, thence we gather, brethren, that of the very subjects God and heaven, the devil and damnation, they have their thoughts.

If such persons, then, ever think of those things, much more others; and yet to no man can those things be grateful subjects of thought, unless he have good hope, through grace, that they are not opposed to his eternal happiness; he being delivered from the devil and damnation, and assured of God's favour and heaven's happiness, through the mercy of his God by faith in Christ. How can they, indeed? For, at the very best, in such a case, we are uncertain of what may be the lot to which death will convey us, judgment assign us, God appoint us. And uncertainty is insufferable. The mind cannot brook it, and be at peace. "Children! where do you think you will go when you die? Children! where do you think you will go when you die?" were the solemn questions from Legh Richmond, which little Jane, the cottager, could not shake off. Aye, and they are questions, brethren, which will not admit of a doubtful answer and a tranquil mind. If they do, then is it because either death is considered a great way off, or the man, who turns them aside, is intoxicated with draughts of sin. Ordinarily speaking, men do think occasionally of death and judgment, of heaven and hell; and, when they do so think, they find no joy, they experience no gladness, unless they are satisfied that they possess the mercy of God, through Jesus Christ our Lord.

I feel assured that the consciences of some here present, perhaps of too many, brethren, bear me out in these assertions. You do occasionally think of your latter end, and of the things which relate to God and your own souls. You have, however, no good assurance that you possess, that you enjoy, the mercy of God. Your thoughts, therefore, on those occasions are dissatisfying. In fact, you endeavour to drive them away; for they drive peace away from your mind. However, you cannot wholly expel them. It is good for you that you cannot. Indeed, it is far better for you that your false peace of mind should be disturbed, yea, that it should be shaken to its very foundation, utterly dissipated, and for ever broken up, than that you should remain content with any thing short of the satisfaction imparted by a sense of God's mercy, the source of joy and gladness all our days.

Therefore, I would unite with the sometime secret thoughts of your heart to disturb you. I would add the weight of my exhortations to their influence when, in your serious moments, death and judgment, and heaven and hell, are present to your minds. I would stand beside you in your retirements, and say, "Brethren, think of those things." I would draw aside the curtain of your sick beds, and tell you that your thoughts are profitably employed when those things constitute their subjects. I would join you as you are following the corpse of some departed friend to its last long home, and say, "O, think of those things." Yea, I would meet you statedly in this house of prayer, where all things lend their solemn influence to serious thought, and earnestly impress upon both you and myself the wisdom of freely meditating upon heaven and hell, and death and judgment.

Here I would remind you, brethren, that those things are solemn realities—realities with which we shall all have to do—realities, in fact, on which our all depends—realities, therefore, that demand of us, by their very nature and circumstances, far more frequent and serious meditation than they gain from any one of us. Let death approach, then. Behold him at thy door! Hold parley with him.

Conceive thyself stretched upon thy bed of sickness, sensible of growing weakness creeping over all thy frame, and rendering even the gentle whisper painful to thee. Behold how the world retires now, and all thy capabilities of enjoyment are benumbed! Thy possessions are to thee now as if thou hadst never possessed them. Thou art indifferent indeed to all things but to thy present feelings; and these spring from thy present bodily ailments, or perchance from the mind doubtful and distressed about what awaits it in the world to come. Hast thou satisfaction now? Nay, not unless thou canst lay hold, by faith, of God's mercy through Jesus Christ. Impossible. Your very feelings, moreover, betray the fact. Indeed none ever heard of peace and joy and gladness attending a dying bed, apart from a sense of God's mercy experienced through faith in Jesus. On the contrary, many have both heard, and seen, and borne testimony also to the misery and woe that have then been tasted.

But you do not forestall the evil day: you banish such reflections about death: they are not agreeable to you. But that is what I say, dear brethren. Without a sense of God's mercy granted you through Jesus Christ (wrought in the heart by the Holy Spirit) such thoughts are not bearable. You away with them.

But, beloved brethren, if we cannot endure the thoughts simply of death, what shall we do when the reality approach? If the shadow be repulsive, what alas! must be the substance? Nay, I would side, I say, with your secret thoughts on this point, and strengthen their influence to render you sensible of your want of peace—of true abiding, death-sustaining peace; that you may also cry, "O

satisfy us early with thy mercy; that we may rejoice and be glad all our days."

But, if thoughts of death be ungrateful to the soul which has not a scriptural and well-grounded assurance of God's mercy, relied on through faith in Jesus as the alone procurer of it, what must be the effects to that soul of thoughts concerning judgment?

To give up a strict and solemn account of every thought and word and deed, of every hour, of every penny, of every sermon, of every warning, sickness, means of grace, of every talent indeed committed to our trust! To behold the Almighty Judge, clad with glory, from the brightness of whose presence heaven and earth have fled away, and there is no place left for them! To be surrounded by the heavenly host in number beyond our telling, waiting the decision of the Judge, to bear or drive us to our destined place! To see the books produced, and therein written transactions of earliest infancy even, the sins of youth, maturity, and age! Aye, what thoughts rush across the soul, when conscience, backed by these things, stirreth up a man to serious consideration! Is not all satisfaction then vain, and lighter than vanity, unless it spring from a sense of God's mercy enjoyed through faith in Christ; we knowing that Jesus will bear us out in that great day? aye, beloved brethren, lighter than vanity itself.

And then to think of heaven—its glory, the Saviour there, the mansions prepared therein, the glad hosannas that resound throughout without cessation from spirits surcharged with joy, the peace that reigns, the security enjoyed, the absence of sin and pain and toil and grief, the rivers of pleasure that flow at God's right hand for evermore, the heavenly love that beams on ransomed souls from God and every kindred spirit, the beauty of holiness emitted from every being and thing thereof, and yet to have no good assurance of entering there, will that give peace? Or hell, with all its horrors, teeming with the damned, let loose in fearful wrath upon each other, burning without with pains unbearable, and with furious passions still more terrible within, the cries of wretchedness and rage and mad despair, of self-reproach! Aye, beloved brethren, what are such thoughts to him who has not yet been led of God to turn in good earnest to Jesus Christ, to turn and lay hold of God's early mercy proffered freely in the gospel? Yea, may we try their salutary influence now. May the Holy Spirit thereby uproot our every vain and self-deceiving refuge, and lead us as wise men to fly to him, who only is the truth, the way, the life, who only can, and also will, both hear with joy and with fulness meet our first believing cry: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

II. Yes, dear brethren, consider the wisdom of seeking an early participation of God's mercy, upon the ground of its affording permanent satisfaction.

Such conduct, indeed, becomes both the saint whose hopes are clouded, the believer whose sloth has been productive of a want of satisfaction in the ways of God, and the awakened sinner, now at length shaken by the Spirit of God from his sleep over the pit of destruction, drugged either by sensuality, or by worldly-mindedness, or by a love for pleasures and vain pursuits. Withal, it is manifest wisdom to fly at once to Jesus Christ, and to seek for early and enduring satisfaction at the hands of God. We may try, brethren, to patch up our peace through any other means; but we shall succeed for a time only. The reasoning already employed in this discourse will apply also here. Peace so gained will not last. The mercy of the Lord, however, is a sure source of prolonged rejoicings. "Thy mercy," saith the psalmist, "endureth for ever." And why should any one delay in seeking it? The clouded saint is tempted perhaps to brood over his sorrows, and add gloom to gloom by looking into darkness (that is, into himself) rather than, by at once looking unto Christ, the Light of life, find hope excited that his soul shall be replenished speedily with joy, and his heart with gladness. The slothful Christian is tempted to hug his chains rather than, vigorously rising up and bursting from his bonds, lay hold forthwith on Jesus, and wrestle with him in earnest prayer to immediately quicken his torpid energies and invigorate his spiritual faculties into cheerful and glad and active life. The awakened sinner, with false humility, hesitates to present himself forthwith to Jesus, and, while confessing his unworthiness, yet look in faith for speedy restoration to God's favour, and that throughout the remainder of his days.

But, beloved brethren, it is at once, forthwith, without further preparation or more delay, that every one of us should hasten unto Jesus: it is our wisdom immediately to fly to him: instantly should we seek God's mercy, knowing the enduring nature of its fruits. To that end, indeed, the awakened sinner, the slothful believer, the beclouded saint, all have examples of encouragement in the word of God.

The prodigal son, for instance, no sooner came to the determination of returning to his

Father, than, without waiting for more befitting apparel, or for a more favourable turn in the prospect of his affairs, he forthwith, without a minute's delay even, bent his course homewards, destitute as he was, and void of all but misery. And see how early enduring mercy met him, and with what satisfaction! While he was yet a great way off he was seen, speedily approached, at once embraced with eternal mercy, and with joy and gladness welcomed.

"Behold," said Christ to the lukewarm Laodiceans, "I stand at the door and knock." They had, therefore, to open only, and that at once, and forthwith a banquet was assured them: a banquet! the very name implying satisfaction; the banquet of the Lamb too being that which imparteth joys to all the ransomed of the Lord throughout everlasting ages. "For a small moment," saith God to his afflicted people, "for a small moment have I forsaken thee; but with great mercies will I gather thee." Or, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer."

On the review of God's loving-kindness, indeed, we may unite with the psalmist, saying: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Or, with others: "This God is our God for ever and ever: he shall be our guide even unto death."

I would, then, be most pressing in urging you to seek an immediate interest in God's mercy, since, as you see, it affords permanent satisfaction. But you need yet, you say, scriptural authority to look for early mercy. Were the multitude, then, who heard Peter pricked to the heart for their foul offence in killing the Lord of glory? Behold, no long time intervenes between their betaking themselves in faith to Christ, and their being crowned with everlasting joy. "The same day," says the apostle, "there were added unto them about three thousand souls; and they, breaking bread from house to house, did eat their meet with gladness and singleness of heart." And of the church, but a few days gathered together, we hear in the thirteenth chapter of the Acts, that "the disciples were filled with joy and the Holy Ghost." Do we, for one other instance, behold, at the commencement of the night, a rugged and stern and hard-hearted jailer of Philippi in sad dismay, asking, "Sirs, what shall I do to be saved?" Lo, we behold that very same man, in the space of a very few hours, bringing the apostles into his house, setting meat before them, and rejoicing, believing in God, with all his house.

Hence, I conceive that I am fully authorized to be earnest with you, brethren, when I urge you to seek God's mercy early, on the ground of its affording you permanent satisfaction. Indeed, I would not that one single soul amongst us should give way to delay. Yea, I would exhort you all, on this point, with utmost force; for I well know who will be pressing you with offers presently, offers totally at variance with those which I am commissioned of the Lord to lay before you; and I well know, also, that when he proposeth his offers he will not suffer you to imagine, for one moment, that any thing preparatory is at all needed in order to your embracing them. In the present instance, indeed, when I speak of the free mercy of God in Christ, he suggesteth many reasons why you should look neither for satisfaction early at God's hands, nor for joy and gladness in Jesus throughout all your days. In this case he will change himself into an angel of light even, and whisper that your own unworthiness renders it necessary that you should remain from so glad a prospect as it unfolded, until you have become a more befitting subject for its participation. Yea, how many and various are the reasons he labours to insist on, why you should linger and delay, and hesitate to embrace God's proffered hand of early mercy, although I assure you that it is in truth and in sincerity stretched out towards you.

But when they are his own offers that are proposed, directly by himself, or indirectly through his agents, the world and the flesh, O then how importunate he becomes for your immediately falling in with them. Delay then! no: away with it. At once, at once comply. Is it a question, for example, whether you shall first think over this discourse when you have left this house, or at once give ear to the propositions he has made of some absorbing pursuit, some besetting sin, or some unhallowed occupation? O how prompt will he then become to urge you now at once, this very moment, to decide in his favour. He will, indeed, fill and wholly occupy your mind with the subject; aye, immediately. "Immediately," saith our Lord in the parable of the sower—"immediately cometh the devil and taketh away the seed sown in their heart, lest they should believe and be saved."

If, then, your enemy be thus importunate for your soul's destruction, brethren, and you too often take no offence at him, surely I shall be freely permitted to employ most pressing urgency, when I counsel you, in the name of Jesus your almighty and most gracious friend, to at once lay hold of God's offers of eternal life. Yea, I pray you, here also put

aside delay. Delays are dangerous in all matters, much more so however in the affairs of the soul: now; not by and by. "Now," say the scriptures, "is the accepted time, now is the day of salvation." Jesus saith also: "Agree with thine adversary quickly, whiles thou art in the way with him." All, in fact, unite to assure us that early mercy is set before us in the gospel. How critical is our position, then! A sincere offer of mercy is made to us this day from heaven: shall we reject it? or shall we, through grace, embrace it? Angels surely must bend in breathless anxiety over us, awaiting the decision; and, if so, then suffer them, brethren, to breathe freely: suffer their harps to resound: let the heavens ring again. Embrace, by faith in Jesus, God's offered mercy. Do it at once, this very minute: all things are ready; make use of them. Lay hold on mercy. Seize satisfaction. Be glad; rejoice.

What! you cannot believe? Sad conviction. Yet better felt than not acknowledged; yea, far better; for it is nature's impotency. Nothing either vanquisheth it but mercy. Christ, too, is the loving physician of such sin-sick souls: he can impart the mercy and heal the soul: he longeth to do so. Let then your earnest, fervent, persevering prayer become: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

LETTERS TO A STUDENT ABOUT TO RESIDE AT COLLEGE.

No. I.

ASSOCIATES.

MY DEAR L——.

Although I am not a member of the university where you are about to reside in October next, and I do not know I ever, save once, trod the banks of the Cam, still I hope that one who, in the days of other years, knew every winding of the Isis and the Cherwell, and could almost tell every water-lily from Godstowe to Sandford, may not be unacceptable. It was my great privilege—a privilege, I fear, too little improved—to be a long resident in Oxford, as a member of "no mean" college, and as the curate of an important church in the city. I look back upon the years of my residence with very mingled feelings; for I cannot but call to mind how much I did that ought not to have been done, and how much I left undone that ought to have been done. Still I much like to dwell on those days. They remind me of hours spent in the delightful society of many dear friends, whom I shall never, in all human probability, meet on this side of eternity; for university associates, in many cases, seldom or never meet in after-years.

I really know no period in a young man's life more momentous than that in which he commences his residence at college, and when, as it were, he is for the first time thrown upon his own resources, and, to a great extent, thrown on himself. In your case this is peculiarly so.

You have, since your birth, been under the watchful eye, the guardian protection of your excellent father; whom I am most thankful to regard as my most faithful friend. You have not weathered the storms of a public school. You know little of the world, its snares, its temptations, its anxieties, and its trials; and yet, at the baptismal font, there was earnest prayer offered in your behalf, that you, being delivered from God's wrath, might "be received into the ark of Christ's church, and, being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that, finally," you "may come to the land of everlasting life, there to reign with "God," world without end. May God in mercy have listened, and answered that fervent prayer!

You have never consciously experienced a mother's affection, a mother's love, a mother's care. Your mother was, in the dispensations of God (all-wise dispensations, as will be seen hereafter), removed, when you were little more than a baby. I well recollect the knell that struck upon my heart when I heard of that removal, though she was unknown to me; and the echo of that knell vibrated even more strongly on my ear, within the brief space of little more than twelve months, in my own dwelling, from a similar circumstance.

> "But, howsoever fresh and fair
> Its morning beauty shows,
> 'Tis all cut down and withered quite
> Before the evening close."

On your first going to college, my dear L——, let me beseech you to be particularly cautious into what set of men you are introduced, and look about you. This, let me assure you, is a point of the most vital importance—far more vital than you are now aware of. The first step is a great point. It may affect the whole of your after-life. Be not repulsive: be always kind, invariably polite; but be circumspect. I have known many a man ruined by his getting at first into a low, bad, or what was termed a "raffish" set. Sweet disposition of temper, with firm and uncompromising decision of character, will, under the blessing of God, be your safeguard. I cannot lay too much stress upon this: I cannot too much impress its importance upon you. When you are in doubt and darkness, go to God, in prayer: he will enlighten you. When you are almost giving way to the temptation of the arch-enemy, go to God, in prayer: he will defend you. "For the Lord God is a sun and shield: the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly" (Ps. lxxxiv. 11).

When you go to Cambridge, look around you. Do not too speedily form intimacies. Pray for discretion, for decision, for resolution on this most important point. "Evil communications corrupt good manners." To use the old vulgar, hackneyed proverb: "You cannot touch pitch and not be defiled." Your reply, perhaps, will be that of Hazael, "Am I a dog?" You will be apt to feel that I form an unjust estimate of your stability, your firmness, your strength of principle; but I do not. Judge me not harshly in this.

Beware of self-complacency, of self-sufficiency, of self-confidence. Recollect, you are a child of

fallen Adam. In you naturally dwelleth "no good thing: no, not one." The good in you will be of grace, not of nature. Your father prays for you: he is anxious for you: he is providing for you: he has sought to bring you up in the paths of godliness, the only paths of happiness and peace; but, after all, he cannot convert your soul, so that you may be "saved in the day of the Lord Jesus:" that must be the doing of your Heavenly Father. May his doings towards you "be marvellous" in your eyes!

The name of your ever-revered maternal grandfather, whose praise is in all the churches, you bear as your Christian name; but remember, *you* still may not have that name registered in your behalf in the book of life, you may not be written among the living in Jerusalem. Do think seriously of this. What is in a name? "A rose with any other would smell as sweet." May the fragrance of your life be exquisitely refreshing to those around you; and, when you are called hence, to be no more seen on earth, may you, amidst the refreshing fragrance of the Rose of Sharon, dwell in that bright and blessed land,

> "Where everlasting spring abides,
> And never-withering flowers."

If your escutcheon is pure, bring no spot upon it. If your ancestral shield is bright and burnished, do not rust it.

I am, my dear L——,
With much affection, yours,
T. B.

H—— M——, March.

Juvenile Reading.

AFFECTIONS OF ANIMALS.

Much instruction may be gathered from the habits of animals. The affectionate attention they exhibit to each other reads a lesson to ourselves which we should not be slow to learn. The following instances are very interesting:

The most timid mothers brave dangers, and even death, for the sake of their young. An instance of this courage—and similar facts must be familiar to many—is recorded by colonel Montagu, when speaking of the golden-crested wren: "A pair of these birds, who took possession of a fir-tree in my garden, ceased their notes as soon as the young were hatched; and, as this beautiful little family caused me much delight and amusement, some observations thereon may not be unacceptable to the curious reader. When first I discovered the nest, I thought it a favourable opportunity to become acquainted with some of the manners of this minute species, and to endeavour to discover whether the male ever sung, by way of instructing the young ones. Accordingly I took the nest when the young were about six days old, placed it in a small basket, and, by degrees, enticed the old ones to my study-window; and, after they became familiar with that situation, the basket was placed within the window; then at the opposite side of the room. It is remarkable that, although the female seemed regardless of danger, from her affection to her young, the male never once ventured within the room, and yet would constantly feed them while they remained at the outside of the window. On the contrary, the female would feed them at the table at which I sat, and even when I held the nest in my hand, provided I remained motionless; but, on moving my head one day, while she was on the edge of the nest, which I held in my hand, she made a precipitate retreat, mistook the open part of the window, knocked herself against the glass, and lay breathless on the floor for some time. It is probable the focal distance of such minute animals' eyes is very near, and that large objects are not represented perfect on the retina: that they do not seem to see such distinctly is certain, unless in motion. However, recovering a little, she made her escape, and, in about an hour, after I was agreeably surprised by her return; and she would afterwards frequently feed the young while I held the nest in my hand. The male bird, however, constantly attended the female in her flight to and fro, but never ventured beyond the window-frame; nor did he, latterly, ever appear with food in his bill."

Even the earwig and the spider, which some regard as odious creatures, are inspired by the great Governor of all with this amiable disposition in a remarkable degree. The wolf-spider carries her eggs in a bag attached to the hinder part of her body, and guards this treasure with jealous care. "With a view," says Bonnet, "to put this singular attachment to a novel text, I one day threw a spider with her eggs into the pitfall of an ant-lion *(myrmelion formicarum)*. The spider endeavoured to escape, and was eagerly remounting the sides of the pit, when I again tumbled her to the bottom; and the ant-lion, more nimble than the first time, seized the bag of eggs with its mandibles, and attempted to drag it under the sand. The spider, on the other hand, made the most strenuous efforts to keep her hold, and struggled hard to defeat the aim of the concealed depredator; but the gum which fastened the bag, not being calculated to withstand such violence, at length gave way; and the ant-lion was about to carry off the prize in triumph. The spider, however, instantly regained it with her mandibles, and redoubled her endeavours to snatch the bag from her enemy: but her efforts were vain; for the ant-lion being the stronger, succeeded in dragging it under the sand. The unfortunate mother, now robbed of her eggs, might have at least saved her own life, as she could easily have escaped out of the pitfall; but, wonderful to tell, she chose rather to be buried alive along with her eggs. As the sand concealed from my view what was passing below, I laid hold of the spider, leaving the bag in the power of the ant-lion. But the affectionate mother, deprived of her bag, would not quit the spot where she had lost them, though I repeatedly pushed her with a twig. Life itself seemed to have become a burden to her, since all her hopes and pleasures were gone for ever."

* * * * *

I have been much struck with a well-told and interesting anecdote, by Bingley, of an attachment of a different kind from that just related, of a pair of tame guinea-parrots, which I feel much pleasure in transcribing: "A male and female of this species were lodged together in a large square cage. The vessel which held their

food was placed at the bottom. The male usually sat on the same perch with the female, and close beside her. Whenever one descended for food, the other always followed; and, when their hunger was satisfied, they returned together to the highest perch of the cage. They passed four years together in this state of confinement; and, from their mutual attentions and satisfaction, it was evident that a strong affection for each other had been excited. At the end of this period the female fell into a state of languor, which had every symptom of old age: her legs swelled, and knots appeared upon them, as if the disease had been of the nature of the gout. It was no longer possible for her to descend, and take her food, as formerly; but the male assiduously brought it to her, carrying it in his bill, and delivering it into hers. He continued to feed her in this manner, with the utmost vigilance, for four months. The infirmities of his mate, however, increased every day; and at length she became no longer able to sit upon the perch: she remained crouched at the bottom, and from time to time made a few useless efforts to regain the lower perch; while the male, who remained close to her, seconded these feeble attempts with all his power. Sometimes he seized with his bill the upper part of her wing, to try to draw her up to him: sometimes he took hold of her bill, and attempted to raise her up, repeating his efforts for that purpose several times. His countenance, his gestures, his continual solicitude, everything, in short, indicated, in this affectionate bird, an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting when the female was at the point of expiring. Her unfortunate partner went round and round her without ceasing: he redoubled his assiduities and his tender cares: he attempted to open her bill, in order to give her nourishment; his emotion every instant increased: he went to her and returned with the most agitated air, and with the utmost inquietude. At intervals he uttered the most plaintive cries: at other times, with his eyes fixed upon her, he preserved a sorrowful silence. His faithful companion at last expired: he languished from that time, and survived her only a few months."

Poetry.

HUMBLE GIFTS.

By Miss M. A. S. Barber.

(For the Church of England Magazine).

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. x. 42.

Prepare thy gifts: each day, each hour,
Has something thou may'st bring,
To offer in the Spirit's power,
Before thy heavenly King.

The cup, though but with water filled,
Which in his name is given,
Shall draw—thus Christ himself has willed—
A blessing down from heaven.

And he accepts each gentle deed,
Each kind, forbearing tone,
Each memory of thy brother's need,
Each yielding of thine own.

O, in the bower which nature weaves,
Each heart's a tender flower;
Gladness, the dew upon the leaves;
And tears, the wasting shower.

Then bid thy brother's heart rejoice,
Bear loving thoughts to all:
In hearts which make the Lord their choice
The idol self must fall.

Before his presence must it melt,
As erst when Dagon fell
Before the covenant ark, where dwelt
The God of Israel.

THE HORRORS OF WAR*.

ON HEARING THE TOWER GUNS FIRED AT NIGHT IN LONDON, ON THE 2ND MARCH, 1846.

Hark! 'tis the booming cannon's roar,
Breaking the tranquil calm of night;
While armed hosts their squadrons pour,
To mingle in the gory fight.

And can it be that life was given
To be thus wantonly destroy'd?
Can Christians lift their fronts to heav'n,
And glory in being thus employ'd?

Forbid, forbid the impious thought!
Great God of mercy, God of grace!
Whose holy word hath ever taught
The brotherhood of all our race!

Can he, whose everlasting throne
Is based on justice, truth, and love,
Hear with delight the victim's groan,
And carnage, blood, and death approve?

The widow's shriek—the orphan's tear,
Will these delight th' angelic throng?
And will they cease their harps, to hear
Such sounds, as sweeter than their song?

O for a trumpet's stirring blast,
To wake the world from its false dream
Of "glory," and to bid it cast
Its idols in oblivion's stream.

Yes, we implore thee, Prince of peace,
Hasten thy kingdom: bid it come.
Let war, with all its horrors, cease,
And man enjoy his peaceful home.

* * * *

* We are no friends to war: we therefore comply with a request made to us, by inserting a part of a poem composed on occasion of the war in India. A part we omit, as we are old-fashioned enough to believe that, though certainly no acts of sin or cruelty can please him, the Deity, in his moral government, disposes the lot of victory—"the race is not to the swift, nor the battle to the strong"—and that to him our thanks for every deliverance are due. The war with the Sikhs is evidently a defensive one.—Ed.

Let hostile nations learn from thee
That man was made for nobler ends;
To live united, happy, free—
To die as brothers, kindred, friends;
And, after dealing to live again
In purer worlds, with higher bliss;
So that a heavenly crown to gain
Should be our highest aim in this.

To feed the hungry, clothe the meek,
Comfort the mourner, free the slave,
Instruct the ignorant, help the weak—
Are these not worthy of the brave?

To rescue life, and not destroy—
Forgive, as we would be forgiven:
On earth let these our deeds employ;
And thus we may prepare for heaven.

J. S. BUCKINGHAM.

British and Foreign Institute, March, 1846.

Miscellaneous.

ARCHDEACON TRENCH.—The hon. and venerable Charles Le Poer Trench, D.D., brother of the archbishop, was a man of great original genius and rare powers, intellectual and corporeal. He won all hearts: his fascination extended to the cabin as well as to the palace. His extraordinary energy of character was all concentrated in promoting the progress of divine truth: no labour was too great, no service too humble for his ardent zeal. It burst forth like a torrent. Schools rose up in every direction. Lectures were instituted in distant villages and barns. One of his own offices was converted into a lecture room. No engagements, no visitors, were permitted to interfere with his prescribed periods of attendance at remote localities. It mattered not what the season of the year, what the dangers of the way, or the darkness of the evening: off he marched, to instruct the poor. Lantern in hand, he would wend his appointed way, across the wood of Garbally and the intervening bog by the shortest cut he could discover, to the village of Derrywillan, where a few peasants waited to receive his pastoral instruction. Rev. James Anderson, who frequently attended him on such excursions, and says he was the best catechist and lecturer he ever knew, was so surprised at the eloquence and earnestness with which at times he has heard him address six or seven old women, that he could not avoid expressing his astonishment that he could speak to them with as much power as if he were discoursing to an overflowing congregation. To which the archdeacon, with the real humility which belonged to him, replied, "It is the only sign of grace about me." Such was the man whom the archbishop desired to honour and promote. The labours of the archdeacon in promoting education were of no ordinary character. His position as brother to the noble proprietor of the soil gave him peculiar facilities in protecting the poor who had the boldness to send their children to the scripture schools in defiance of priestly interdicts. Late in life he acquired the power of reading the scriptures in the Irish language, that he might be able to communicate the knowledge of divine truth to those who spoke that tongue, in a manner that would commend itself to their attention, and reach both their hearts and understandings. He carried constantly about him wherever he went, with this view, either the Irish bible or testament. On one occasion, travelling by the mail to Galway, he found himself in company with three Roman catholic gentlemen going to the assizes. He entertained them, at first with general and amusing conversation. His wit soon got them into the most bland and cheerful humour. When their laughter was at the highest, he resolved to take advantage of the opportunity now afforded to him of profitable conversation; and he suddenly interrupted them, saying: "I'll venture to say none of you think I can speak Irish." Some doubt was expressed. "Wait till you see," he replied; and, pulling out the Irish bible from his pocket, he read the Irish version of psalm cxxx. He then asked if they knew what it was he read? "Yes," said one of the party; "it is one of the seven penitential psalms. When David fell to the bottom of an old well, he cried out from the depth unto God; and as he repeated first one psalm and then another, God raised him up by degrees; and when he finished the seven, he found himself safe and sound at the top of the well." This strange interpretation enabled the archdeacon to remove the ignorance which occasioned it, and, having exposed the fabulous character of the supposed miracle, to comment with propriety upon the words, "out of the depths have I cried unto thee, O Lord," and to direct the minds of his friends to the extent of guilt acknowledged by the psalmist, the nature of the forgiveness he sought, the trust he had in the word of God, his earnest longing for the presence of the Lord, and the plenteous redemption to which the royal prophet invited the attention of Israel. It cannot be denied that archdeacon Trench was a pluralist. He was found so by his grace when he was translated to Tuam; and, in the change of parishes subsequently arranged, his grace sought the benefit of the diocese, expecting that the privilege of non-residence, claimed by the archdeacon as vicar-general of Clonfert, would no longer have been pleaded. I am by no means disposed to defend the evil of pluralities. The present primate of the Irish church has conferred a great boon upon her in putting an end to the practice. The invariable refusal of the archbishop of Armagh to grant the necessary faculty to any clergyman, without which two benefices can never be held by one man in this country, has proved the greatest possible blessing to the church of Ireland.—*Dr. Sirr's Memoir of Archbishop Trench.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 581.—APRIL 30, 1846.

THE CONQUESTS OF DEATH.

No. VII.

GRAVE OF THE MISSIONARY.

"VALEDICTORY STANZAS.

"Afar he sleeps! the ocean's roar
Disturbs his calm repose no more.
What though the rich banana-tree
Waves where the elm or yew should be;
What though the hymn, above him sung,
Breathes wildly in a foreign tongue;
What though no voice of home was near,
To soothe with love his dying ear;
What though to other hands than ours
'Twas given to tend his latest hours;
What though that gentle heart, alone,
Stood still upon a shore unknown—
That beaming eye dimm'd day by day,
While ours were weeping far away—
Not friendless did the stranger die,
Though far from scenes of infancy;
And he who did with Mary weep
Watch'd by his couch, and soothed to sleep.
We murmur not. The day draws on
When all the hidden shall be known:
We yet shall see his jewell'd crown
Bright with the souls in exile won:
In heaven's clear light we yet shall know
The cleansing use of all this woe.
O, lonely though his earthly lot,
His trusting spirit fainted not.
The cloud is passed from that young brow:
It glows in heaven's own brightness now.
We give him up: thrice-happy one—
The fight well fought—the victory won!
We give him up: his exile o'er,
He'll leave his Father's house no more."

J. C. L.

"For my own part," says the bishop of Chester, "I will confess that, as far as I have pursued that instructive study, the biography of missionaries, I have been particularly struck with the fulfilment of the paradoxical promise, 'manifold more in this present time.' I have generally seen that as many as have entered their names in the glorious book of apostles and prophets and evangelists (Eph. iv. 11) have taken upon themselves a laborious, a toilsome, a painful profession; but no man's consolations have been like theirs. They have wandered through a wilderness of moral misery; but their path has been guided and cheered. They have not been left without the pillar of cloud to screen them by day, or the pillar of fire to enliven the darkness of the night. The delightful intercourse of earthly friends has been denied them; but they have enjoyed the presence of God: he has come unto them, and made his abode with them. They have borne the burthen and heat of the day; but they have realized the promise, that 'as their day was, so should their strength be.' In the midst of their usefulness, death has interrupted their labours; but their hope has been full of immortality. Beyond that of others, the missionary's conversation is in heaven. His employment in his Redeemer's service keeps him in perpetual intercourse with his Redeemer. His difficulties and his necessities maintain a salutary feeling of dependance within him. Good or ill success equally draws him closer to God. He is encumbered less than most men with those earthly cares which press down the soul, and chain it to things present. The world is truly crucified unto him, and he unto the world. And, although, in the approach towards this state, there will be many a painful struggle of the flesh against the spirit, yet, when] by the grace of God it is attained, it is its own exceeding great reward; for it has with it the peace of God which passeth all understanding, which this world can neither give nor take away"*.

Such is a faithful and animating account of the peculiar blessedness of those who have left all dear to them, and become exiles from the land of their nativity, to unfurl the banner of the cross in a far distant land, and to whom grace has been vouchsafed "to preach among the Gentiles the unsearchable riches of Christ." Neither, in the last solemn hour, are they without much to support, to comfort, and to cheer; and the lone spot which marks the sequestered place of their rest

* From "A Sermon, preached at St. Bride's church, Fleet-street, on Monday evening, May 2, 1825, before the Church Missionary Society." By the rev. John Bird Sumner, M.A., [then] Prebendary of Durham and Rector of Mapledurham, Oxfordshire.

becomes hallowed by a solemn sacredness: it speaks in language too plain to be misunderstood: "They rest from their labours; and their works do follow them."

The following description of a missionary's grave in Tutuila*, one of the Samoan group of islands, is marked by the most plaintive tenderness. It is the grave and burial of the late George Archibald Lundie, who went there as a missionary in 1840-41. Extracts from the memoir of his departed sister, Mrs. M. L. Duncan, from the same pen—that of a fondly-attached mother—have already appeared in the magazine.

"At length the messenger of death was come, and the last offices were to be performed by those who had watched his expiring hours.

"MRS. SLATYER'S MEMORANDA.—'Early in the morning we went in to see him for the last time. He recognized us, and gently pressed us each by the hand—but death was not far off. About nine, he beckoned to Mr. Baker to turn him; which being done, he gently breathed his last; and all was peace. Our dear friend was thus released from a world of sin and misery, and ushered into a land of holiness and happiness; while we, in the absence of those who would have delighted to smooth his dying pillow, had to perform the last sad offices of his funeral. We were indeed painfully situated, but a kind Providence appeared for us.

"'By the assistance of Mr. Baker and Matthew Hunkin, we procured as neat a coffin as circumstances would allow—there being no other person at hand capable of assisting in this last painful office. Saturday, the 26th September, about nine in the morning, was fixed for the interment. Matthew, a truly pious and devoted servant of Christ, conducted the service. A number of the natives from Pagopago, who were much attached to our lamented friend, came over; and, together with a selection from our own teachers, a suitable band was arranged to convey his remains to the burial-ground. A long piece of grey cotton cloth, the best we possessed, with a deep border of black, which I also happened to have, formed the humble covering for the coffin.

"'It was indeed a solemn and deeply affecting occasion. When he was carried out, Mr. Baker preceded, and sister Murray and myself followed first; then, immediately behind us, all our domestics, many of them in tears, and all with evident tenderness of feeling, which showed how much they sympathised with us in this melancholy bereavement.

"'Having paused just beyond our dwelling, the coffin was placed on rests; and the teachers and ourselves, surrounding it, sang the Samoan translation of that beautiful hymn—

"'"When I survey the wondrous cross.'

which in times past he had often sung with delight. We then proceeded, and, taking a circuitous course through the village towards the chapel, were followed by all the natives, in the most imposing and interesting manner. Not a child was suffered to break the solemnity of the hour.

"'We then took our stand at the grave; and Matthew delivered an appropriate and tender address, which was followed by another sweet Samoan hymn, describing the happiness of those who had joined the blessed above. The remains of our dear friend were then lowered into the grave, which was prepared outside of the chapel, at the west end; and, having taken the last look, we returned to our homes, in sure and certain hope that he whom we have thus consigned to his early tomb, will rise in a glorified body at the last, great day. Yes—

"'"God his Redeemer lives, and, bending from the skies,
Looks down and watches o'er his dust, till he shall bid it rise.'

"This closes Mrs. Slatyer's simple and minute detail; and there is deposited another dweller in the dust, to await the glorious time when the earth shall cast out her dead, and no more cover her slain; and then he, with the myriads of the redeemed of the Lord, shall 'awake and sing.'

"The inscription, which Samoan love has placed on his tombstone, looks beautiful, and sounds harmonious:

"'O le tuugamau lenei
O MISI LUNITI
Na ia maliu i Leone
Sepetemepa 25,
1841.
Sa tele lona loto i le galuega le Atua i li nuu nei.

Cla manuia i latou
O e ua oo i ai,
I le nafouga lelei,
I luga i le lagi.

Ua foamanava i latou
I galue sa fai;
Ua oo i le mapusaga
Ua malolo i ai.

'Le oti e, sifea lou fiate?'—PAULO.'

"Translation of the Samoan inscription:—
This is the grave
of
MR. LUNDIE.
He died at Leone,
Sept. 25,
1841.
Great was his heart in the work of the Lord in this land.

Blessed are they
Who have arrived thither,
At the happy dwelling-place
Above in the skies.

Cease they do
From the works they did.
They have reached the rest;
And there they repose.

'O death! where is thy sting?'—PAUL."

The exquisite lines, addressed by Mrs. Duncan to the missionary, her darlingly-beloved brother, it would be wrong to omit:

"Since o'er the wave thy Father's mantle calls thee,
And bids thee seek thy home in climes afar,
Sweet brother, part in peace. Whate'er befall thee,
Still may his presence be thy guiding star,
To point with heavenly light thy pilgrim way,
And shine in warning love when thou would'st stray.

"Trusting, we yield thee to the mighty ocean;
For 'in the hollow of his hand' it lies;
And on its bosom vast with meek devotion,
Thou'lt look from its calm waves to calmer skies,
And bless the love that reigns through every clime—
The God who fills the universe sublime!

"When Albion's shores, from thy strained gaze receding,
Are fading in the dim uncertain haze,
And sad affection in thy spirit leading
Back to the beauteous home of former days,
O, may a voice divine be in thine ear:
'Fear not: thou'rt still at home; for God is here!'

"Should languor come, thy gentle frame oppressing,
And tremble in thine eye the silent tear,

* The Samoan group consists of ten islands. Tutuila lies about forty degrees south latitude, and one hundred and seventy degrees west longitude. Williams describes it as a romantic spot, from eighty to a hundred miles in circumference. He settled teachers in Savii, the northernmost of the group, in 1830, but did not touch at Tutuila till October, 1832.

That now no more thou hear'st a parent's blessing
Nor tender words that sickness' self could cheer,
Be Jesus' sheltering banner o'er thee spread—
His everlasting arms support thy head!

"Should'st thou, in spirit to thy home returning,
Behold the lessened circle sigh for thee,
And each, with mournful love and ardour burning,
For thee, retiring, bend the suppliant knee,
May faith's assurance soothe thy soul to rest—
'Their prayers are heard, thou shalt be surely blest!'

"With thine our prayers shall rise, to heaven ascending,
Nor seas nor further space a barrier prove,
And, at the shrine of mercy sweetly blending,
Shall find acceptance through redeeming love.
In lands remote our parted course may run;
But nought can sever hearts in Christ made one.

"How bright has been our hope to see thee feeding
His little flock in these our quiet vales;
With watchful care the faint and wounded leading
To living streams, whose water never fails;
Aiding the feeble from the dust to rise,
A man of God—a herald of the skies!

"But go, heaven's blessing on thy path attending,
Where nature's glories shine on frozen hearts;
And as the sun, the veil of darkness rending,
His morning splendour o'er creation darts,
May gospel beams diffuse resplendent day,
To guide the hapless flock that darkling stray!

"How beautiful, on earth's dark hills appearing,
Day's harbinger, the messenger of peace!
How sweet his earnest voice, the wanderer cheering,
That tells of morn arising, ne'er to cease!
Bear thou those tidings o'er the heaving main,
And turned to songs shall be our parting pain."

M. L. D.

PILGRIMAGES TO JERUSALEM*.

On the 24th inst., whilst passing the holy sepulchre, I found the entrance guarded by the pasha's soldiers. The open square in front of the sepulchre was filled with them; and armed soldiers occupied the gate of the church. On inquiring the reason of all this, I learned that, a few days since, an Albanian soldier had killed a Christian woman in the holy sepulchre. The convents represented this to the pasha, who gave strict orders that no Albanian soldier should come near the church of the sepulchre.

On entering the church, I found the front of the sepulchre most gorgeously adorned. There were one hundred and three lamps burning, all of silver; with the exception of one, which was of larger size than the others, of massive gold, and of great value.

The Greeks, the Armenians, and the papists, had all united to adorn the sepulchre thus: the right side of the front was allotted to the Greeks, the left to the Armenians, and the top to the papists: the middle was occupied by all three, to display their riches, and those of their convents.

This is the first day of Lent, and with it the grand ceremonies begin with the anointing of the stone within the sepulchre, upon which tradition says our Saviour was laid when anointed. The papists are the first to perform the ceremony, next the Greeks, and then the Armenians. All these parties had armed soldiers around them during the performance of the service, that they might be free from molestation. The poor Syrians and Copts are excluded from the privilege of joining in these services; in fact, the Greeks, the Latins, and the Armenians, are the tenants of the holy sepulchre, and have all the holy places in their hands. The Copts have a small chapel on the left side of the sepulchre, and the Syrians a small room within the church, which was given to them by the Armenians; and occasionally they perform service there.

April.—The pilgrims have left us; and the streets of Jerusalem are again passable. There have not been so many pilgrims here this year as last. As this year Easter was celebrated by all the various churches on the same day, some fears were entertained lest a collision between the members of the different churches might occur; but all went off quietly.

The Greek fire in the holy sepulchre was exhibited as usual. I am, however, happy to say, that the belief in it is on the decrease. The Armenians now publicly declare that this fire is produced by natural means: some of the more enlightened Greeks are of the same opinion; and we may indulge in the hope that at no distant period this gross superstition will entirely cease.

The Greek pilgrims go to the Jordan to bathe in its waters; for they believe that they are thereby cleansed from their sins. Three persons have this year lost their lives in the river: a Greek priest, of Cyprus, a Hungarian, and an infant. The mother brought her babe to the banks of the Jordan to wash it in its waters; but, melancholy to relate, the rapid stream carried it away, and buried it beneath its waves.

No Armenian goes to the Jordan now. Until about sixty years ago they had the same faith in its waters as the Greeks have now; but since then they have discontinued the practice. When conversing on the subject, a short time since, with some Armenian priests, they said: "We have the Jordan in our church" (referring to the baptismal font), and added: "No water in the world can wash away indwelling sin."

I believe it is not generally known how pilgrimages to Jerusalem are performed. I shall, therefore, mention what I have learned on that subject. When a member of the Greek church resolves to perform a pilgrimage to the holy city, he is conducted to the church of the place where he lives: the priest prays over him, and recommends him to God and all saints. Many people of the town, who cannot go, give the pilgrim money to give to the convents or churches at Jerusalem: others send rich and handsome presents to the holy places. It thus happens that one person frequently represents ten or a dozen others.

On the arrival of a pilgrim at Jaffa, he is immediately conducted into the Greek convent, where he remains till the next day. For his entertainment he is obliged to pay twenty-six piastres. The convent also provides, at a fixed price, horses and camels for the pilgrims, to bring them on their way to Jerusalem. They stop again at the convent at Ramlah, where each pilgrim has to pay thirteen piastres. The following day they proceed to Jerusalem. On their arrival here, they proceed to their convent, and receive some refreshments; after which their names are entered in a book. This over, they are conducted to the church, which is within the walls of the convent, where service is performed; after which a deacon washes the pilgrim's feet. This ceremony having been gone through, they are brought into a room, where they pass the first night.

* From "Missionary Labours in Jerusalem."

On the following morning a deacon leads them up into the divan, or large room, where the seven Greek bishops residing in Jerusalem are assembled, before whom each pilgrim appears, one at a time. He is then asked on how many persons' behalf he makes the pilgrimage; how many members of his own family are alive, and how many are dead. The pilgrim having answered all these questions, he has to pay one hundred piastres for each member of his family who is living, and fifty for each who has died: this is the minimum: rich people pay more. The pilgrim then receives a ticket for each member of his family, and is allowed to depart. Outside, another deacon takes the tickets again, together with twenty-one piastres from each pilgrim, and gives him permission to visit the Jordan. The same evening the pilgrim is conducted into the church of the holy sepulchre; and all the holy places within it are shown to him: his name is again entered in a book, for which he pays twenty-five piastres, and then remains one night in the church of the holy sepulchre, which is considered very meritorious.

The pilgrim, having stayed three days in the Greek convent, must now leave it; but a lodging is provided for him near it, for which he has to pay according to his means and the state of the apartments. The Greek convent possesses several houses here, which are used for this purpose. On the fifth day after the pilgrim's arrival he is taken to Gethsemane, and into the church of the virgin Mary, which is situated in that vicinity: here he must pay twenty-five piastres. Afterwards, he is in his turn conducted to all the Greek convents and churches in the environs of Jerusalem; to Bethlehem, Mar Elias, Mar Saba, the convents of the cross and of St. John; and at each place he is expected to pay a sum of not less than twenty-five piastres.

Sometimes the pilgrim refuses to pay: the church is then locked upon him; and he is not permitted to leave it until he has paid. If he tries to get off by saying that his purse is exhausted, he is asked, why did he come to Jerusalem if he had no money? When the pilgrim has visited all the Greek churches and convents, and contributed to each its due, he is allowed to spend his time as he pleases.

INDIAN POISONERS*.

PEOPLE of great sensibility, with hearts overcharged with sorrow, often appear cold and callous to those who seem to them to feel no interest in their afflictions. An instance of this kind I will here mention: it is one of thousands that I have met with in my Indian rambles. It was mentioned to me one day that an old fukeer, who lived in a small hut close by a little shrine on the side of the road, near the town of Moradabad, had lately lost his son, poisoned by a party of dhutooreeas, or professional poisoners, that now infest every road throughout India. I sent for him, and requested him to tell me his story, as I might perhaps be able to trace the murderers. He did so; and a Persian writer took it down, while I listened with all the coldness of a magistrate, who wanted merely to learn facts, and have nothing whatever to do with feelings. This is his story literally:—

"I reside in my hut by the side of the road, a mile and a half from the town, and live upon the bounty of travellers and people of the surrounding villages. About six weeks ago, I was sitting by the side of my shrine after saying prayers, with my only son, about ten years of age, when a man came up with his wife, his son, and his daughter, the one a little older and the other a little younger than my boy. They baked and ate their bread near my shrine, and gave me flour enough to make two cakes. This I prepared and baked. My boy was hungry, and ate one cake and a half: I ate only half a one; for I was not hungry. I had, a few days before, purchased a blanket for my boy; and it was hanging in a branch of the tree that shaded the shrine, when these people came. My son and I soon became stupified. I saw him fall asleep; and I soon followed. I awoke again in the evening, and found myself in a pool of water. I had sense enough to crawl towards my boy. I found him still breathing; and I sat by him with his head in my lap, where he soon died. It was now evening; and I got up, and wandered about all night, picking up straws—I know not why. I was not yet quite sensible. During the night the wolves ate my poor boy. I heard this from travellers, and went and gathered up his bones, and buried them in the shrine. I did not quite recover till the third day, when I found that some washerwomen had put me into the pool, and left me there with my head out, in hopes that this would revive me; but they had no hope of my son. I was then taken to the police of the town; but the landholders had begged me to say nothing about the poisoners, lest it might get them and their village-community into trouble. The man was tall and fair, and about thirty-five; the woman short, stout, and fair, and about thirty: two of her teeth projected a good deal. The boy's eyelids were much diseased."

All this he told me without the slightest appearance of emotion; for he had not seen any appearance of it in me or my Persian writer; and a casual European observer would perhaps have exclaimed, "What brutes these natives are! This fellow feels no more for the loss of his only son than he would for that of a goat." But I knew the feeling was there. The Persian writer put up his paper, and closed his inkstand; and the following dialogue, word for word, took place between me and the old man.

Question.—What made you conceal the real cause of your boy's death, and tell the police that he had been killed as well as eaten by wolves?

Answer.—The landholders told me that they could never bring back my boy to life; and the whole village would be worried to death by them, if I made any mention of the poison.

Q.—And, if they were to be punished for this, they would annoy you?

A.—Certainly. But I believe they advised me for my own good, as well as their own.

Q.—And, if they should turn you away from that place, could you not make another?

A.—Are not the bones of my poor boy there, and the trees that he and I planted and watched together for ten years?

* From "Rambles and Recollections of an Indian Official." By lieutenant-colonel W. H. Sleeman, of the Bengal Army. 2 vols., large 8vo. London: J. Hatchard and son.

Q.—Have you no other relations? What became of your boy's mother?

A.—She died at that place when my boy was only three months old. I have brought him up myself from that age: he was my only child, and he has been poisoned for the sake of the blanket (here the poor old man sobbed as if his heart-strings would break; and I was obliged to make him sit down on the floor, while I walked up and down the room).

Q.—Had you any children before?

A.—Yes, sir: we had several; but they all died before their mother. We had been reduced to beggary by misfortunes; and I had become too weak and ill to work. I buried my poor wife's bones by the side of the road where she died, raised the little shrine over them, planted the trees, and there have I sat ever since by her side, with our poor boy in my bosom. It is a sad place for wolves; and we used often to hear them howling outside; but my poor boy was never afraid of them when he knew I was near him. God preserved him to me, till the sight of the new blanket,—for I had nothing else in the world—made these people poison us. I bought it for him only a few days before, when the rains were coming on, out of my savings: it was all I had (the poor old man sobbed again, and sat down, while I paced the room, lest I should sob also: my heart was becoming a little too large for its apartment). I will never (continued he) quit the bones of my wife and child, and the tree that he and I watered for so many years. I have not many years to live: there I will spend them, whatever the landholders may do: they advised me for my own good, and will never turn me out.

I found all the poor man stated to be true. The man and his wife had mixed poison with the flour, to destroy the poor old man and his son, for the sake of the new blanket which they saw hanging in the branch of the tree, and carried away with them. The poison used on such occasions is commonly the dutora; and it is sometimes given in the hookah to be smoked, and at others in food. When they require to poison children as well as grown-up people, or women who do not smoke, they mix up the poison in food. The intention is almost always to destroy life, as "dead men tell no tales;" but the poisoned people sometimes recover, as in the present case, and lead to the detection of the poisoners. The cases in which they recover are, however, rare; and, of those who recover, few are ever able to trace the poisoners; and, of those who recover and trace them, very few will ever undertake to prosecute them through the several courts of the magistrate, the sessions, and that of last instance in a distant district, to which the proceedings must be sent for final orders. The impunity with which this crime is every where perpetrated, and its consequent increase in every part of India, are among the greatest evils with which the country is at this time afflicted. These poisoners are spread all over India, and are as numerous over the Bombay and Madras presidencies as over that of Bengal. There is no road free from them; and throughout India there must be many hundreds who gain their subsistence by this trade alone. They put on all manner of disguises to suit their purpose; and, as they prey chiefly upon the poorer sort of travellers, they require to destroy the greater number of lives to make up their incomes. A party of two or three poisoners have very often succeeded in destroying another of eight or ten travellers, with whom they have journeyed for some days, by pretending to give them a feast on the celebration of the anniversary of some family event. Sometimes an old woman or man will manage the thing alone, by gaining the confidence of travellers, and getting near the cooking-pots while they go aside, or when employed to bring the flour for the meal from the bazaar. The poison is put into the flour or the pot, as opportunity offers. People of all castes and callings take to this trade, some casually, others for life; and others derive it from their parents or teachers. The habit of cooking, eating, and sleeping on the side of the road, and smoking with strangers of seemingly the same caste, greatly facilitates their designs upon travellers. The small parties are unconnected with each other; and two parties never unite in the same cruise. The members of one party may be sometimes convicted and punished; but their conviction is accidental; for the system which has enabled us to put down the Thug associations cannot be applied, with any fair prospect of success, to the suppression of these pests to society.

THE ART OF SWIMMING*.

At a time when the increasing warmth of the weather leads numbers to enjoy the refreshment of bathing, it may be well to recommend the practice of the important art of swimming. The English, above all other people, should be good swimmers, exposed as they are by their insular situation, commercial pursuits, and disposition to visit other lands, so frequently to perils by sea: yet, while several towns on the continent have their swimming-schools, it is remarkable that none such exist in our capital.

The Romans expressed their opinion of a man's great stupidity by saying "he can neither read nor swim." Most animals have a natural aptitude for swimming, not found in man, for they will at once swim, when even first thrown into the water; but it must be observed that the motions they then employ much more resemble their ordinary movements of progression than those made use of by man under similar circumstances.

The children of uncivilized nations, especially when warmth of climate exists, frequent the water from an early age, and seem almost to swim by instinct: the remarkable powers of endurance, agility, and strength manifested while in the water by many individuals of savage tribes are well known; powers which often enable them to come off victorious in struggles with some of the fiercest inhabitants of their rivers and coasts.

The art of swimming is by no means of difficult attainment, and several authors (especially Dr. Franklin) have supplied directions to facilitate its acquisition. Above all things, self-confidence (not rashness leading into danger) is required; and when this is possessed all difficulty soon ceases, especially if the learner be assisted at first by some friend who is a swimmer. Dr. Franklin (himself an expert swimmer) recommends that at

* From "Chronicles of the Seasons." Parker.

first a familiarity with the buoyant power of water be gained; and to do this he desires the learner, after advancing into the water breast-high, to turn round so as to bring his face to the shore: he is then to let an egg fall in the water, which being white will be seen at the bottom. His object now must be by diving down with his eyes open, to reach and bring up this egg: he will easily perceive that he is in no danger in this experiment, as the water gets shallower of course towards the shore, and because, whenever he likes, by depressing his feet he can raise his head again above water.

The thing which will most strike beginners will be the great difficulty they experience in forcing themselves through the water to reach the egg, in consequence of the great resistance the water itself offers to their progress; and this is, indeed, the practical lesson derivable from the experiments; for the learner becomes assured of the very great supporting or sustaining power afforded by water, and hence derives a confidence essential to rapid progress. This sustaining power of water is shown under many circumstances: thus, a stone, which on land requires two men to remove it, might in water be easily carried by one.

A man may walk with impunity upon broken glass in deep water, because his weight is supported by the water. But many men have been drowned in attempting to wade across the fords of rivers, from not being aware that the body is supported by the water, and does not press on the bottom sufficiently to give a sure footing against a very trifling current. A man, therefore, carrying a weight on his head or shoulders may safely pass a river, where without a load he would be carried down the stream.—(Arnott).

In fact, the knowledge of this "fluid support" constitutes the ground-work of all efforts at self-preservation from death by drowning.

That a person exposed to danger by water should swim well is important, as adding to his security; but it is still more important that he should know that he can be supported in the water even without swimming (provided he retains his presence of mind) by a very trifling effort; for, while the best swimmer by his exertions would in no very long time become exhausted, by means of merely floating on the water much fatigue would be spared him, and his chance of being saved much increased. In fact, to do this is exceedingly easy, for the human body is, when the chest is filled with air, as by an ordinary inspiration, of a less specific gravity (that is, weight in proportion to bulk) than the water which supports it, and therefore must float; and it does so naturally, having about half the head above the water; so that the person exposed to danger has only to turn upon his back, in order that that half may consist of the face, and free respiration be thus secured. Should he feel likely to roll over to either side, he may prevent it by turning his face toward the other; and this trivial motion of the head will act sufficiently on his body to enable him to retain his position.

In floating upon the water, the greatest care must be taken not to elevate the arms or other parts above its surface; and it is in remembering this caution that presence of mind at the time of danger confers so much benefit; for, in the moment of terror, a person thrown into the water almost instinctively stretches out his hands aloft to grasp at some object, thereby depriving himself of a means of proceeding which would frequently keep him afloat until succour arrived. By elevating any part of the body in this way, we remove it from the support afforded by the water, and thus render sinking inevitable.

Mr. Nicholson, in his journal, relates an instructive instance of the importance of this caution. "While the ship 'Worcester' was sailing along the Ganges, at the rate of seven or eight knots per hour, a man, who was unable to swim, fell into the water. When first perceived, his head was above water: he held up his hands, and, after a few seconds' splashing, he sank: soon after, he rose again; and the officer of the ship, who had a trumpet in his hand, called out to him, 'Keep your hands down in the water.' He obeyed, and remained a considerable time afloat, while a boat was manned for his assistance. By a blunder of the sailors, in their haste the boat was considerably delayed; and the ship was rapidly distancing him. Alarmed at this, he forgot his instructions, again raised his hands, dashed them in the water, and soon sank: he, however, speedily rose again, and, obeying the same instructions, incessantly repeated to him by the captain by means of his trumpet, again floated. Whenever he deviated from this rule he sank; and this he did at least five times before the boat reached him, when he had been almost carried out of hearing: when taken up, he was so little hurt as to be able to assist in rowing back to the ship." Mr. Nicholson concludes with the following simple rule: "When a man falls into deep water, he will rise to the surface by floatage, and will continue there if he do not elevate his hands. If he move his hands under the water in any manner he pleases, his head will rise so high as to allow him free liberty to breathe. And if he move his legs, as in the action of walking (or rather walking up stairs), his shoulders will rise above the water; so that he may then use less exertion with his hands, or apply them to other purposes."

Dr. Arnott, in allusion to this subject, observes that many persons are drowned who might be saved, for the following reasons: 1. Their believing that continued exertion is necessary to preserve the body from sinking, and their hence assuming the position of a swimmer with the face downward, in which the whole head must be kept out of the water in order to enable them to breathe; whereas, when lying on the back, only the face need be above the water. 2. From the groundless fear that water entering by the ears may drown as if it entered by the mouth or nose, and their employing exertions to prevent this. 3. The keeping the hands above the surface already alluded to. 4. Neglecting to take the opportunity of the intervals of the waves passing over the head to renew the air in their chests by an inspiration. 5. Their not knowing the importance of keeping the chest as full of air as possible, which has nearly the same effect as tying a bladder full of air around the neck would have.

We have dwelt thus long upon the power of water (especially salt water, by reason of its greater density) to support the weight of the human body; as not only is it the principal cir-

cumstance to be remembered when exposed to the danger of drowning, but because, when a due confidence in it is acquired, all difficulty in learning to swim soon ceases. It is to this end the practice recommended by Franklin is directed; and by reason of ignorance or forgetfulness of it, so many persons in the hour of peril, or by their fruitless and injurious exertion, as it were, drown themselves, who might by tranquillity and presence of mind be saved.

Although floating in water is sufficient to preserve from immediate danger, yet ought not the acquisition of the art of swimming to be neglected. Progression by this means depends, like the flight of birds, upon the law in mechanics, of every action being followed by a corresponding action (*i. e.*, reaction), but in an opposite direction; and thus the reaction of the air, compressed by the downward motion of the bird's wing, causes it to mount aloft in proportion to the force it communicates by that motion; so, the backward stroke, communicated by the simultaneous movement of the hands and feet of the swimmer, causes his forward progress in the water. When once familiarized with the support he derives from the water itself, he soon learns to make this stroke correctly, especially if aided and supported by some more experienced friend, a means far more desirable than the use of corks or bladders. Mr. Nicholson makes the following interesting remarks upon the subject:

Dr. Franklin's method of learning to swim by struggling to descend to the bottom, is better calculated to give courage than skill; but, at the same time, it must be allowed that he who has acquired the former will require very little of the latter to become a swimmer. I have, nevertheless, remarked that those boys who were the most daring at plunging into the water before they could swim, have mostly arrived at the art later than others who have attended with some care to the method of striking their arms and legs. I have known several persons who, after acquiring the method of striking the arms separately, so as to have gained confidence to walk in water rising above the shoulders, and of striking the legs while the body was supported by the hands bearing on the ground in shallow water, have swam well on the first trial to combine both together. The rules for swimming swiftly and with little fatigue are few. The body must lie as near the surface, and the head as low as conveniently may be. The knees must be kept wide asunder, in order that the obliquity of action in one leg may counteract that in the other, instead of their joint action producing a libratory motion of the body; and the stroke or impulse must be given with much more velocity than that employed in drawing the legs up again.

Many persons recommend that the motions of frogs when swimming should be observed, as so nearly resembling those employed by man.

In conclusion, it is necessary to impress upon all learners the necessity of knowing well the character, bottom, depth, &c., of the places wherein they practise. To learn to swim, it requires that the water should reach at least to the shoulders; but, when higher than this, or beyond the depth of the swimmer, he should never go unaccompanied by an experienced person.

A BEDOUIN ENCAMPMENT.

The time fixed for our departure was approaching. Our vast encampment teemed with provisions and stores for the journey; every one laying in supplies sufficient for two or three months, as if we had been about to embark on ship-board; for, in truth, the prospect of procuring fresh supplies was not more promising than in the case of a vessel about to cross the ocean. Camel-load after camel-load poured into the camp, consisting of flour, biscuit, and rice; besides quantities of "basterma," a kind of sausage, which is dried, and keeps well for a considerable length of time; "kaourma," a preparation of hashed beef or mutton, cooked in grease and crammed into skins, which is dished up, during the journey, with dates and herbs, and makes a very palatable dish; "haalwa," a sweet, solid substance, composed of the "simsim" (described in my account of the manufactures of Telkef), honey, and other ingredients. In addition to these, piles of carpets, cushions, and bed-clothes were to be seen on every side, together with a prodigious quantity of kitchen utensils of every description. The bishop, the Bassorah lady, and myself, occupied but one tent; which, as usual, was separated in the middle by a curtain, the gentlemen being on one side, and the ladies on the other. Although our caravan was furnished with so great a number of camels, the travellers (including pilgrims, merchants, camel-drivers, attendants, and escort), did not amount to more than five thousand individuals; a very large proportion of the camels being destined to carry merchandise, of which there was an immense quantity. Besides this, no inconsiderable number were required for the purpose of conveying tents, baggage, and provisions of the travellers.

My fellow-traveller, the bishop, had five camels for his own use and that of his attendants: I had the same number; but our companion from Bassorah had no fewer than fifteen, for the use of herself, children, and servants. It must not be supposed that these camels were the property of the individual travellers: there is a class of men who gain their livelihood by letting out these animals for hire, with whom a bargain is made by the persons about to proceed on a journey, at a certain price; the proprietor of the camels undertaking to load, unload, and feed them during the whole time, besides providing drivers to attend them. I think I paid at the rate of about three hundred piastres for each camel; and this included every thing, so that I had no farther trouble about the matter. Every morning, at daybreak, I found my beasts all loaded, and one saddled for my own personal service; and certainly, nothing could exceed the assiduity and punctuality with which the duties connected with this service were performed in every particular.

Besides my little troop of camels, I had a horse for riding; which enabled me to vary the slow, monotonous pace of the caravan with an occasional gallop over the desert. This horse I often lent to my reverend companion, who was very grateful for the trifling attention. At last the day of departure arrived, and at early dawn we set out on our long march, leaving behind a sorrowing crowd of the friends and relations of our

fellow-travellers, who stood gazing at our almost interminable file of animated beings, as it struggled along with tardy pace, looking like a gigantic snake writhing its way over the wide-stretching plain before it, mingling benedictions and prayers for our safety with their parting tears. Onward the living mass bent its course; the camels, with grave demeanour, like well-drilled soldiers, keeping their file with a strictness which would win the approbation of even an European drill-sergeant; those destined to carry the travellers having strapped on their backs maharads of every colour, from lively red to deep purple, from emerald green to deep blue, each holding six persons, and presenting the appearance of a moving city of brilliant-coloured houses.

The escort of cavalry furnished by the pasha of Bagdad—who were nearly all Georgians, and afforded a striking contrast, by the fairness of their complexions, with the swarthy-visaged multitude, with whose protection they were charged—rode before and behind. The camel-drivers walked by the side of their charge; and the whole caravan (composed of this motley group of baggage-camels, riding-camels, camels laden with merchandise, horses, cavalry; pilgrims, rich and poor, some mounted on camels, and others, less fortunate, walking on foot; drivers, slaves; flocks of sheep with their owners, who had joined the caravan for the purpose of selling them to the travellers in the course of the journey, and, if I recollect rightly, a few bullocks), forming a line not less, I am sure, than a mile in length, proceeded continually onward for ten hours, when a halt was made.

During our march we aroused whole herds of gazelles, which fled in all directions, in great trepidation, over the plain. The rapidity with which the camels were unladen, and the tents pitched, is perfectly incredible. In less than half an hour a vast city of tents arises, as if by the touch of an enchanter's wand; and, while the inexperienced traveller surveys with wonder and admiration the erection of a spacious square on his right, he suddenly casts his eye to the left, and finds that a long line of tents has sprung up, as it were, out of the bowels of the earth. The city, if I may so call it, being thus built, a rampart is forthwith cast up around it, by placing the camels (which had been fed with date-kernels), with their pack-saddles, in a circle, on the outer verge of the encampment: precautions are then taken to guard the caravan from sudden attack, and the travellers begin to think about their supper. The travelling butchers were all on the alert, and purchases were making in all directions. Sheep were slaughtered, and every body purchased according to his wants; the price paid being about five or six paras for the ratal, or five pounds for five farthings. The purchase being made, no time was lost in preparing the meat for the table; the cooks fully equalling the tent-builders in expertness and rapidity. Fires were made on the ground, and immediately the air was filled with those acceptable hissing sounds, which, after a long fast, are sweeter music than the voice of the mistress to the sighing lover; and upon hearing which, the sternest visage puts on a momentary gleam of benignity. Before the door of each tent, slaves were seen busily engaged in spreading the large white cloths upon the ground; and it was not long before every cloth was surrounded by company evidently fully disposed to devote themselves seriously to the business in hand.

Before half an hour had passed away, whole sheep had disappeared, and lofty mountains of rice had been laid low; and, when the company had had their fill, the servants were permitted to regale themselves on the remains, of which there was an abundance. Our party consisted of twelve, every one of whom appeared bent upon promoting the common comfort. After supper, we remained engaged in converse until eleven o'clock, before which hour it was idle to think of retiring to rest; for the incessant loud laughter, shouts, and clamour of the Georgian guard, calling to each other all over the encampment, made sleep entirely out of the question. At eleven, however, we spread our carpets, and lay down to sleep.—*Memoirs of a Babylonian Princess.*

The Cabinet.

THE CHRISTIAN.—The Christian is a man, and more—an earthly saint; an angel clothed in flesh; the only lawful image of his Maker and Redeemer; the abstract of God's church on earth; a model of heaven, made up in clay; the living temple of the Holy Ghost. For his disposition, it hath in it as much of heaven as his earth may make room for. He were not a man if he were quite free from corrupt affections; but these he masters, and keeps in with a strait hand; and, if at any time they grow testy and headstrong, he breaks them with a severe discipline, and will rather punish himself than not tame them. He checks his appetite with discreet but strong denials; and forbears to pamper nature, lest it grow wanton and impetuous. He walks on earth, but converses in heaven, having his eyes fixed on the Invisible, and enjoying a sweet communion with his God and Saviour. While all the rest of the world sits in darkness, he lives in a perpetual light: the heaven of heavens is open to none but him: thither his eye pierceth, and beholds those beams of inaccessible glory which shine in no face but his. The deep mysteries of godliness, which to the great clerks of the world are as a book clasped and sealed up, lie open before him fair and legible; and, while those book-men know whom they have heard of, he knows whom he hath believed. He will not suffer his Saviour to be ever out of his eye; and if, through some worldly interceptions, he lose the sight of that blessed object for a time, he zealously retrieves him, not without a hungry check of his own miscarriage, and is now so much the more fixed by his former slackening, so as he will henceforth sooner part with his soul than his Redeemer. The terms of entireness, wherein he stands with the Lord of life, are such as he can feel but cannot express, though he should borrow the language of angels: it is enough they two are one spirit. His reason is willingly captivated to his faith, his will to his reason, and his affections to both. He fears nothing that he sees in comparison of that which he sees not; and displeasure is more dreadful to him than smart.—*Bishop Hall.*

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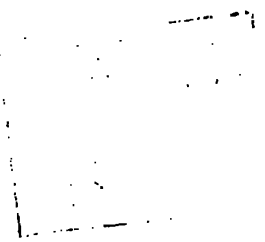

GRAYFRIARS CHURCH, STIRLING.

STIRLING CASTLE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 582.—MAY 2, 1846.

STIRLING.

No. I.

THE GRAYFRIARS CHURCH.

STIRLING is one of the most noted towns in Scottish history, chiefly on account of its castle; though there is much to interest the ecclesiastical antiquarian, in connection with its splendid church; and it is chiefly on this account that it is here noticed. The name is variously written—Strevelin, Strivelyne, Stryveline, &c.

Stirling contains a population of 8,556, believed to be upon the increase. Some of the public buildings are remarkable, more especially the Grayfriars church, erected by James IV., for the use of a convent of grey friars. It is a very handsome structure, in the best style of gothic architecture. It was divided, and now forms two presbyterian churches; a mode of division utterly devoid of all taste, and ruinous to all architectural beauty, which is but too observable in many of the mutilated churches in Scotland.

The eastern portion of the church received the addition of a beautiful chancel. The west church also contains most beautiful and splendid specimens of art, and is surmounted by a tower 90 feet high.

The parish of Stirling was anciently in the diocese of St. Andrews; but, being within the archdeaconry of Lothian, it fell into the diocese of Edinburgh, when that bishopric was formed, in the reign of Charles I. Before the change, Mr. Robert Montgomery was deposed from the cure, on account of a simoniacal compact with the duke of Lennox, about the archbishopric of Glasgow, and ultimately was reduced to great misery. Mr. James Guthrie, brought to the block A.D. 1661, was a minister here; as was Mr. Ebenezer Erskine, one of the founders of the large and important body of seceders from the established church, who have split and resplit, their name being "legion," for they are many.

It was also here that James VI. was crowned, A.D. 1567, at the early age of thirteen months, John Knox preaching the coronation sermon. In the adjoining churchyard, general Monk erected batteries against the castle; and the tower and roof of the church bear marks of bullets fired by the garrison in their defence. Several shells were also fired at this church from the castle in 1746, when the insurgents celebrated their victory of the battle of Falkirk in it.

To the north of the church stands a ruinous building—"Mar's Work"—erected by the regent Mar in the minority of James VI. It was built from the ruins of the celebrated abbey of Cambuskeneth, on the north bank of the Forth, in the vicinity of Stirling. To mark his contempt of the reproaches cast upon him for the imputed sacrilege, he caused to be inscribed upon it the following lines:

"Espy. Speik. Furth. I Cair. Notht.
Consider. Well. I Cair. Notht."

The building has been greatly dilapidated*.

Near Mar's Work, on the right of the street leading to the castle, is a spacious edifice, called "Argyll's Lodging," built by the eminent poet, sir William Alexander, created viscount Stirling and baron Alexander of Tullibody 1630, earl of Stirling and viscount Canada 1633. The peerage has been dormant since the death of Henry, fifth earl, in 1739, now claimed by Mr. Alexander Humphrey, or Alexander†. It was afterwards

* Cambuskenneth abbey, a most important one, was built by David I., A.D. 1147, for Augustine monks, and furnished many famed ecclesiastics. By virtue of an order from queen Mary, it came into the Erskine family. Of the abbey nothing now exists but a few ruins and the tower.

† The [illegible] habits, and author of many [illegible] active and energetic. He projected the [illegible] Scotia, and had the entire manage- [illegible] large grants of land when the [illegible] A.D. 1625, by Charles I., [illegible] and distinguished Gordon of [illegible] ment: they were to hold of sir W. [illegible] Beaumont, his heirs, [illegible] and

acquired by the earl of Argyll, who entertained here, in 1681, the duke of York, in whose subsequent reign he was iniquitously put to death.

CHRIST SENDING A SWORD BY HIS COMING.

By the Rev. John S. Broad, M.A.,

Incumbent of St. George's, Newcastle-under-Lyme.

No. I.

There are certain passages occasionally to be met with in holy scripture which seem opposed to the general tenor of the gospel, and contradictory to other declarations of our Redeemer and his apostles. Such is that statement of our Lord, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. x. 34). At the first view, these words seem somewhat difficult and mysterious, and may stagger the faith, or puzzle the understanding of the humble inquirer after truth. "I came not to send peace, but a sword." How is this saying to be reconciled with the character of the meek and lowly Jesus, who is emphatically the author and giver of peace? How can it agree with those words of our Master, addressed to his disciples, but a little while before his departure?—"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you (John xiv. 27). When the angelic hosts praised God in the plains of Bethlehem, the burden of their song was, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14). If such, then, was their language at the birth of Jesus, and their language declared the blessed consequences of that wonderful birth, what could the Saviour himself mean when he said, "I came not to send peace, but a sword"? If it be true, as St. Paul tells us, that "he is our peace," and that "he came and preached peace to them which were afar off, and to them that were near" (Eph. ii 14, 17), how are we to account for so unexpected a declaration, "Think not that I am come to send peace on earth: I came not to send peace, but a sword"?

The difficulty in question, like other similar ones in the lively oracles, is only apparent; and the words of our Lord will be found, on examination, to be quite consistent with his gracious character as the "Prince of peace," and reconcileable with the many other declarations of himself and his ministers, which tell us that peace is the result of his coming, the purchase of his death; that he bestows upon all true believers a "peace which passeth understanding," and which man cannot bestow or take away. And, as they will be found consistent and true, so they will furnish us with evidence of the prophetic character of Christ, and of the divinity of his religion, and illustrate the fallen and corrupt nature of man, in opposing the beneficial workings of the grace of Christ in the salvation of his gospel: "Heaven and earth shall pass away; but my words (says the faithful and true witness) shall not pass away."

"Think not that I am come to send peace on earth: I came not to send peace, but a sword." Now, we cannot for a moment suppose that our Lord meant to assert that the express object of his coming from heaven to earth was to cause discord, and war, and bloodshed upon the earth. We cannot think that he had any other design in visiting this fallen portion of his dominions, in coming to this little spot in his illimitable universe, than to produce and diffuse "on earth peace, good will toward men." His was a mission of peace, an errand of mercy and love: his was a work of reconciliation, to bring together divided parties, make God and man, separate through the rebellion of the latter, at one; and hence he died, "the just for the unjust, to bring us to God." Never had he left the throne of heaven, but to calm the turbulence and disordered passions of men, and to cause them to be at peace with God, and with one another. Never had he stooped so low as he did, to dissever and to destroy, never suffered and bled and died, if he had not been anxious to restore man to something like his primeval state in paradise, when all was peace and joy and love. There was no need of such a depth of humiliation, of such extreme personal sufferings, if he had no higher and nobler and happier object than to spread war and bloodshed among us. O, no: it were to calumniate "the Prince of peace," and to do violence to the character of one who lived only for peace, to suppose that he could, designedly and avowedly, destroy the peace and mar the happiness of man. It were to libel his holy and blessed religion to suppose that it can be any other than a religion of peace and the promoter of human happiness. What, then, is the meaning of the words, "I came not to send peace, but a sword"? And how can Christ be the cause of war? The passage may be regarded in several points of view.

It will be remembered that the Jews expected their Messiah to be a glorious conqueror; one who should subdue all their enemies, and produce peace and prosperity throughout their land. They looked for national glory as the immediate result of his coming, and had little or no idea of his having to suffer before taking his kingdom. Need I say how erroneous were their views, and how bitterly disappointed were their expectations? When the Messiah came, they recognized him not; they would not acknowledge the lowly Jesus as the mighty and glorious being predicted in the strains of their prophets: "He came unto his own; but his own received him not." This was their greatest, their crowning sin: this filled up the measure of their iniquities; and, instead of peace, they had the sword. The coming of the Saviour was to them, in effect, a coming to judgment. He came to bring a sword upon them; for, as they rejected him, and thus "put away from themselves eternal life," the justice of God called for their punishment. Not that Christ came with the express object of sending a sword, that is, war and destruction upon them; no: he would have sheltered them under his peaceful wing, and kept them safe from harm. But, since at his coming they "rejected the counsel of God against themselves," they were exposed to the consequences of their unbelief and sin: God gave them up to their enemies. The Romans came with the sword of war unsheathed: that sword devoured thousands and tens of thousands of their chil-

dren: their beautiful temple fell amid the consuming flames: they were subjected to the worst and most dreadful horrors of war: men were opposed to men: relations and friends betrayed and destroyed one another, in order to save themselves: the mother, lost to the calls of affection, slew and devoured the child of her love, in order to appease the direful cravings of hunger. All was misery and devastation. The favoured land—the land that "flowed with milk and honey"—was overrun with desolation and death: Jerusalem was trodden under foot by the hated Gentiles; and all the bright and glowing anticipations of the unhappy and sinful people were, for that time, miserably blasted. But who was the cause of this—the immediate and procuring cause? Not the Saviour, whom they cast out and slew, but themselves. All was consequent, indeed, upon his coming, but not the intended consequence. Their sins and iniquities called down the just judgment of heaven upon them; and it was foreseeing all that was coming upon them, that our Lord declared, "Think not that I am come to send peace upon earth: I came not to send peace, but a sword." Thus much then, in brief, with regard to the Jews in a national point of view.

But we must take a more extended view of the words of our Lord; and then they will be found as true when applied to the world at large, as to the Jews and their land. It is a fact that by the coming of our Lord the sword was drawn in the earth, and bloodshed to a most fearful extent prevailed. The publication of his gospel seemed to be a signal for the unloosing at once of the fury of the bottomless pit and its inhabitants, and of the evil and violent passions of men. When, therefore, our Lord said, "I am come not to send peace upon earth, but a sword," he clearly foresaw, in his own omniscience, what would be the sure and inevitable consequences of the preaching of the gospel; not the intended and ordained consequences (for God ordains nothing that is sinful), but the foreseen consequences arising from the depravity of human nature. He well knew that the soul-humbling and self-denying doctrines of his religion would stir up all the hatred and violence of the human heart, and give birth to persecutions of the most fearful nature. He well knew that the pride and self-righteousness of man would oppose the doctrines of the cross, even though they might not urge on to deeds of blood; and that divisions would be produced between friends, and the peace of families be disturbed, by the reception of the wisdom from above, though that wisdom is "first peaceable." He well knew that the ignorance and prejudice of man would pervert the sanatory truths of Christianity into something injurious, and make that which was intended to be a blessed remedy minister to the increase of the malady. "He knew what was in man." And it is a proof of the divine character of our Redeemer, that he thus knew and foretold the reception of his religion; and it is a proof that he was no deceiver, that he should thus state what would be the fate, to a great extent, of his religion; a fate so little satisfactory to a benevolent mind, and so little calculated to gratify an ambitious one.

I hardly need point out to view in what way the predictions of our Lord were fulfilled. That they were fulfilled, the history of the church bears ample testimony. No sooner did the apostles go forth preaching Jesus Christ and him crucified, than they were met with the most vehement opposition from the people of the world. Men of all classes arose, and banded together, to crush the religion of the Son of God. "The heathen raged; and the people imagined a vain thing. The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his Anointed." Paganism was alarmed at the rise of what was deemed a new religion in the earth; and all the influence of priestcraft, and of its devotees, was called up to resist its progress. Judaism looked upon Christianity with a jaundiced eye, and refused to see in it the completion and perfection of its own ritual and prophecies; and its priests and counsellors, the various sects and parties into which it was divided at the time of the first preaching of the faith, were found ready to oppose, heart and hand, the spreading of the glad tidings of salvation. Thus were let loose against Christ and his religion violent prejudices and disordered passions: the secular interests of men cried out against the spiritual authority of the Saviour: the children of this world were unwilling to give up their long-cherished institutions, their carnal pleasures, their peculiar pursuits: they did not like to bring themselves "into subjection to the obedience of Christ:" they preferred their own wisdom, and their own plans to those of heaven, and hence they opposed the faith of the cross with all their might: they drove the preachers of that faith from place to place, and followed them with imprisonment, and death itself. We read, in the Acts of the Apostles: "About that time Herod the king stretched forth his hand to vex certain of the church. And he killed James, the brother of John, with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also" (Acts xii. 1-3). This is one specimen of the sacred volume in reference to the truth of the words, "I am not come to send peace, but a sword." And, as we proceed from inspired history to uninspired, we find the same testimony abundantly supplied. During the first three centuries, the sword of persecution was continually drawn; and, though brief seasons of peace intervened, yet there was scarcely a moment in which scenes of persecutions, either public or private, might not be witnessed. At one time the unadulterated wickedness of the heart raged against the gospel and its professors: at another, the unsanctified spirits of even professors, disputing about points of doctrine, caused the sword to be drawn; and the altars of God were polluted with the blood of men. Christ was "wounded in the house of his friends." Nor have occasions been wanting since those times to make the church of him who is "Prince of peace" the arena of contest: heresies and corruptions have been brought in; and, through their pestiferous influence, the purity of the faith has been sullied; and men, calling themselves disciples of the meek and lowly Jesus, have exhibited the passions of fiends, and enacted scenes that might put pagans to the blush. Thus has it been proved how correct was Christ in his view of the operation of his gospel, or rather of the depravity of men in reference to that gospel, when

he said, "Think not that I am come to send peace on earth: I am not come to send peace, but a sword."

And here let us pause awhile. A further explication of the divine word awaits us. Enough, however, has been said to remove whatever difficulty may present itself on a first glance at the passage. Contradiction to any other passage there is none; for the word of God is ever consistent with itself, and will be found in the end, however inexplicable it may appear to be, no less reasonable than true. What the God of truth has spoken or indited for our learning, demands our unhesitating assent and our cordial reception. It is ours to lay it up in our hearts, and so to let "the word of Christ dwell in us richly," that by its means we may be "built up in our most holy faith" and, being "mighty in the scriptures," may be partakers of heavenly wisdom, and "walk as children of light," enjoying that vital peace which the Saviour did indeed come to purchase, and to shed abroad in every believing heart.

EPISCOPACY IN AMERICA*.

I.

It was a bright sunny morning in spring, when my master, Mr. M——, with his family, reached the spot where he intended settling, and where he expected to spend the remainder of his days.

The trees had just put forth their leaves, and stood arrayed in their richest green: the squirrel leaped from branch to branch, as if delighted with his liberty: the redbreast, on the topmost bough of some lofty elm, poured forth his sweet and mellow notes: all around, the woods seemed instinct with life; and universal nature appeared to rejoice and sing.

Yet, notwithstanding this gay and lively scene which surrounded them, I thought my master and mistress looked sad, though they strove to cheer each other with the prospect of future happiness. And well might they feel sorrowful; for they had been compelled, by pecuniary losses, to leave the home of their infancy, with all its cherished endearments; their relatives and friends; the joys of social intercourse, which constituted the chief charm of life; the church in which they had been baptized and nurtured, and where they had often partaken of the bread of life; these, together with those thousand comforts and advantages to be found in most of our New England towns, they had left behind, to go into a wilderness of woods, where there were no friends to cheer them in the loneliness of their dreary solitude, and where the "sound of the church-going bell" was never heard.

The place to which Mr. M—— came was a tract of new land, purchased in better days, but was now all that remained to him of a once ample fortune. A small house, built of logs, had been put up previous to his arrival; and here he hoped, by patient and persevering industry, if his health was spared, to provide a competency for his family. He foresaw that it required many painful sacrifices, and much habitual self-denial, to fix himself down on such a spot for life; yet he had "learned," with the apostle, "in whatsoever state he was, therewith to be content."

I shall pass rapidly over the first few years of their residence in this place. Their time was occupied during the day as that of all new settlers usually is; my master cutting down the trees, and clearing and cultivating the land; my mistress attending to the domestic duties within doors, like the "virtuous woman," commended by Solomon, "seeking wool and flax, and working willingly with her hands," and "looking well to the ways of her household" (Prov. xxxi. 13, 27).

In the evening Mr. M—— read some instructive book aloud, or heard the lessons of the children, who, having no school to attend, were educated, as well as circumstances would permit, under the immediate tuition of their parents. Every morning and evening the whole family were assembled for domestic worship, when my master usually read a chapter in the bible, and then the form of prayer for families, or some of the collects; for he considered it the duty of every Christian to begin each day with prayer to Almighty God for his blessing and protection through the day, and to end it with thanksgiving for mercies received, and supplications for guardianship through the dangers of the night, by him who "never slumbers nor sleeps."

On Sundays he always read the regular morning and evening prayers, together with the appointed lessons, and a sermon: the rest of the day was given to self-examination and private devotion, to innocent and cheerful conversation, and to the religious instruction of his family.

Thus passed the first few years of their residence in this new country; yet each season saw great changes and improvements making around them. Several families of emigrants moved in, and these were followed by others in rapid succession, so that in three or four years there was quite a hamlet; and a small public building had been erected, which served as school-house and a place of worship, and was always occupied for the latter purpose whenever a missionary of any denomination happened to travel that way. During this period, my master, who was a man of exemplary piety, was often sent for to pray by the bed-side of the sick and dying, and sometimes to read the burial service over the graves of the departed; on which occasions I was always his companion.

When my master had been five years in this new situation, the place put on quite the appearance of a flourishing village. He had exchanged his log-house for one of more comfortable dimensions and of a more respectable exterior; and all his worldly affairs seemed to be going on as prosperously as he could wish.

But there was one subject which weighed heavily upon his mind, and which was the almost constant theme of conversation with his wife when they were alone; it was, "the church of his fathers." How to get it planted in that western land was now his greatest solicitude. Often have I seen the big tear roll down his cheek while talking with his family of those blissful days when they could go "to the house of God in company;" and then, as he contrasted those blessed privileges which they once enjoyed with their present destitution of the sacred ordinances, he

* From "The History of a Pocket Prayer-book." Toronto.

would exclaim, in the fervent language of the psalmist: "O, how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord." "If I forget thee, O Jerusalem, let my right hand forget her cunning; yea, if I prefer not Jerusalem above my chief joy."

For five long years he had not seen an episcopal clergyman; and his views of the sacred office would not permit him to receive the communion from persons not episcopally ordained: he had great respect for their piety and zeal; but he considered that they had no scriptural warrant for exercising the functions of the ministry.

He saw that other denominations were rapidly gaining ground, while nothing had been done for that of his own. Already a subscription was in circulation for building a "union" place of worship, as it is called, to accommodate all sects; but when it was presented to Mr. M——, he declined giving any thing, candidly saying that he did not approve this amalgamating system, which, however pure the motives of those with whom the plan originated, far from producing quietness, peace, and love among all Christian people, too often ended in "confusion and every evil work." He said he had often seen the experiment tried, but had never known it to succeed well, and that, for his part, he would much rather each denomination would build a house of worship for themselves, though it were of logs, than to unite in erecting the most costly edifice, and afterwards dispute about the right of occupancy. He further told them that, in the present instance, he must decline subscribing to their "union" building on another ground. Although he could bid "God speed" to every proper effort to extend the kingdom of the Redeemer, yet his conscientious preference was for the episcopal church; and he must reserve all his means to introduce and sustain that which he hoped soon to see established there. I was with my master at this time, for he generally carried me in his pocket; and I listened with pleasure to these remarks, because they so exactly met my own views. Although he was accused of maintaining narrow notions, and of being destitute of that liberality which it is so much the fashion of the present age to extol, he paid no attention to these reproaches, but continued inflexible to his purpose. The same evening, I saw he looked more thoughtful than usual; and, when the family had retired to rest, I heard him say to Mrs. M——, whom he always consulted in cases of difficulty: "Harriet, my dear; they are about building a meeting-house in town for the accommodation of all denominations; and I have declined contributing, as I have no doubt it will cause serious disturbances in our little village. If divisions must exist, I would rather that each denomination of Christians had a house of worship of its own; for I believe charity would thereby be best preserved, and pure religion best promoted. As far as my experience goes, there is always most harmony and Christian love when those who differ in religious opinions keep perfectly distinct, and the church and each sect manages its own religious affairs in its own way. We are too few and too poor to erect a building for ourselves. But I have a plan in my head, which I hope you will approve: I will have a church in my own house. There are now several episcopal families within a few miles of us, and one or two in the village, all of whom will gladly unite with us; and we will meet every Sunday, when I will read the service and a sermon. That large, unfinished room up-stairs will, probably, hold more persons than we can ever collect. But who can tell what good may grow out of this small beginning, with the divine blessing upon our efforts? It will not, I know, be so pleasant to meet in this way as to have a church and minister such as we left in New England; but we can plead the example of those primitive Christians who assembled 'in an upper room, where prayer was wont to be made.' And we have, moreover, the blessed promise of our Redeemer, 'Where two or three are gathered together in my name, there am I in the midst of them'" (Matt. xii. 20).

Mrs. M—— was delighted with the plan; and the next morning my master mounted his horse and rode round to see the few families of church-people in his neighbourhood, all of whom expressed pleasure at his proposals, and agreed to meet at his house every Sunday when circumstances would permit.

Sunday came, a bright, cloudless day in autumn; and, at the appointed hour, the few church-people, who had been apprised of the arrangement, "were with one accord in one place." About twenty persons, besides my master's family, assembled in the large "upper room," bringing their prayer-books with them, and uniting in the service with the greatest apparent devotion. Mr. M—— read the morning prayers, together with the lessons and a sermon: he, however, omitted the absolution and benediction, which he rightly thought none but a clergyman was authorized to pronounce. After an intermission of an hour they again met; and the evening service and a sermon were read. The little flock then separated, much pleased and profited with the exercises of the day. This practice continued many months without interruption; the same little company being gathered together; and now and then some of their more liberal-minded neighbours would join them. In the mean-time the meeting-house was finished, and occupied every Sunday alternately by each of the different sects who had united in building it. Nothing happened to disturb the harmony of the village during the first year. Those who met at my master's house on a Sunday were looked upon as rather cold formalists in religion; but, as no persons were more exemplary in their lives, more honest and upright in their dealings, more kind and charitable to the poor, or more ready and cheerful in discharging all the social duties, they were suffered to go on, quietly worshipping God in their own way. But at the commencement of the second year disputes arose respecting the meeting-house: the various parties could not agree about the arrangement of their services: each party prosecuted its own claims with intemperate warmth; the bitterness of the controversy extended into the social circle, separated families, and alienated the hearts of friends. But the result was, as might have been foreseen, the majority ruled, and the strongest party took the whole.

He, who knoweth how to "bring good out of evil," over-ruled these events, so as to increase and strengthen that little band of faithful wor-

shippers, who, amidst the turmoils and commotions around them, still pursued the even tenor of their way. Many of the most reflecting, sober-minded, and pious men quietly withdrew, and joined the little company at Mr. M——'s house.

At first they disliked the forms, so new and strange to them; but any thing seemed preferable to that scene of confusion and misrule which they had just left. They confessed that in the language of the liturgy they could find nothing objectionable; for it was mostly composed in the very words of scripture; and the church, little as they knew of it, came strongly recommended by its uniformly steady, but unostentatious course, and the exemplary lives of those who were attached to her communion. They saw in it an ark of security and rest, "a city at unity in itself," where they could enter in and be safe from the troubles and dissensions which, to the great grief of every pious mind, were destroying and rending asunder their own denominations. But they were sensible men, unwilling to take any thing upon trust; much less would they support any religious institutions which were not clearly sanctioned by the word of God.

Knowing that the episcopal church laid high claims to an apostolic ministry and to apostolic usages, they set themselves to examine the justness of her pretensions; and, like the "noble" Bereans, they "searched the scriptures daily, whether these things were so." They came to the investigation with honest intentions, and minds open to conviction; and the result of their inquiries was, a firm conviction that the church was scriptural in her doctrines, apostolic in her ministry, and pure and primitive in her worship. They then yielded all their powers, and put forth all their efforts, to maintain and defend her cause.

The acquisition of such men was a matter of much joy to my dear master, and the more gratifying because so unexpected; neither he nor his associates ever having made undue exertions to gain proselytes. "He blessed God, and took courage" from this accession to their strength. He now hoped at no distant day to see the church of his fathers firmly planted in that place, "taking root downward, and bearing fruit upwards," and spreading forth boughs like a goodly tree, with "leaves for the healing of the nations."

THE BIBLE THE WISDOM OF A NATION:

A Sermon

(Preached on behalf of the Irish Church Education Society, on Sunday, Nov. 30, 1845),

By the Rev. Samuel Hayman, B.A.,

Curate of Glanworth, County of Cork.

Deut. iv. 5-9.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."

Parting words, brethren, are generally impressive words. When friends must separate, the natural impulse of affection will unite with the last pressure of the hand some word of counsel, or farewell blessing, to be remembered in future days; and, when the last parting of all is to be undergone at the hour of death, we find the wishes of expiring nature spoken in awful solemnity, and ever after esteemed as things sacred by the survivors. Something of this kind we have presented to us in the text. In this, the last of the books of the Pentateuch, Moses delivered to the people of Israel his parting counsels. He was now about to leave them. He had been their God-sent guide in the perilous wilderness, but was to be withdrawn from them in the flesh, ere they entered the land of promise, on account of his want of faith at Meribah (Numb. xx. 7-13). "I must die," he says in another place, "I must die in this land, I must not go over Jordan; but ye shall go over Jordan, and possess that good land." And, knowing that the time of his departure was at hand, like an anxious father he employs his last days in laying before them his last wishes. He informs the new generation, who had grown up into maturity during the forty years of wandering, and were now to be brought into Canaan, of all God's dealings with their fathers. He goes over again the narrative of their deliverance from Egypt; their being brought out with a strong hand and mighty arm; their pursuit by Pharaoh and his men of war; their being hemmed-in among the mountains, and seemingly destitute of all hope of escape; and then of their miraculous

preservation, of the Lord's drying up the waters of the great deep, and making the depths of the sea a way for the ransomed to pass over. He tells them that, notwithstanding this wonderful exhibition of love, their fathers were a sinful and rebellious generation. He informs them of their murmurings and complainings, of their stiff-necked opposition to God, and of God's wrath descending upon them, so that their carcasses fell in the wilderness. And he cautions them (the children) against treading in their parents' steps, if they would not participate in their parents' punishment. He sets before them, in words of expostulation and warning, good and evil—life and death—God's blessing or God's indignation, according as they were willing to obey his voice or not; and he assures them that (despite the favours they had obtained, in being preserved alive while their fathers perished), should they corrupt themselves and depart from the Lord, he would soon utterly destroy them from off the land whither they were going over Jordan to possess it (Deut. iv. 26).

And not only does he give them these impressive exhortations, but, foreseeing—for God was pleased to give him a revelation of it (Deut. xxxi. 16)—that their deceitful hearts would turn aside, he utters the plainest predictions of the judgments which have since overtaken them. He speaks of a nation coming from far, of a fierce countenance, whose language they should not understand, and swift as the eagle flieth, who would not regard the person of the old, nor show favour to the young—of, in short, the Roman armies, who would besiege them in all their gates, and, as they themselves unconsciously asserted, would take away "their place and nation." He describes also what we behold in our own day, and know to be true—the Lord's scattering them among all people, from the one end of the earth even to the other: he predicts their finding no ease nor rest for the sole of their feet; their having a trembling heart, and pricking of the eyes, and sorrow of mind; their fearing night and day, and having no assurance of life; and, in the midst of all this calamity, he prophesies a day, still future, when Israel shall seek the Lord, and be found of him; and when the Lord will turn her captivity, and bring her again from all nations whither he had scattered her: "If any of thine," he says, "be driven out unto the utmost parts of heaven, from thence will the Lord gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.... And thou shalt return, and obey the voice of the Lord, and do all his commandments, which I command thee this day" (Deut. xxx. 4-8).

We see, then, that Israel's safety was identified with her adherence to pure and undefiled religion. At the time when all the nations of the earth beside were in darkness, she was made the depository of the knowledge of the true and only God. The statutes of Jehovah were committed to her keeping; and in them was found her "wisdom and understanding." In her covenant with God she profited much every way, but chiefly in her possession of these divine oracles (Rom. iii. 1, 2), which at once instructed and exalted her children; and, so long as she observed this national compact, she was raised to the highest eminence of honour: God was with her, and abundantly did he bless her. When, however, she forfeited her high trust, she was brought low; for, as soon as the word of God had become of "none effect," the knowledge of God was obscured; and with this national blindness came their political ruin. The Jewish people, because through their corrupt traditions they had vitiated the whole tenor of God's word, could not recognize him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph: "he came unto his own; and his own received him not." The plainest promises of a Messiah, who was first to come in humiliation, and afterwards to be exalted to the right hand of the Majesty on high, were set aside, or disbelieved: "Had ye believed Moses," said he to them in rebuke, "ye would have believed me; for he wrote of me." The testimony of Jesus we know to be the spirit of prophecy, but not so that infatuated people; and, finally, they consummated their fearful guilt of rejecting him, by putting him to open shame and to the cruel death of the cross. And their destruction followed: that generation did not pass away until all the denounced woes were fulfilled. Of their beautiful temple not one stone was left upon another, which was not cast down: the city itself was made to sit solitary, that was full of people; while its inmates either fell by the edge of the sword, or were led away captive into all nations.

And, ever since, God has had no "peculiar people," in the strict use of the word. The middle wall of partition between the courts of Israel and of the Gentiles being broken down, all are now admitted to the near worship of the Almighty. The sound of the gospel has gone into all the earth, and its words into the ends of the world. Everywhere doth God now command all men to

repent; and, in the progress of missionary exertion, and of the far and wide circulation of the scriptures, we may behold the dawning of that bright day when the heathen shall be given to Jesus for his inheritance, and the utmost parts of the earth for his possessions, when all kings shall fall down before him, and all nations shall do him service.

Still, while these things are so, and while we cannot admit the idea of a peculiar people in the sense in which Israel was, it is impossible for those who acknowledge that "the Lord is king," and that he is "Judge of all the earth," to doubt that, as with individuals so with nations, a high measure of divine favour involves of necessity a proportionate degree of national responsibility. It seems irrational to admit God's superintending providence, and to shut out of view his administration of justice. How can we speak of One who is above all, and through all, and in us all, and yet hesitate to believe his discriminative apportioning of good and evil, according to the standard he has himself laid down: "Them that honour me, I will honour; and they that despise me shall be lightly esteemed"? Righteousness will assuredly exalt a nation, as well as sin become a reproach to any people; and, while the knowledge of God, as imparted to us in his word, will make a nation wise and understanding, so also ignorance of him, or renunciation of him after he is known, will, without doubt, degrade a people's character, and cause the anger of God to be poured out on that unhappy land.

Need I call up to you proofs of this, and deduce them from facts which not only have occurred in times gone by, but are daily occurring in our own? I should but entreat you to contrast a heathen and a Christian country in their social conditions, if I desired to show you how much a nation may be debased or exalted. Man is susceptible of either extreme, and that in a degree outstripping all the brute creation. His intellect, doubtless, can raise him to heights of excelling glory; but his passions can bring him lower than the lowest creature; and in "the dark places of the earth" the latter hold terrible sway. Or, if I sought to satisfy you that this world and its inhabitants are not forgotten of God, I should only unfold to you the page of history, which is nothing else but the divine government of the nations until the times be fulfilled. We find there the most unequivocal tokens of an Almighty hand ordering and controlling all things, in despite of the threatenings of the mighty men of earth. Kings may stand up, and rulers take counsel together; but, if it be in opposition to Jehovah's counsels, he that dwelleth in the heavens shall laugh, and the Lord will have them in derision. And we read not only of national prosperity, but also of national judgments, by which the Lord proclaims his power, as he did of old (Deut. xxxii. 39, 40): "See now," he seems to say, at such times, "that I, even I, am he; and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever." We know that God has said, in his wrath, to a wicked nation, "Sword, go through the land," and that anarchy and bloodshed have straightway risen in reply; or that he has poured out his fury in a pestilence, and cut off man and beast, as it has been in all our memories; or that he has broken the staff of bread, and sent famine for punishment—an affliction with which we are now threatened; alike in these various modes, indicating his righteous government, and proving that there is a God to judge the earth.

Holding these feelings, we shall be brought to acknowledge that, nationally, we have ourselves much in the sight of God to answer for. Without adopting the somewhat presumptuous idea, that Britain seems to occupy in the history of the world at present a position (as to her privileges) analogous to what Judea did in that of the past, we shall at least confess that her responsibilities are very great; because the Almighty has very visibly conferred on her many tokens of his goodness. From a mere isle of barbarians, as she was at the Saviour's birth, he has raised her to a first positions among nations; her influence is felt in every known land; and her unparalleled colonial possessions give her subjects among the inhabitants of every zone. But far more richly than all this dignity of worldly fame has God endowed her, in seemingly committing to her care the custody of his holy word. We take pride in the achievements of our armies; we glory in the defence afforded our navies; but mightier than any human protection is the "wall of fire" which Jehovah throws around those that believe in him; and we cannot read our own history without finding that on many an occasion, hitherto, his own right hand and his holy arm have protected England. In her possession of the book of life, she has risen to that high place which she now occupies; so that to her we may fitly apply the text, saying: "Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what na-

tion is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day ?"

We shall now proceed, in humble reliance on God the Holy Spirit to open our hearts that we may behold wondrous things out of his law, to consider more immediately the dignity which the Jewish lawgiver very plainly assigns to the national possession of the word of truth. He says, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations."

I. In the first place, then, the bible brings greatness to a nation, because, when received and obeyed, it brings God's blessing with it.

The glory of Israel was the presence of Jehovah amongst them. There was no nation—to use the words of Moses, in the text—that had God so nigh them as had they. In their journeys through the wilderness, he was visibly present in the pillar of cloud by day, and of fire by night, as their leader and guide; and afterwards, in the temple which was founded on Mount Moriah to his praise, the Holy of holies sufficiently indicated to them his special abode with them. There, in that house made with hands, he met the high priest in the great day of atonement, and accepted the offerings for the sins of the people, made with blood—types of the sacrifice of his dear Son, without shedding of whose blood there is no remission. When he departed from them, their safeguard was withdrawn: the enemy made Jerusalem, hitherto invincible, a heap of stones: they burned the holy house with fire, and took away her battlements; for they were not the Lord's.

Similarly, our own land, at the period of the Reformation, received the holy scriptures, and since then, in their possession and use, has obtained from God innumerable blessings: religion has extended itself in renewed vitality amongst us; and this great nation has become a wise and understanding people. The protection of Jehovah was here, when, within our own recollection, all continental Europe was devastated and overthrown. Our island soil was sacred ground, and no hostile foot was suffered to press it. Our homes were secure; for the bible was there, to hallow and bless the inmates. "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God!"

But, apart from the security which the fear of the Lord brings with it, we shall see that,

II. The bible brings greatness to a nation because it elevates the national character.

My brethren, I do not seek to palliate our multitudinous sins. I believe—and I tremble in believing—that over and over again have we, in our families and households (as well as by our national acts), done sufficient to bring down every just judgment of God upon our heads. I know that too often we all are walking "in the ways of our hearts, and in the sight of our eyes," and "forget that for these things God will bring us into judgment." I see that those evil deeds, which are so manifestly the "works of the flesh" abound—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; not to speak of other and equally heinous sins. I see, too, that the tendency of the present day is in that direction, against which we are cautioned in a part of my text—a tendency to forget the past, to close our eyes upon the mercies God has given us, and to undo, so far as we can, all the means through which they were procured. Still, even now, Britain (I do believe to be the stronghold of pure, because scriptural, religion. The bible is not yet dethroned from the affections of her people; and, for this reason, the basis of the national character is yet sound. But the degradation of the Irish people stands forth in melancholy contrast; because here the word of life is a forbidden volume. And mark the result. Strange rites are here: prayer is offered, not to the Father, Son, and Holy Spirit, the blessed Trinity in unity, but to a goddess, who is represented as more willing, if not more powerful, to hear—the virgin Mary. Penances and pilgrimages are commanded, reversing the scriptures, which would have us rend our hearts, and not our garments. The adoration of dead men's bones, under the name of "relics," is common. Instead of the "fountain opened for sin and uncleanness," even the blood of Jesus Christ, which cleanseth from all sin, the fiction of a future state of remedial punishment, called a "purgatory," is universally credited. Holy wells, holy water, holy candles, are deemed efficacious in delivering from evil, instead of the pure protection of Jehovah, which will attend holiness of life. But I do not now dwell on these things so much in their nature as in their effect. I see plainly that, where the scriptures are not given to a people, that people assuredly fall into ignorance and superstition; and, when they turn away their ears from the truth, they are soon turned unto fables. The poor and uninstructed lapse into the most childish credulity: the more intelligent fall away into posi-

tive infidelity; and those who would yet retain their religious belief are ground down by a spiritual despotism, of which we have abundant evidences in our own unhappy country (Ireland). I see, too, that social disorganization must more or less be looked for; and that this will show itself either in unblushing immorality, as every where abounds in the papal countries of Europe, or in resistance to all constituted authority, as we find here at home. We have nominally one united empire, of which we all are fellow-inhabitants, beneath the same sovereign, governed by the same laws; yet no two countries, in their respective social conditions, are more unlike than the sister island and our own. Peace and quietness are not here, because the law of God is not esteemed the paramount law of all; and our countrymen, lacking this guide, are, through the ignorance that is in them, a prey to every wild delusion. I need not to tell you that, wherever the bible has been received, there a light has been kindled, burning and shining in the very midst of the darkness, and that here, as in every other land, the wisdom of the people has been found in possessing the "lively oracles of God."

There is much in the present aspect of the world to awaken serious reflection in every Christian mind. There are very plain signs of a mighty conflict being near at hand—so near, as that we ourselves may expect to share in it. It seems as though the olden contest between truth and error must be fought over again; and already men's minds are being nerved for a coming struggle. With scarcely the decency of a disguise, the battle is against the scriptures, and their free use by the laity. The antipathy of fallen man to what exposes and denounces his vileness is so great, that he cannot endure the testimony of God's word. He will not come to the light, lest his deeds be reproved. Here is the essence of Rome's objection to the bible: it bears witness to the falsity of her teaching: it confutes her idle pretensions to an infallibility of judgment: it makes manifest that her deeds are not wrought in God; and there are signs, I say, that, in the Lord's inscrutable judgment, to which we all must bow, knowing that he doeth all things well—there are signs that this anti-scriptural power is growing each day stronger and stronger. St. John beheld, in one of the apocalyptic visions, a beast rise out of the sea having seven heads and ten horns (Rev. xiii. 1-4), and he saw "one of his heads, as it were, wounded to the death;" but, afterwards, the deadly wound was healed, and the whole world went wondering after the beast. So we might now say that, in the lapse of three centuries, "the deadly wound which popish usurpation received from the reformers has been "healed." Every where throughout the world, but no where so much as at home, is Rome putting forth its strength; and the very same weapon, which of old was wielded with so much power, is still in our hands if we will use it—the sword of the Spirit, which is the word of God. And so we are commanded: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons."

Here we have the last, and the principal point on which I desire to address you this day:

III. The duty of personal acquaintance with the scriptures, and of instructing the young out of them.

It matters not, my brethren, in what country or among what people we are born, if we for ourselves know not God—if we have not experienced in our own hearts that blessed change which is sometimes called "a passing from death unto life," and at other times "a new creature" or creation (κτίσις), "a being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." We must take heed emphatically to ourselves: we must "keep our souls diligently;" and the rule of our life, and the guide of our actions, must be the statutes of God. Very excellent things are told us of this blessed book: "Thy word," says David, "hath quickened me;" or, as St. James more largely explains it: "Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures;" thus setting forth the scriptures as the instrumental means of our regeneration. And to them our sanctification also is ascribed by the Lord Jesus himself, who prayed to the Father for his disciples, saying: "Sanctify them through thy truth: thy word is truth." And, once more, what happy results are set forth as proceeding from them, when we are commanded to "receive them with meekness as an engrafted word, which is able to save our souls."

But on this head I cannot linger to-day, and I have every good hope that it is not necessary I should. I trust I am addressing many who have tasted that the Lord is gracious, and have found his word "more to be desired than gold, yea than much fine gold," and "sweeter than honey and the honeycomb." I trust I speak to many whose consciences can bear witness that "the law of the Lord is an undefiled law, converting the soul;"

that "the testimony of the Lord is sure, and giveth wisdom unto the simple;" that "the statutes of the Lord are right, and rejoice the heart;" that "the commandment of the Lord is pure, and giveth light unto the eyes;" that "the fear of the Lord is clean, and endureth for ever;" and that "the judgments of the Lord are true and righteous altogether." I do believe that these things are so; and therefore, brethren, since ye have yourselves found the promises of God so encouraging, the warnings of God so awful, the teaching of God so holy and so perfect—since, in short, ye have expeperienced the holy scriptures to be "profitable for doctrine, for reproof, and for instruction in righteousness," I have the less hesitation in now entreating you to share with others the happy privileges ye have yourselves so freely enjoyed, and to give us your help in our endeavour to put into every young person's hand in our country that word which will be "a lamp to their feet, and a light to their paths," in their journey through time to eternity.

The Irish Church Education Society adopts for its foundation-principles the assurance of my text, that the holy scriptures would make us "a wise and understanding people;" and it obeys the command "to teach them to our sons and our sons' sons." In taking the young under its guidance, it sees that they have not only bodies which must be fed and clothed, or minds to be improved and expanded, but souls—immortal souls, for which Jesus died. It views man, as he truly is, a creature of two worlds, the relative importance of which it decides along with Paul, when he said, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." When, moreover, it finds that holy scripture can make "wise unto salvation," and reads the plain command of the Almighty to "seek out the book of the Lord, and read," it dares not but require that its youthful charge "search the scriptures;" for wherewithal shall the young cleanse their way, save by taking heed thereto, according to God's word?

Indeed, nothing appears more self-evident than this truth, that the Lord of heaven and earth has not left it a matter of whim and fancy, or of choice, but of absolute requirement, that we study his character as it is revealed to us in his word. He has not left it an open question, to be decided by the caprice of a parent or the will of a religious teacher; but repeatedly has he made it the subject of a positive command. His divine voice speaks to us, and says, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." If, then, I would commend to your best help our Church Education Society, it is on the ground that she alone has been faithful to her high prerogative, and that because she has been faithful (it is openly avowed that the reason is so), and intends to continue faithful, she has been discountenanced and left without aid by the government of our land.

In these perilous times, when there is so much temptation to both clergy and laity to go astray, it is happy for us that we can hear a word behind us saying, "This is the way, walk ye in it," when we would turn to the right hand or turn to the left. It is happy for us to believe that in this way "the wayfaring men, though fools," shall not err; and that what God has seen fit to hide from the (so-called) wise and prudent, he has revealed in the scriptures unto babes. The believer has, therefore, but to proclaim himself on the Lord's side in this matter; for alternative there is none. The truth of God, the undefiled truth, is alone to be found in the word of God. We may not add to these things, we may not take away from them; but, receiving them as a sure word of prophecy, we shall do well in taking heed unto them, until the day dawn, and the day-star arise in our hearts.

But the solemn inquiry I would, in all love, suggest is this—Shall we alone tread the way of safety? Shall we take the word of life, and selfishly exclude from all its blessings our perishing young children? Shall we bring upon ourselves the woe which the Lord denounced upon the expounders of the Jewish law, who had taken away "the key of knowledge," and thus hindered them that were entering in? Our schools and our teachers are, in the mysterious providence of God, thrown wholly on the support of ourselves. The honour of maintaining the supremacy of his word he has charged us with; and shall we cast away that trust? Every help which the state was wont to bestow, every parliamentary pecuniary aid, has been withdrawn, and not only taken from us, but with a tenfold liberal hand showered down upon a rival system, whose basis is the non-essentiality of religious instruction. The anxious prayer for at least a separate maintenance put forth by the majority of our bishops, and by almost our universal clergy, has been peremptorily refused; and now we

stand alone—yet not so; for we feel that "the Lord of hosts is with us, and the God of Jacob is our refuge."

We come, therefore, to you, seeking that, in the face of all these difficulties, the word of God may have free course and be glorified. Believing that, if our children were taught of God, great would be their peace alike in this world and in the future one, we ask you to aid us in imparting to them this divine knowledge. Brethren, the time is short. The sands in the glass are fast running out with them and with us all. And, if truly we feel that there is an eternal world, upon which we enter when this has closed upon our view —that after death cometh the judgment—we cannot be content that these should die, and no man care for their souls. The schools which we have now ourselves to maintain (blessed be God for the wondrous privilege!) point them to him who is the Way, the Truth, and the Life, and tell them of that better world, where the redeemed rest not day and night in their praises of the Lamb who loved them, and washed them from their sins in his own blood.

But, whilst I thus claim for the holy word of God the primary position in all education, I may not omit allusion to our secular teaching, about which we are sincerely anxious. We do not undervalue human learning. We admit its needfulness; though we dare not place it in the stead of the one thing needful. We acknowledge very heartily its advantages; and we seek with care and diligence that the children of our schools shall not lack it. And, without boasting, we can claim for our Education Society the fullest success in each department of such instruction. True, we have many obstacles; but the Lord has borne and will yet bear us over them all. The system of the national board, which is maintained in rivalry with us, is, we admit, almost perfect in this respect. Every apparatus which ingenuity can devise is theirs; and the most lavish means of procuring every necessary are put into their hands by a favouring government. There are model-schools and training-schools; and man's wit has been tasked for the happiest mode of imparting knowledge. Here is a powerful antagonism indeed; but it has all been overruled for good. It has stimulated our society to new exertions: it has produced new diligence among our clergy: it has added learning to our schoolmasters; and, finally, it has bestowed on the young persons a kind of reflex blessing, for they now participate in all the advantages of this improved scheme of education.

I do not, I feel sure, say too much when I state that we are not ashamed of comparison even on this head. We do not fear inquiry; and we rejoice in knowing that our young people leave our schools fully qualified for their duties in that state of life to which God has been pleased to call them. The ordinary branches of human learning have been set before them with painstaking zeal; and the general progress which has been made is very encouraging.

Yet, dear brethren, these are not our recommendations. As for such knowledge, it shall vanish away. As soon as man's breath goeth forth, he must return to his earth; and in that very day his thoughts perish. But I would press upon you the consideration, that the wisdom which the Holy Ghost teacheth (and the Spirit teacheth through the word) is enduring and eternal. The knowledge of the Redeemer's love shall subsist when the earth, and the works that are therein, are burned up. The impressions which the human soul receives from the gospel cannot fade away: they will continue for ever; for "this is life eternal—to know him who is the only true God, and Jesus Christ, whom he has sent." We are striving that our children may "remember their Creator in the days of their youth," being assured that God will not, for his part, cast them off in the time of age, nor forsake them when their strength faileth; and we truly feel that we cannot do this save by imparting to them a knowledge of the holy scriptures. It is written: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart unto understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; ...then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 1-6).

We ask you, therefore, as possessing yourselves these words and commandments of God, to give them to the young who so truly need them. As protestants the bible is freely yours; and in it you can read and meditate, no man making you afraid. We ask you to assist in holding forth this lamp of life to others also. We ask you to contribute, some of you out of your abundance, and others of your wants, and "cast in unto the offerings of God:" "give, and it shall be given unto you." And, beloved friends, what we have is not our own: it is God's gift. I know that the Lord can make his people willing in the day of his power; and I therefore pray that he may incline you to give with willing and cheerful hearts; and I know, besides, that momentous truth, that what the Lord gave he can also take away, when he sees we are

unworthy of it. I believe that the unprofitable servant is in all justice put out of his stewardship, which God will give to another who will bring forth fruit to his praise. And when we neglect or abuse the talents committed to our care, how can we hope that they will be ours any longer to enjoy? God will remove his perverted blessings, nor suffer them in any wise to be ours in continuance.

I would move you also on the score of pity: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace: be ye warmed and filled (notwithstanding ye give them not those things which are needful to the body), what doth it profit?" It is but a mockery of compassion, torturing and increasing their woes. And if these things be true so far as temporal wants are concerned, how immeasureably more so in respect of spiritual necessities! Here our brothers and sisters are in want—in want of counsel and guidance, in want of that upward training which will save their souls; and, if we shut up our compassion from them, how can we say that the love of God is in us? We may be satisfied that it is right they should be "brought up in the nurture and admonition of the Lord;" but surely it is not enough to say, "Let this be done," unless we supply ourselves the things needful for them. Yes, dear friends, as religion to be profitable must be a personal thing, so doth God require of us here our individual help. The responsibility we cannot set aside; for we must all in our respective stations, and according to our respective powers, "work while it is day: the night is coming when no man can work." And now, if we value our own mercies aright, we shall only seek that others may partake of them with us. If we believe the testimony of God himself, "the sincere milk of the word" is the fittest food for babes: let us strive that they obtain it; and they shall grow thereby. When Andrew, the first-called apostle (whose conversion we to-day commemorate) had seen the Lord, he did not keep to himself the joyful news, but we read that he straightway went in search of his brother Simon, saying: "We have found the Messias;" and then "he brought him to Jesus." Let it be so with us: let us bring these young lambs to the fold of the great Shepherd of the sheep, ere the destroyer reach them: ere the sins and the defilements, ere the tears and the troubles of the world are theirs, let us suffer the young children to come unto him, and forbid them not, knowing that "of such is the kingdom of heaven."

Finally, if the occasion be an urgent one, if the duty be plain, if the promises of God be sufficient for you, then give as you are each disposed in your own heart. Give cheerfully; for "God loveth a cheerful giver." Give freely such of you as have freely received; for of you it is written: "He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously." God himself is your guarantee that this shall not be to your loss. He will pay you it again, and pay it in mercies higher than you can ask or think, in fulfilment of his own words: "The liberal soul shall be made fat; and he that watereth others shall be watered also himself."

Are you not satisfied with these words, and with this plain intimation of the Almighty's will? Suffer me also to use a word of exhortation, and remind you how much even the mere feeling of gratitude to God would demand at your hands. Run over mentally God's dealings with yourselves and your families, during the year which has now so nearly closed upon you for ever; and is it not meet that your thank-offering should be given for all your manifold mercies? You have reason to bless God for your preservation during it, and for the blessings of this life, but, above all, for the means of grace and for the hope of glory which have been presented to you; and, if ought could move you more especially, it might be the reflection that now was the time of this mortal life in which the Lord Jesus Christ came to visit us in great humility. If he thought not this exhibition of redeeming love too great, shall we count it over much to lay our silver and gold at his footstool, that they may be hallowed in being employed in his service, by turning many young souls from darkness to light, and from the power of Satan unto him?

Poetry.

THE CHURCH AND THE CHURCH-SERVICES.

(For the Church of England Magazine.)

BY THE REV. GEORGE BRYAN, M.A.

How calm, how beautiful they stand,
The churches of our native land,
Breathing the same meek mind and mien,
From princely court to village green,
And telling of the times past o'er,
Dream-like, a thousand years and more.
In true-love zeal our fathers planned
And wrought and reared them thro' the land,
And sought therein, and found the light
That led their flattering footsteps right,
And left us them, to seek the clue
They found, to guide our journeyings too.
Fair heritage! from Roman times
Come down, 'mid countless cares and crimes,
And shattered thrones, and bloodshed dire,
And pillage, and dread holy ire;

But, towering o'er the wreck, they stood
A fortress on the boiling flood,
And still shall stand firm, as in long
Past ages, and "ten thousand strong,"
And thousands yet as fair as they
Shall rise beside the crowded way,
And woo our strayed sheep to the fold,
To feed them as in times of old.

Eternal truth in holy bands
Our churches links thro' many lands.
We never meet, at morn or noon
Or sabbath-eve, to ask a boon,
But countless crowds, of differing name
And realm, are met to ask the same:
We never raise our longing eyes,
And strive to scale the steepy skies,
But thousands have those worlds in view,
And strive, like us, to scale them too.
And sweetly are the lowly taught
Deep truth, and trained to lofty thought,
While walking in the living ways
Of faith by self-same prayer and praise.
We hear beneath the sacred dome
Glad tidings of our heavenly home,
And gather thence, 'mid fragrant bow'rs,
Celestial fruits for pilgrim-hours,
And taste a heart-joy as it springs
All fresh as life from holy things.
And churches are our stepping-stones
From guilt and death to glorious thrones;
And pinions for the poor distress'd
To flee on, and to be at rest;
And light to show our onward way,
A fire by night, a cloud by day;
And peace-stones,* where the hapless fly,
And folk like Aldhelm* long to die.

Huttoft.

* See Early English church.

Miscellaneous.

THE LONGEST LADDER IN THE WORLD.—On approaching the roads off James Town, in the island of St. Helena, your attention is attracted by an enormous ladder, that extends from the town beneath to a fort directly over the town, on the summit of a hill, 800 feet high. Previous to visiting St. Helena, I had heard much of this immense ladder; and, when at length I found myself on the spot, I resolved to ascend it. On inquiry, I found that sentinels were placed both below and above, for the purpose of preventing any one ascending or descending without an order from the town-major. This regulation was adopted in consequence of the number of accidents, attended with fatal consequences, that had occurred. Together with a companion, after dinner, I rambled down towards the guard-house; and, having found the town-major there, we applied, and obtained an order to permit our ascent. The ladder is composed of steps, better than three feet in width, and some four inches in breadth, firmly fastened in sides of great strength. On either side is a hand-rail, of such a width that you can conveniently lay a hand on either side. The steps are each upwards of eighteen inches apart, and great numbers of them much decayed. At regular distances there are small seats for resting places fixed. On one side, without the ladder, a description of slide has been formed, along which pulleys are fixed; for the purpose, it would seem, of raising anything from the town beneath, or lowering such from the fort above. The face of the hill against which the ladder is erected is extremely steep; so much so, as utterly to preclude the idea of any ascent without artificial means. In places there are perfect precipices, the rocks completely overhanging. At the bottom we found no sentry, and so proceeded to ascend at once, but had not attained above the height of a hundred feet, when we heard a voice hailing us, and perceived a sentry calling on us to return, who in his walk had been concealed from us, when below, by an intervening projection. Down we had to go, and, having shown our pass, and satisfied the Cerberus, commenced our ascent again. At first we proceeded rapidly, but soon found that not to answer; the height of each step causing considerable exertion. More slowly then we moved along, till we attained the third resting-place, where we seated ourselves, and turned to view the town beneath, with its narrow streets and confined situation, cowering, as it were, beneath the two mighty hills that seemed to press it on either side. Aloft we turned our eyes, anxiously wishing ourselves at the top; but we had the best part of the ascent yet to accomplish, and to our task we once more went. As we attained a greater height, we found the steps getting more and more out of repair, in some places two or three steps together being broken; so that we had to clamber up the best way we could. On, on we went, with alternate rests: the town, the bay, and shipping beneath, gradually became more minute. the moving bodies seemed almost mites. When we had reached within a hundred feet or so of the top, the unusual fatigue almost overpowered us: the dizzy height so affected us, that we felt as if we could scarce preserve ourselves from falling; yet we persevered, and did succeed in reaching the top. A moment later, and one human being would have passed into another world. My companion, who was before me, had scarce passed the gate at the top, when he fainted, completely overcome; and he afterwards declared to me that, for the last hundred feet or so, nothing prevented his physical energies from being overcome by the unusual fatigue and the position he was in, but the immediate prospect of reaching a place of safety. I was not similarly overcome; but I was little better: a sickening sensation oppressed me; and, a few moments after attaining the fort, I retched very violently. Many lives have been lost on this ladder, particularly those of passengers, whom curiosity induced to attempt the ascent. The artillerymen and garrison of the fort are not, however, used to going up and down, except from casualties; and it was only the very week before my visit to St. Helena that an artilleryman was killed in attempting to deseend the ladder against time, for a wager. Ladder Hill Fort completely hangs over the bay: it is of great strength, and completely commands the roadstead beneath. After passing an hour at the fort, we descended; but by the road, which is cut in a zigzag manner in the side of the hill.—*Reminiscences of a Nine Years' Traveller.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 583.—MAY 9. 1846.

BERNE.

BERNE in old German, or rather in the Suabian dialect, signifies a bear. This is one of the largest of the Swiss cantons. The costume of the inhabitants presents a striking variety. It contains within it two separate languages; French and French-patois prevailing in that part which was formerly the bishopric of Basle, and German with German-patois in the rest. The capital is built on a lofty sandstone promontory, formed by the winding course of the Aar, which almost surrounds it. It may be called the capital of Switzerland; for, although the seat of the federal diet alternately with Zurich and Lucerne, to prevent its rising into undue importance, it is the chief residence of foreign ambassadors.

The aspect of the town on this elevated platform, 1,600 feet above the sea, is very imposing; and its interior has a peculiarly striking appearance, the houses being built of massive stone, almost all resting on arcades, which furnish covered walks on both sides of the streets, and are lined with shops and walls; but the lowness of these arches, and the thickness of them, render the colonnades close and gloomy. The streets abound in fountains and rills of water, that run in all directions. One of these, called the "Kinderfresser-Brunnen" (Children-eater's Fountain), received its name from a figure devouring a child, with others stuck in his girdle and pockets. Other fountains are supported by armed warriors. At intervals, in the middle of the causeway, are fountains throwing out copious streams of water, which flow impetuously along a paved channel.

The grande rue, extending about a mile, con-

stitutes the chief part of the town; the remainder being an inferior back street, with a few short cross-thoroughfares. All is densely packed. The houses are extended over the foot pavements, forming long covered arcades, with pillars in front, short, and clumsy; and the shops on the inner side are dingy. The shopkeepers lay out their wares on a square bulk in front, which, with the pillars, almost closes up the opening to the street. On these all kinds of articles are spread out, no one appearing in charge of them.

The great charm of Berne is the view of the Bernese alps, which the town, and every eminence in its neighbourhood, commands in clear weather. This is beautifully seen from the Platform, a lofty terrace, planted with shady rows of trees overhanging the Aar, from which more than a dozen snowy peaks of the great chain are visible. There is not a more sublime sight than this view at sunset, especially when, owing to a peculiar state of the atmosphere, the slanting rays are reflected from the alpine snows in hues of glowing pink. The Platform rises 108 feet above the Aar. An inscription on the parapet records that a young student, mounted on a spirited horse, which was frightened by some children, leaped the precipice. The horse was killed on the spot; but its rider only received a few broken ribs.

The Museum, open to the public three times a week, and to strangers at all times by a small fee, contains one of the finest collections of the natural productions of Switzerland, and also of foreign animals. There are also a number of Roman antiquities, and a model of the Bastile. When that building was demolished, models were made by order of the French government, and sent into all the departments.

"We hear much, in England, of Swiss costumes; but not a little nonsense is afloat on this subject. Nine-tenths of all the females one sees in the country parts, at least in any of the cantons I was in, are dressed like our highland shearers—a plain blue or brown woollen material, forming jacket and petticoat, being the ordinary wear; while the men are uniformly dressed in coat and trousers of the coarsest woollen cloths. It is only on Sundays and holidays that any thing like peculiar costume is observable, and is, in any case, confined to females. To all appearance, every particle of ordinary male and female attire, from head to heel, is made at home. All the Bernese women wear on the neck a black cotton velvet lappet, held down loosely by a steel chain passing below each arm, from back to breast, their heads decorated with bows of black ribbons and broad black lace. The whole people, men and women, are accustomed to laborious country labour. The great number of horses and cars waiting their return home showed that many of them were in good circumstances. There was a vast profusion of goods of different kinds spread out in stalls, inviting purchasers; but almost every thing was of a plain nature, and chiefly, I should think, of Swiss manufacture. From the number of stalls for the sale of pieces of leather, it was pretty evident that making and mending their own shoes formed as much an object of attention to the farmers at their cottage fireside, as was the preparation of the coarse fabrics used in their personal clothing.

"In the upper and more open part of the town was a large market for cows and cattle generally, with stalls, at which bells were sold for hanging round the necks of the animals. The practice of tying a bell to the neck of a leader of the herd is common all over the higher parts of Switzerland; and the tinkling sounds from these bells, while travelling in alpine tracts, have a peculiarly pleasing effect" (Chambers's "Tour through Switzerland").

THE MOUNTAINS OF THE BIBLE.

No. IV.

By Dr. Wilkinson.

TABOR, AND THE MOUNTAINS OF GALILEE.

The mountains to which, proceeding southward, I next refer, are neither so remarkable for elevation or for the grandeur of their natural characteristics as those already mentioned; but they possess a higher and more thrilling interest; and there is attached to them a moral glory, in comparison of which, the "glory of Lebanon" and the "excellency of Carmel" fades into comparative insignificance. Again and again were they trodden and re-trodden by those blessed feet which ever "went about doing good:" again and again did they resound to the voice of him "who spake as never man spake." Upon them there shone a brighter radiance than the world had ever before witnessed; for the "people who walked in darkness" saw there "a great light." It was in an especial manner "thy land, O Immanuel." Whatever change may since have passed over it, these rocky heights, with the deep blue lake which they enclose, met his eye just as they now appear. On their declivities were many of his discourses delivered, and not a few of his wonderful works performed; whilst their higher and more secluded recesses were his favourite resort, wherein to hold communion with his heavenly Father, and to spend whole nights in prayer to God. Even after his resurrection, his mind still reverted to Galilee; and he directed his disciples to one of its well-known and oft-frequented eminences, as the favoured spot where he would again meet them.

Of these mountains one of the loftiest, and in many points of view the most remarkable, is Mount Tabor, celebrated in Old Testament history in connexion with the conquests of Barak, and traditionally handed down as that "holy mount" on which our blessed Lord was transfigured. It is situated on the north-east side of the great plain of Esdraelon, about six miles south-east from Nazareth, having the sea of Galilee (or lake of Tiberias) at about the same distance still farther on the east; and, although surrounded by mountains on all sides, it has the peculiarity, very unusual in the hilly country of Palestine, of being "a high mountain apart:" it stands entirely aloof from every other. Of its exact appearance rather different accounts have been given, from the circumstance of its presenting a different aspect according to the side on which it is viewed. From the north it has the appearance of half a sphere: on the west it resembles a truncated cone, appearing much steeper and higher, with the south side destitute of trees;

while on the north it is beautifully wooded with forests of oak and wild pistachio-trees, affording a retreat for wild animals, for whom, as Hosea states, "the net is spread on Tabor" (Hosea v. 1).

Its height has been loosely calculated not to exceed 1,000 feet above the level of the plain. The views, which it commands on every side, are not only beautiful, but, to a lover of sacred history, replete with most interesting associations. To the north and north-east rise many mountains in succession, with the mighty Lebanon and Hermon in the back ground. To the east is the country of the Gadarenes and the lake of Tiberius, so connected with the immediate scene of our Lord's ministry. To the south-east lies the valley of Jordan, with the hills of Bashan beyond. Towards the south rise the mountains of Gilboa, with those of Samaria in the far distance. While to the west the eye rests on Mount Carmel and the Bay of Acre, towards which flows "that ancient river, the river Kishon;" reduced, however, to a much smaller stream than we may conceive it to have been when it swept away the hosts of Sisera.

Mr. Stephens describes the path which winds round the mountain, as presenting "a new view at every step, more and more beautiful, until all is completely forgotten in the exceeding loveliness of the view from the summit." "Each feature in this prospect," says Mr. Elliot, "is beautiful. The eye and the mind are delighted; and, by a combination of objects and associations unusual to fallen man, earthly scenes, which more than satisfy the external senses, elevate the soul to heavenly contemplation." "The beauty of the mountain, and its conspicuous position," remarks Dr. Robinson, "rendered it a favoured object for poetic contemplation; and, when the psalmist exclaims, 'Tabor and Hermon shall rejoice in thy name,' he selects these two as the representatives of all Palestine, the former as the most graceful, and the latter as the loftiest."

I have said that Mount Tabor is situated in the plain of Esdraelon. Its connexion with this celebrated plain, or valley, of Jezreel—or, valley of Megiddon, as it is termed in scripture—is deserving of farther notice. On the top of the mountain, which is about half a mile long and a quarter of a mile broad, there evidently existed, in ancient times, a fortified city. The Greek and Roman writers call the mountain "Atabyrian:" it is mentioned by this appellation in the septuagint, (Hos. v. i.). And we read in Polybius that Antiochus the Great, after having captured the city Philoteria, near the lake of Tiberias, ascended the mountain, and came to Atabyrian, a place lying on a breast-formed height, having an ascent of fifteen stadia; and by stratagem and wile he got possession of the city, which he afterwards fortified. This was in 218 before Christ. We find that Josephus himself afterwards enclosed the whole with a wall, which occupied forty days in building. At present a thick wall, constructed of large stones, may be traced round the summit; and on several parts of it are the remains of bastions; whilst over the whole area are to be found the ruins of private dwellings. Around the walls are several deep fosses; out of which, probably, stone was excavated to form the buildings, and which were probably supplied with water. Under ground a great number of ancient cisterns have been found, for the purpose of preserving water.

There appears, however, every reason to suppose that the summit of the mountain was a fortified military post at a much earlier period, even before the days of Barak. It is said that Barak, the son of Abinoam, "went up," and afterwards that he "came down" from Mount Tabor, and 10,000 men after him. And it has been observed that there is no other part of the mountain but the table-land at the top where half that number could stand. We may readily imagine how convenient a place of rendezvous a town thus fortified would be, and with what advantage Barak and his host would descend from it upon their enemies in the plain below, where "Zebulun and Nephtali were, a people that jeoparded their lives in the high places of the field. The kings came and fought; then fought the kings of Canaan in Taanach, by the waters of Megiddo (Judges iv. 10 to v. 17, 18). But Tabor and the adjacent plain have been the scene of many a battle of the warrior through the long ages that have rolled on from that period to this. It was here that Gideon vanquished the Midianites (Judges vi., vii.). It was here, too, that Josiah "came to fight in the valley of Megiddo" with Pharaoh-nechoh, where the archers shot at him, and he died (2 Kings xxiii. 29). In after ages it was celebrated for battles under the Roman commanders Gabinus and Vespasian. Fierce and fatal conflicts took place at this spot between the Saracens and Christians. And, to come down to our own times, "the battle of Tabor," in which six thousand veteran troops routed and overthrew a brave but undisciplined mass of thirty thousand oriental militia, was one of the earlier triumphs of Napoleon.

But must we stop here! We read, in the record of unfulfilled prophecy, of a yet greater "battle of the great day of God Almighty;" and the gathering on that tremendous and eventful occasion is to be "in a place, called in the Hebrew tongue Armageddon," or the hill Megiddo, from which the valley takes its name, and which signifies "the destruction of troops" (Rev. xvi. 14, 16). All, too, who have directed attention to prophecies yet unaccomplished, concur in opinion that the period of that terrific conflict will be the period of Israel's deliverance; and of that we read that "the children of Judah and the children of Israel shall be gathered together, and shall appoint themselves one head; for great shall be the day of Jezreel" (Hos. i. 11). It therefore does not appear to be without some valid reasons that many learned commentators have imagined that the valley of Esdraelon, or Jezreel, is reserved to be yet the theatre of an engagement greater, and in its consequences far more momentous, than the world has ever witnessed. Every battle of the warrior in that celebrated plain has been hitherto "with confused noise, and garments rolled with blood; but this shall be with burning, and fuel of fire" (Isa. ix. 5). This plain, it is worthy of notice, is of vast extent; thirty miles by about twenty; suited, it will be observed, to such a purpose; and, in the midst of a very hilly country, it is singularly level. At present it is in a few places cultivated, but for the most part a wilderness of weeds and thorns; and scarce a tree is to

be seen except in the immediate vicinity of Tabor. "We saw how easily," observes Mr. Bonar, "Ahab could ride in his chariot from Carmel to Jezreel, while Elijah ran before him, there being no obstacle in all the plain; and also how Jehu could drive furiously as he came up from Jordan toward Jezreel."

Tabor was, no doubt, one of the mountains frequented by our blessed Lord; but the certain existence of a fortified city at its summit deprives of all probability the common opinion that it was the mount of transfiguration. Besides which, we find that, immediately before that event, our Lord was at Cæsarea Philippi, at a considerable distance from Tabor, and at the very foot of many high mountains connected with Hermon and the Antilibanus. There is, therefore, every reason to suppose that it was on the top of one of those rugged and solitary heights that our Lord favoured his disciples with that wonderful manifestation of his divine glory, and that the disciples heard the voice of the Father, when they were "with him in the holy mount." The tradition indeed appears to have little more to recommend it than can be said for the three tabernacles shown at present, upon Mount Tabor, as the very same which Peter proposed to erect. The only argument that has been adduced in its support is the circumstance of the mountain standing "apart" from all others; but, as has been justly observed, the word "apart" in this connection, "he took them into a high mountain apart," may refer not to the situation of the mountain, but to the withdrawal or retirement of the persons spoken of—of Peter and James and John, whom our Lord took "apart" from the rest of the disciples, to a "high mountain" (Matt. xvi. 13; xvii. 1).

To the north of Tabor is a ridge of mountains of no great elevation from the plain on which they stand; but, as that is high, they command an extensive and beautiful prospect, inferior, it is said, to none in the Holy Land. There are the heights of Huttin, on the "mountain of the Beatitudes," so called from the supposition that it was upon one of their declivities that our Lord delivered his "sermon on the mount;" but, as immediately at the close of it he "entered into Capernaum," it would seem more likely that it was delivered from one of the hills in the vicinity of that town, which was farther north. However this be, it is extremely probable that, when in that sermon he alluded to "a city set upon a hill which cannot be hid," our Saviour had his eye upon the ancient Bethulia, or Saphet, as it is now called, which stands upon a singular and remarkable eminence, everywhere conspicuous at a distance of many miles around, and which, from every point of view it is contemplated, is a prominent and striking feature in the landscape; especially, it is said, when its snow-white houses, built of limestone, are seen glittering in the rays of the setting sun. There are at present a larger number of Jews in this town than in any other in Palestine, excepting Jerusalem. It is one of the four holy cities of the Talmud. On its highest point are the ruins of an ancient castle, which the Jews consider to be as old as the time of their prosperity; and which appears to have been built enti- of hewn stone, some of the stones being of immense size. Its site commands a beautiful and interesting view of the lake of Tiberias, with the plain of Gennesareth between. The lake, with its deep blue expanse of calm, unruffled, silent water, appears scarcely a mile distant, although its banks can scarcely be reached in four hours. The associations which such a prospect is calculated to awaken in connection with the wonderful transactions of the past, and the manifest fulfilment of prophecy in its present condition, are well described in the following touching passage from the narrative of Mr. Bonar and his companions: "We could imagine the days when Jesus walked down by the side of that lake, and preached to silent multitudes gathered around him. It seemed at that moment unspeakable condescension that God in our nature should once have stood on some of these slopes, and stretched out his hand to sinners, as he spoke in a tone of heavenly love, 'Come unto me; and I will give you rest.' And it was strangely solemn to be gazing upon rocks that echoed to his prayers by night, and desert places where he was alone with his Father: 'He departed again into a mountain himself alone;' 'and his disciples went down unto the sea.' All sides of the lake are now comparatively bleak and dreary; yet they suit the stillness of the scene. Not a tree is to be seen on the mountains; and even the land of Gennesareth, so famous in the days of Josephus for the amazing variety and luxuriance of its trees and shrubs, is now only a wilderness of reeds and bushes: 'Behold, your house is left unto you desolate.' The house remains; but it is desolate. The rocks and mountains around the sea continue unaltered; the water of the lake is as pure and full as in ancient days; and yet the place is most desolate. Its cities are gone; and the vast population that once thronged its shores are now reduced to a few miserable inhabitants of mud-walled villages." It deserves especial notice that those three cities on the borders of this lake—Capernaum, Chorasin, and Bethsaida—which were especially "exalted unto heaven" by our Lord's ministry, do not now exist. The remains of the first are scarcely to be found, and the traces of the two latter are still more doubtful; so certain in fulfilment, and so exterminating, has been the "woe" which he pronounced upon them.

It may be worthy of remark, in passing, that the situation of the lake of Tiberias renders it liable to sudden gusts of wind from the mountains with which it is surrounded, especially when the strong current formed by the Jordan, which runs into it, is opposed by a south-east wind from them, sweeping down with the force of a hurricane. This may enable us to enter into the meaning of the evangelist, when he states that there "came down" a storm of wind on the lake, and they were filled with water, and were in jeopardy.

But to return to the immediate vicinity of Tabor. Upon an eminence, about six miles to the west, we find the memorable city of Nazareth, where was spent so large a portion of the life of our blessed Saviour. The situation of it is very retired; and it is said that, on account of its seclusion, all the worthless characters of Galilee resorted there, till it became proverbial for wickedness: "Can any good thing come out of Naza-

reth?" Yet, in this place, and among its wretched inhabitants, did our adorable Redeemer sojourn for thirty years, in silent obedience to his Father's will, "for us men, and for our salvation." The monks of the convent of Nazareth point out a hill, at nearly two miles distance from the town, which they call the "mount of precipitation," from which they say the angry Nazarenes wished to cast the Saviour headlong; and, as if this were not contradictory enough to the narrative of St. Luke, which states it to have occurred "at the brow of the hill whereon the city was built," they add that he leaped down, in order to escape them; whereas the evangelist states that "he passed through the midst of them, and went his way" (Luke iv. 29). Dr. Clarke says that the situation of the modern town very exactly corresponds to the description of St. Luke: "Induced by the words of the gospel to examine the place more attentively than we should otherwise have done, we went, as it is written, out of the city, 'to the brow of the hill whereon the city is built,' and came to a precipice corresponding to the words of the evangelist. This spot has been noticed by other travellers as really a continuation of the hill, and as composed of limestone, forming several precipices; so that a person cast down from above would have more than one dangerous fall, and is no doubt the precise spot alluded to by the text." It is worthy of remark that Christians find themselves still designated in Palestine by the term of reproach given to their Lord. Nazari, or Nazarene, is the Syrian appellation for every disciple of him who was the prophet of Nazareth.

About five miles from Tabor, on the south, is a range of hills, to which the name of "the lesser Hermon" has been given. It has been supposed to have been the same as the little hill of Hermon (Ps. xlii. 6, prayer-book translation), or Miran, of which David speaks in Ps. xlii., and that to which the writer of Ps. lxxxix. alludes, when he says, "Tabor and Hermon shall rejoice in thy name." But these are evidently mistakes. The "little hill" to which David alludes must have been on the other side of Jordan, whither he was wandering in consequence of the rebellion of Absalom. And, when we consider that the Hermon already referred to was the highest mountain in the magnificent range of Anti-lebanon, there is no doubt that it was that to which the psalmist Ethan alludes in conjunction with Tabor, and to which David again refers in Ps. cxxxiii., when he speaks of "the dew of Hermon that descended upon the mountains of Zion." We find, by the book of Deuteronomy, that Mount Hermon was formerly called Zion (see Deut. iii. 8, 9, iv. 48); whereas there is no reason to suppose that the hills in the vicinity of Tabor ever went by either of those names in ancient times.

Lastly. In the extreme south of Galilee are the mountains of Gilboa, so memorable for the death of Saul and Jonathan, and the defeat of their forces by the Philistines, where the "shield of the mighty was cast away." The present appearance of these mountains is represented to be that of a lengthened ridge rising in peaks to the height of about one thousand feet above the level of the Jordan, covered with a little withered grass, and a few scanty shrubs scattered about in different places. In their sterile and arid character they are said to be remarkably distinguished from those of the lesser Hermon, and indeed from all the other circumjacent eminences. "Ye mountains of Gilboa," said David, "let there be no dew, neither let there be rain upon you, nor fields of offerings (or, as it may be rendered, 'there shall be none') for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil" (2 Sam. i. 21).

STIRLING.

No. II.

In all the wars between the two kingdoms, and also in all civil wars, the possession of Stirling was regarded of the utmost consequence. It is noticed in Buchanan's History so early as the ninth century, when the Scots, having subdued the Picts, and desirous of obliterating every memorial of that people, razed it to the ground. It was rebuilt by the Northumbrians, on obtaining from Donald V.; whom they had made their prisoner, a cession of all the territory south of the Forth. After remaining in their possession for twenty years, it was, with the ceded territory, restored to the Scots, on their engaging to assist the Northumbrians against the Danes. In the tenth century the castle was the rendezvous of the Scottish army under Kenneth III., who defeated the Danes at the battle of Luncarty, in Strathmore, about A.D. 990, where the ancestor of the noble family of Hay so gloriously distinguished himself*.

About the middle of the twelfth century, it became a royal residence, and long continued to be the favourite abode of the Scottish monarchs. In 1174, the castle was one of the four fortresses delivered to the English as a token of vassalage, being the ransom paid for the liberation of William the Lion, then a prisoner. It was restored, along with the others, by Richard Cœur de Lion. In 1299, while in the hands of Edward I., it was surrendered to the Scots, but, the year following, was retaken by the English, after a gallant defence by sir William Oliphant, the governor.

In 1303, the Scots, under the command of sir John Soulis, again made themselves masters of it, when Oliphant resumed the command; and in the subsequent year it sustained a second siege. It was battered most furiously by artillery; stones of two hundred pounds weight being used as balls, which made vast breaches in the ramparts. It

* The Scottish army was giving way before the fury of the Danes, which was observed by three sturdy ploughmen (a father and two sons), of the name of Hay, or Haid, at work on the opposite bank of the river, who, seizing the yoke of a plough, crossed the Tay by a ford, and, plunging with fury down a steep ravine, attended by an increasing band of followers, rushed upon the Danes on flank and rear, and threw them into utter confusion. The invaders were completely routed. Vast districts of land were given to the Hay family; for the founder was permitted to have as much land as a falcon should fly over, let loose from a hill near Perth, and which alighted at a place still styled "the hawk's stane." However legendary this account may be, the armorial bearings of many of the illustrious families of the Hays seem to show that there is some truth connected with it. The supporters of the earl of Errol are two men bearing yokes; the motto, "Serva jugum" (serve the yoke); the crest, a falcon. Of the earl of Kinnoul, the crest is a man bearing a yoke; the motto, "Renovate animos" (recall your fortitude).

was not, however, until the garrison was reduced to a very few that Oliphant submitted. In the reign of Edward II. it was besieged by Edward Bruce, and fell into his hands as one of the fruits of the battle of Bannockburn. During the wars of Edward III. it was successively taken and retaken. About A.D. 1550, during the regency of Mary of Lorraine, a strong battery, called the French battery, was erected. In 1651, the castle was taken by general Monk. In the reign of queen Anne it was repaired and enlarged, and a flanking battery, "Queen Anne's," erected on the south side. The last siege it endured was in 1746, when general Blakeney made a brave defence, and baffled all attempts of the Highland army to reduce it. The castle is one of the four Scottish forts which, by the articles of the union, are to be constantly garrisoned: Edinburgh, Dumbarton, and Blackness, are the three others. The strict observance of this was found to be of vast advantage to the established government in A.D. 1715 and 1745.

The castle contains many remains of royal magnificence. Within the outworks is the large square palace built by James V., ornamented on three sides with pillars, resting on grotesque figures jutting from the wall, each surmounted by a fanciful statue. It is now converted into barracks. In two rooms, the "queen's" and the "nursery," the roofs are of wood, divided into squares and other forms, richly carved. Connected with the castle is a large hall, 120 feet long, built for the meetings of parliament, by James III. "He was much given to buildings (says Drummond) and trimming up of chapels, halls, and gardens, as usually are the lovers of idleness; and the rarest frames of churches and palaces in Scotland were mostly raised about this time." The hall once had a fine gallery, elegantly ornamented; but it is now converted into a riding-room. Adjoining the parliament-house is the chapel-royal, erected originally by the same monarch, and rebuilt by James VI. It was accounted by far the richest collegiate church in the kingdom, but now used as a store-room and armoury. Its dean was the queen's confessor, with episcopal jurisdiction. It had many dignities within it. It was endowed with many abbeys.

It was in the castle that the youthful James II. treacherously murdered William, eighth earl of Douglas, whom he had trepanned within the walls under pretence of safe conduct. This nobleman had formed a rebellious association with others of the nobility, from which the king implored him to withdraw; and, on his refusal, James stabbed him to the heart. The room where this took place is still called "Douglas's room." In revenge, the friends of the earl instantly burnt the town. This fortress is also remarkable for having been the birth-place of James IV. His son James V. was crowned here; and here also took place the coronation of Mary, conducted with great pomp and solemnity, in presence of the three estates of parliament. James VI. passed almost the whole of his minority in the castle, under the tuition of the celebrated George Buchanan.

By some writers of the fifteenth and sixteenth centuries, Stirling castle has been called Snowdoun; derived, it has been supposed, from some romantic legend connecting Stirling with king Arthur. A mound of earth within the adjacent park, to be afterwards noticed, was known so early as the days of Barbour, by the name of the "round table." Sir David Lindsay, the youthful playfellow of James V., thus feelingly apostrophizes the place:

> "Adieu, fair Snawdoun, with thy towers high,
> Thy chaple-royal, park, and table round:
> May, June, and July, would I dwell in thee,
> Were I a man, to hear the birdis sound,
> Whilk doth againe thy royal rock rebound."

South-west of the castle is the king's park, surrounded by a wall, where deer were formerly hunted. With other portions of ground in the vicinity, it forms a small jurisdiction, called "The constabulary of the castle." At the east end lay the gardens, now little better than a swamp, though vestiges of the walks and parterres and stumps of fruit-trees are visible. Here is a mound called the "King's knot," where the court is said to have held *fêtes champêtres*, probably the round table mentioned by Barbour; and, if so, it was here that James IV. used to amuse himself with his favourite pastime of "The knights of the round table."

Opposite to the castle, on the north, are Gowling hills, the walks around which are most delightful. On the northern extremity, near the bridge, is a small mount named Hurlyhacket, from its having been the scene of a courtly amusement, alluded to by sir David Lindsay, who says of the pastimes in which the young king was engaged:

> "Syne harl'd him to the Hurlyhacket;"

an amusement consisting in sliding upon a seat from top to bottom of a smooth bank. This was "the heading hill," where Murdoch, duke of Albany, the king's uncle, and formerly regent, and his sons Walter and Alexander Stewart, with the aged earl of Lennox, his father-in-law, were sacrificed to the stern justice of James I., A.D. 1425, and where, at a later period, sir Robert Graham and several of his associates were brought to the block, after the most inhuman torments, for the part they took in the shocking murder of that monarch.

The last execution of great note which took place at Stirling, was that of Hamilton, archbishop of St. Andrews, primate of Scotland, for his accession to the murder of the regent Murray, by Hamilton of Bothwellhaugh.

FLOWERS.

No. VI.

THE "GERMANDER SPEEDWELL," OR BIRD'S-EYE FLOWER.

(Veronica chamædrys).

He who contemplates—whether with the enthusiasm of a simple lover of the beautiful in nature, or the critical fastidiousness of a botanist—the well-defined outline and the lapis lazuli tint of the blossom, or the golden eye, of this minute and elegant flower, may feel equal astonishment at the extent and earnestness of the controversy which its etymon has given rise to. The claims on be-

half of a Greek and of a Latin origin (as in the case of the violet) have been advanced with much of antagonistic pretension. The Greek derivations, though not destitute of poetry, are, by the best authorities (Schœffer and others) put out of court as unmaintainable. The purely Latin ones, with more pretensions to ingenuity than elegance, meet, now, with scarcely better acceptance. A more barbarous is not, therefore, the less probable etymon, and derives a species of confirmation from the habit which prevailed of compounding appellatives out of the two languages, at the date of the origin of the monkish legend that is supposed to have conferred the generic name of *veronica*. This compound is *verus* (Lat.) "true," and *νικων* (Greek), "figure;" and Veronica was the legendary saint upon whose handkerchief there remained the miraculous impression of the Saviour's countenance (the tradition runs) after he had with it wiped his divine brow, whilst bearing his cross to the mount of Calvary. For our own parts, whilst allowing the compounded Greek and Latin original of the name, we should suggest that the legend is not necessary to account for a designation which aptly describes its "true" or perfect "shape and figure" (Illustrated Family Journal).

"The herbage," says Smith, in the "English Flora," "is light green, paler than most of the genus when dried. Stem simple, ascending obliquely, remarkable for its opposite hairy lines. Leaves strongly veined, most hairy about the margin, rarely somewhat stalked. Clusters rising above the stem, acute; their stalks hairy all round. Flowers numerous, transient, but very beautiful, bright blue, with dark streaks, and a white centre; their outside pale and flesh-coloured. Capsules small, inversely heart-shaped. The flowers expand in fine weather only. Some take this for the German 'forget-me-not.' It vies in beauty with the true one, *myosotis palustris*.

The "speedwell" is a native of the cold or temperate regions of Europe, New Holland, New Zealand, &c. Seventeen varieties grow wild in Britain: between thirty and forty exotic kinds, for the most part hardy, are cultivated among us; but to this widely-diffused family so many undoubted members have been added to others which had been grouped by Linnæus, Wildemann, Browne, Forster, &c., that no less than eighty-five varieties have been figured and described in our more modern Floras.

The following affecting incidents are recorded in Miss S. Waring's "Wild Garland":

"It is related of Rousseau that in the happiest and most tranquil days of his unquiet life he wandered with a beloved friend, one summer evening, on the shores of the lake of Geneva, gazing with delight on its beautiful scenery. The little skiffs floating lightly over the calm surface of the waters, the birds singing in the summer air, and all the loveliness of the surrounding landscape, seemed, to the ardent imagination of the young enthusiast, to produce a scene of enchantment. They sat down on a mossy bank, and enjoyed the gay prospect, lighted up by the rays of the setting sun. At their feet grew a bright tuft of *veronica chamædrys*: 'His friend,' says the narrator of the anecdote, 'pointed out to him the little pretty

flower, as wearing the same expression of cheerfulness and innocency as the scene before them. No more was said. Thirty years elapsed. Care-worn and disappointed—known to fame, but not to peace—Rousseau again visited Geneva. It happened that he one evening passed by the very same spot. The sun shone as brightly as before; the birds sung as cheerfully, and rose as merrily on the soft summer air; and the glittering boats skimmed the still surface of the lake as rapidly; but the house where he had spent so many happy hours was levelled with the ground. His kind friend had long slept in the grave. The generation of villagers, who had partaken of the bounty of the same beneficent hand, were passed away; and none remained to point out the green sod where that benefactor lay. He walked on pensively. The same bank, tufted with bright-eyed speedwell, met his eye. He turned away, and wept bitterly.'

"If the first feeling awakened by this incident is that of compassion for the sorrows of the misguided philosopher, it is followed by a sense of the little right such a one had to complain of distresses, the greater portion of which he had drawn upon himself by the misuse of time and talents, and the utter perversion of all the powers of his fine mind to the worst of purposes. He drank of the cup of misery which his own madness had prepared, while he turned perversely from the healing draught which Christianity holds out to satisfy him who, having found that he has spent his 'money for that which is not bread,' and his labour for that which satisfieth not,' is ready to accept of the merciful invitation to drink of the living waters, and thirst no more. We may indeed be moved with compassion for Rousseau, with all his sin and self-wrought wretchedness; but deeper emotions and holier feelings are excited by contemplating the devoted Henry Martyn, when his heart was touched by the sight of a flower in his distant pilgrimage on the highest and holiest embassy in which man can be engaged. It was during a short stay at the Cape, in his way to India, that the circumstance occurred. The time passed at the Cape, it must be remembered, was a sort of pause between the parting from his native land and all its endearing ties, and the entering on his labours in India. Such a position naturally awakened solemn thoughts and deeply affecting recollections in the heart of the lonely missionary. He speaks of reflecting with death-like despondency on his friendless condition; as separated for life from those who loved him, and in whose society he was accustomed to find so much delight. 'It seemed,' he says, 'like a dream, that I had actually undergone banishment from them for life; or rather like a dream that I had ever hoped to share the enjoyments of social life.' He speaks also of 'the keen pangs of misery' which occasionally shot across his breast, when he remembered that he should see those friends no more. Yet he renewed his solemn dedication of himself to his high and sacred duties; and the transcript he has left of his thoughts and feelings, as he ascended the Table Mountain during his stay at the Cape, may serve to show how much of blessed solace and heavenly joy remains for the devoted Christian under the most depressing circumstance.

"'Rose at five, and began to ascend Table Mountain at six. I went on, chiefly, alone. I thought on the Christian life—what up-hill work it is; and yet there are streams flowing down from the top, just as there was water running down by the kloof by which we ascended. Toward the top it was very steep; but the hope of being soon at the summit encouraged me to ascend very lightly. As the kloof opened, a beautiful flame-coloured flower appeared in a little green hollow, waving in the breeze. It seemed to me an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul when its journey is finished, and the struggles of the death-bed are over.'"

THE SPEEDWELL.

"By Leman's lake the child of song
Breathes once again his native air:
Oppressed by many a fancied wrong,
Alone, unfriended, worn with care,
He turns him to the tranquil scene,
Where once he roved with heart serene.

"He hailed the speedwell's simple grace,
When there with one beloved he strayed;
With aching heart he marks the place,
Where still in modest charms arrayed,
Its azure blossoms meet his eye,
Bright as the hue of summer's sky.

"And not alone of friendships lost,
That azure flower might seem to tell—
Of hopes deceived and projects crossed:
Perchance it tolled the parting knell.
Vain hopes! upon whose earth-born aim
The unsought blessing never came.

"'Of!' said it not, "hadst thou, like me,
Contented bloomed within the bed
That nature's hand had formed for thee,
When first her dews were on thee shed;
Then had thy blossoms never known
The blasts that o'er their buds have blown.'

"Yes, erring sage! the simplest flower
That keeps its heaven-appointed sphere,
May brave the seasons' changeful powers,
And live through many a stormy year,
And in the fiercest gales shall find
A shelter from the stormy wind.

"And blest are those who calmly aim
In duty's quiet path to shine,
And, careless of the meed of fame,
Unseen their fairest garlands twine;
Whilst he, whose eye in secret sees,
To them the amaranth crown decrees."

S.

THE COMPREHENSIVENESS OR UNIVERSALITY OF THE FREE OFFER OF CHRIST'S SALVATION THROUGH THE PREACHING OF THE GOSPEL:

A Sermon,

BY THE REV. THOMAS EYRE POOLE, M.A.,

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MARK XXVI. 15.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

THESE words of our blessed Lord are not more interesting to Christians, as being his last command immediately before his ascension into heaven, than for the importance of the commission which they contain.

This commission of the Redeemer to his disciples, to make known without reserve the

gospel of his kingdom to every creature, implies his gracious will and intention, that all should be brought, if willing, to a saving knowledge of his name. And this merciful purpose of God, in the redemption of the world, as it displays his goodness in the strongest light, so it affords the most cheering encouragement to every sinner, and particularly to those noble efforts which are now being made to sow the seed of the divine word even where the prospect of a harvest may seem to mortal eye most unpropitious to the spiritual labourer. It is, in truth, one of those striking features in the economy of redemption which must always call forth the hallowed praise and grateful wonder of every true believer in revelation; for in this comprehensiveness or universality of the offer of salvation we see the perfection of that plan of saving mercy which was proposed and determined upon from the beginning by God himself, that every one of every nation under the canopy of heaven was to be an invited guest to the marriage-feast of the Lamb of God. There was to be no respect of persons. The moment temptation overcame the obedience of man, and our first parents fell, beneath the shaft of Satan's lying deceit, from innocence to guilt, all succeeding generations became virtually transgressors, and obnoxious to eternal punishment. All, consequently, stood in the same dreadful condition of being equally subject to the divine judgment: "Thou shalt surely die;" and all, from the same cause, needed alike the forgiveness of sins through the one only oblation to be then offered on the cross; and, praised be God! to all the promise was happily made, of remission of sins through faith in Christ's atonement.

Now, surely, to be persuaded of this essential truth of Christianity, and to embrace it in the conviction of an undoubting faith, can be of no small moment to all of us, both as individuals and congregate members of the whole family of God on earth. It is indeed of the most vital importance that we should confess and act upon this great doctrine of the gospel; and we cannot, therefore, too seriously consider it in all its relative bearings towards us, as heirs together of the common salvation obtained for the whole world through the sacrifice of the Lord Jesus Christ.

And to whom can this soul-reviving truth of the unlimited offer of salvation be more intensely interesting or momentous in its consequences than to yourselves, dear brethren of Africa? You have been already, through the tender mercy of God, called from darkness to light, and from the power of Satan to serve the Lord Jesus Christ: for you and your children the prayers of a Christian world have been long, and are still, ascending to the throne of grace, that the Lamb slain for your sins may be glorified in the conversion of your nation: for you our missionaries are forsaking home and country, in obedience to their Lord's command, to rouse you from the sleep of unbelief, and to awaken you from the dead, that Christ may give you light, and give it more abundantly.

To many of your countrymen, we trust, the gospel hath already proved "a savour of life unto life," and that such have found, to their peace and joy, in believing how God is no respecter of persons; but, in every nation, he that feareth him and worketh righteousness is accepted with him. We see, and are humbly thankful to the "Giver of every good and perfect gift," that the efforts of the Christian portion of the world have been powerfully instrumental, in the Lord's hands, of diffusing that glorious light which was to lighten the Gentiles on Afric's shores. We give hearty thanks to God, that the dark, oppressive clouds of spiritual ignorance, in which cruel superstition and inhuman selfishness so long, and, to all outward appearance, so hopelessly mantled your unhappy race, are beginning to be for ever broken. It is true they are at length dispersing before the piercing rays of the Sun of Righteousness: the dawnings of saving truth are being seen and felt by numbers of your children; and the sweet fruits of redeeming love are beginning to be tasted by Ethiopia's race, and the Lord to be found to "delight in mercy, and not sacrifice."

But, O, the full, overpowering beams of the gospel of Messiah have yet to shine upon your still benighted land. You have hitherto, brethren, experienced only its partial influence: the riches of redeeming grace are not yours in all their intended magnitude: the powers of hell and darkness still rule in the hearts and minds of thousands of your race: although the cross is fixed upon your shores, and the sword of the Spirit, which is the everlasting gospel, is not going forth in vain, Christianity hath thus far but walked the outskirts of your soil: her voice hath only sounded, as yet, to a few of your millions, who are panting for spiritual freedom from the bonds of those sins which are keeping them slaves to the dominion of Satan. And why is this? It is not that the Lord's arm is shortened, but because the time for the full ingathering of the Gentiles, or heathen, is yet to be. The glorious work of conversion, however, is to go on, and is progressing.

The world, the flesh, and the devil may, for wise and gracious ends, be allowed to appear to delay the blessed consummation of the promise; but this is only to magnify the ultimate victory of the cross over death and hell. At the last, the promise will have its fullest effect: God's purpose herein will be accomplished. It is at this very time receiving its fulfilment. Our meeting together, to worship God and meditate upon his word in this, his house of prayer, to-day, is an attestation of it. The public hallowing of this holy sabbath; the prayers, and praises, and preaching of the gospel, not confined to this spot alone, where we are assembled; this sacred edifice, beneath whose roof we have poured forth our supplications—all are proofs that the prophetic declaration of the psalmist hath already begun to be fulfilled towards you concerning the universal spread of the kingdom of Christ, that "all nations shall do him service."

With what word of exhortation, then, can I more forcibly commend that ministry to your acceptance, which is this day resumed amongst you, than the gracious command of Christ in the text, which shows his will and design that all should be saved?

To comfort, then, and encourage such amongst you as are yet weak in the faith, to strengthen, settle, and stablish those who have a good hope in believing, to hold fast the profession of that faith unto the end, and to convince you that the promotion of the gospel is not confined to the ministry of religion, but is a work of duty and love, in which every one ought to, and may in some degree, partake, I will, with the Lord's help, endeavour—

I. To establish as a fact, that God would have all men to be saved, through the preaching of the gospel.

II. To point out to you the magnitude of the love of God herein.

III. To offer you some practical reflections on the obligations arising from such considerations.

I. As to the fact or doctrine of universal mediation. The testimony of God's promises confirm it, in the announcement of the blessing made by God to Abraham on the trial of his faith—"In thy seed shall all the nations of the earth be blessed"—in the solemn repetition of it made to Jacob, and in the frequent assurances of it by our Lord himself, during his ministry on earth. The prophecies, too, of the Old and New Testament delight to anticipate this gracious extension of Messiah's mediatorial kingdom over the whole world. What words can speak more emphatically the joyful truth, that God would have all men to be saved, than those of David: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." So Isaiah predicts, when he speaks of the future coming of Christ: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." In the same strain this evangelical prophet expatiates on this favourite theme of universal mercy in another part of his prophecies: "The isles shall wait for me"—that is, Christ, who is here represented as speaking—"the sons of strangers shall build up thy walls:" "thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the force of the Gentiles:" "I, the Lord, hasten it in his time."

Now let us pass on to the New Testament. Here we discover one remarkable promise of the same kind, mentioned in Acts ii. Peter, in reply to the inquiring multitude, who would know the terms of salvation, says unto them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The like doctrine is inferred in that passage of St. Paul, where he says: "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved." To complete this testimony in favour of the doctrine concerning the unlimited offer of salvation to every sinner, read the prediction of St. John in the seventh chapter of the Revelation, where he says: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne of the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Not less convincingly illustrative of God's purpose to let the offer of salvation be free to all, are the numerous records in scripture of the reality of this great fact. The conversion of Saul of Tarsus, an especially-appointed minister to the Gentiles, though himself a Jew; the reception of Cornelius into the church; the baptism of the Ethiopian, or African servant of Candace; and the conversion of numerous heathens, of every age and rank and nation, in the time of the apostles, evidence the truth of our doctrine. The express reve-

lation of God to St. Peter, on this subject, in the vision vouchsafed to him, described in Acts x.; the repeated intimations of Christ—particularly that in Matt. xxiv.: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come"—confirm it. The gift of tongues or languages, bestowed on the apostles for none other object than this, declare, as plain as testimony can declare, that the command of Christ in the text was, and is, the will of his heavenly Father from the beginning, and is to be the same to the end, of the world.

Thus the promises, prophecies, and history of the scriptures unite in establishing the consoling truth, not to be controverted by human wisdom with all its sophistry, nor set aside by human power with all its strength, that Christ, of the seed of Abraham, was to be, and is, the only hope of all the ends of the earth.

Nor has God left himself without witness, since the period when the scripture writings close, that he will glorify his only-begotten Son in a universal fold of believers, "from the east, and from the west, and from the north, and from the south." Imperceptibly very often, we grant, and slowly, as men account it, yet gradually and irresistibly, the promise made to Abraham has been accomplishing; and our Redeemer's command to execute his Father's will herein mastered every effort to thwart it. Dark intervals of infidelity have, indeed, been suffered to obscure for a while the saving light, and revelation has been sometimes threatened by the terror of scepticism and powers of misdirected reason. But these instruments of Satan have, in the end, invariably failed of success; and Christianity, like the rays of the meridian sun, shining brighter from the temporary darkness that obscured them, has spread through every quarter of the globe. Where is there scarcely a spot of civilized, nay, of barbarian life, that is not beginning to echo with the sound of salvation, and display the invincible cross of Christ? Every circumstance is now, in fact, uniting to establish the sovereign sway of the Lord of life throughout the universe. The very arts and sciences, the advance of general knowledge, the rapid labours of the press, the quick and easy means of national intercourse, the almost priceless circulation of the scriptures, the unwearied labours of missionary zeal, the tolerating spirit of an enlightened age, and the universal peace that smiles upon us, all proclaim that ere long even Africa shall rejoice, through the length and breadth of her extensive continent, with the glad tidings of salvation.

Well may we exclaim, with the great apostle of the Gentiles, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out!" How truly has the psalmist declared, that "the word of God endureth for ever in heaven, and his truth from one generation to another"! More than four thousand years have passed since God promised universal salvation to a ruined world, when Jesus Christ by his example and doctrine, and finally by his command, explained and fixed the true extent of his kingdom. Since then, nations have successively passed away, leaving scarcely a name, the mere fragments of former greatness and power; but the immutable word of promise made by God in the beginning hath endured, and will endure for ever!

If, as I humbly trust is the case, you have a well-established faith in the doctrine of the universality of the offer of salvation to sinful man, then you must own, with grateful wonder, the magnitude of God's love to a lost world in the extensiveness, as well as efficiency, of Christ's atonement. And this is what we proposed next to consider.

II. The deeper and more fatal any wound is, the more infectious and deadly any disease proves, the more we praise the skill and thank the physician for the cure. And in proportion to the dangerous tendency of the malady, and the value and number of those exposed to its ruinous effects, so does our gratitude increase accordingly. But human skill and philanthropy have their limits, beyond which they cannot extend. Not so that divine skill and love which contrived and executed the scheme of man's salvation. These have found and effected the most perfect cure for that fatal disease of the soul, original sin, and for every other spiritual disease besides. There never was, and never will be, bounds to a Saviour's love, except what impenitence and unbelief may wilfully offer to it. It is as boundless as space, as lasting as eternity. It is as infinite as its divine Author himself, in all its applications to the spiritual wants of man; nor is there one of the family of Adam, from the least to the greatest, from north to south, from east to west, who may not taste of it and be satisfied. O, Christ loved as never man can love. Though willing, too many hindrances obstruct—alas, how often!—the streams of human kindness which the desire of doing good would extend around him. Not so confined is the immeasureable love of Jesus. No considerations whatsoever move him, but those of winning back to his heavenly Father every lost soul. He would not have one

stray sheep to perish; and for that gracious purpose he has opened and will keep open, to the consummation of all things, the gates of everlasting life to every perishing sinner. "Why will ye die?" is his unceasing appeal to every soul. "Ho, every one that thirsteth," is his untiring invitation from day to day, from age to age, and will be so until time shall be no more. And are not Afric's thousands of immortal spirits, yet in bondage to the dominion of Satan, most deeply interested in the doctrine of the text, which I would press home upon your most serious attention? For what did God, in his great mercy, raise up a Wilberforce, but, by the instrumentality of that noble Christian, to prepare the way for the preaching of the gospel, by the previous introduction of universal emancipation and social freedom amongst you?

III. How binding, then, my brethren, upon every one of us are the obligations which arise out of such a truth as that of the free offer of salvation to all mankind! What diligent heed should we give to obey, as far as we are severally able, the injunction of Christ in the text! For it is not only our duty but highest interest to do so. And, in recommending these obligations, which I hope more fully to explain hereafter, to your constant and serious attention, suffer me to remind you of what I advanced in the commencement of this discourse, that they are reciprocal and mutual. The command of our Lord to carry out the merciful object of redeeming love may appear to be confined to the minister of religion. But it is otherwise. As a natural effect of a natural cause, we not only love those that love us, but, generally, extend that love in exercises of kindness to others, whom we respect and serve for their relationship to such as we esteem and regard. The relations and friends of any mighty deliverer or benefactor of his country, for the most part, ont his common principle, share a portion of that good will and consideration which are bestowed on the latter. How unnatural, surely, then, in us, who have such a Deliverer and Benefactor as Jesus Christ, and of whose saving power and benefits we enjoy so large yet undeserved a share, not to diffuse, as God has given us ability, the means of obtaining the like precious blessings with ourselves! Our Saviour has repeatedly and emphatically declared, as I have shown, that he has died for all, without number or distinction: "Freely ye have received, freely give;" "Love one another, as I have loved you." But, not to multiply proofs on this matter, one declaration of the Saviour, in Matt. xxv., must set such an obligation in its true light and force before you. "Verily," says our Lord, who is there replying to the righteous, when asking how they had, as he had told them just before, ministered unto him on earth, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And do you ask how you are to promote the kingdom of Christ; to preach the gospel; to win souls to him, who, neither by profession nor preparation, perhaps, have been especially set apart to such a serious duty? O, do not, on such excuses, be unwilling, or think you are neither fit nor bound to fulfil your Lord's command. You can and must, in this respect, take up the cross. Brethren, believe the word of God, which tells you there is a preaching and teaching of another kind than that which you now hear, as necessary and as moving; as powerful, through the grace of God, in pulling down the strong holds of Satan, and establishing Christ's church universally; and it is in your own daily walk and conversation, and the fruits of righteousness you bring forth, in testimony that your faith is not in vain. The nature of present things, and economy of this world, as it is constituted, forbids every one being a public minister of the gospel. But every one is able, and will be required by his Saviour, according to his ability, to labour herein; for "he that gathereth not scatteth." You can, by bringing up your own families in the fear and admonition of the Lord, by yourselves reading, prayerfully, the holy scriptures, and teaching the ignorant around you, by encouraging such societies as are formed for the distribution of the whole of the scriptures, the establishing of religious schools, and the circulation of sound doctrinal and instructive tracts, very largely and effectually, for you will thus practically, set forth the gospel of your Saviour. And, by fervent, sincere prayer to the throne of grace in faith, you may bring down heaven's promised blessing upon all our endeavours, without which blessing all our doings are nothing worth; that we preach not in vain, nor you hear in vain. Let us all, then, in our respective situations not only beware that we ourselves neglect not so great a mercy as Jesus Christ hath obtained for us by the sacrifice of himself upon the cross, but, as far as lieth in us, seek to make known the blessed truths of revelation to those of our African brethren, who are yet in the night and darkness of spiritual death. Love, pity, gratitude, duty forbid such guilty indifference as that of neglecting the eternal welfare of others.

" Shall we, whose souls are lighted
By wisdom from on high—
Shall we to man benighted
The lamp of life deny?"*

By whatsoever is just and holy
f good report before man and God, let
verally and unitedly, teach and preach
nspeakable blessings of redemption in
and in word, that numbers may be
dded to the fold of Jesus.

Salvation, O, salvation,
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name*."

* Bishop Heber's hymn.

RS TO A STUDENT ABOUT TO RESIDE AT COLLEGE.

No. II.

COLLEGE EXPENSES.—1.

EAR L——

must excuse my almost unjustifiable frank-
expressing the opinion that you are not at
are of the value of money; for I have not a
r of doubt the subject has never come before
all its bearings. How could it? You have
been thrown on your own resources: you
always had the best advice, and, with a
s prudent, watchful eye, have as much as
e been kept out of the influence of tempta-
o which too many young men give way
for the first time they find themselves
y of their own purse. Now, in this letter
give you a few hints.

ch has appeared lately, as you must be
ly aware, in the public newspapers relative
necessarily enormous expenses of a young
education at college. The extravagance of
is indeed great; but do let us "put the
on the right horse." The expenses of a
ity are not necessarily so great as people
, and the opponents of university education
m. If your father purchased you a com-
in the army, if you were articled to a
r, to a surgeon, or an apothecary of note,
ould be the expense? Why, probably, in
instances much more than your whole ex-
might be at college, if you acted with com-
rudence, which I earnestly trust you will
d; surely, a B.A. degree is worth some-
aye, and a good deal, if obtained with ho-
more than you may suppose. Many weak
men—and weak they must be—despise
ity distinction. But what are university
ry expenses? I am not talking of *extra-
ies.* Mark the difference.

rding to the too-often expressed opinion
, a young man cannot live at college under
in sum. True. But does not that sum
ly comprehend board for seven or eight
in the year? Does it not include lodging,
, journeys, and last, not least, an useful,
lating collection of books? And, without
ollection, no young man now-a-days need
to arrive at high honours. If he does ex-
s, he will most probably be disappointed.

Let me make a remark or two on this point. It often occurs to me that one of the causes why so many men of wealth in the universities obtain distinction arises from their ability to obtain valuable editions of books, and from having the aid of most talented private tutors. The wealthy, and those struggling against difficulties, have the same attention, indeed, paid to them by the college tutors; but those, whose circumstances, whose means are, in a worldly point of view, not very flourishing, cannot have the same privileges. They cannot pay for the private instruction of highly-talented men, who must justly expect to be remunerated for their labours. They cannot order valuable editions of books: still every man should make an effort, nay, a sacrifice, to amass a good store of books: and it is much to be regretted that in too many cases (I refer to Oxford), the under-graduate members have not the privilege of obtaining works from the college libraries. They have the liberty of borrowing them, when they do not want them; that is, when they have graduated. The tool-box is carefully locked up till the work is done, and then most liberally opened. I well recollect the case of an individual at Oxford, some twenty years ago, of the most straitened circumstances, the son of poor parents, who, by pinching himself even of the commonest comforts of life, spent almost all his little money in the purchase of books, and gained one of the most splendid *first* classes that ever was known.

Do not for one moment listen to the prevailing supposition that the management of the universities is gross in this point of view. It is no such thing. It will be vaunted, even unto downright nausea, that dissenters in their seminaries are maintained at a fourth of the expense. They may be so; but then recollect the total difference between those who are members of one of our universities and those educated in a dissenting academy, the different stations of life, to which they belong, and the public spheres in which they shall be called to move. Would you put Coward seminary or Homerton on a par with Oxford or Cambridge? I can only tell you, that in the college whereof I am a member, the very strictest economy is practised. Every comfort is provided for the members. If foolish, thoughtless, giddy, young men run up heavy bills with tradesmen unknown to the college authorities, is it not abominable that in every low, radical newspaper these authorities are to be abused? Your own good sense will at once settle the point. A young man, for instance, spends vast sums in tandem-driving. He does so secretly, though the highest authorities issue warning on warning, monition on monition against it. The moment a man does anything in an underhand way, there is little hope of him, whether he sneaks from the proctors of Oxford or Cambridge, or pops into a gin-shop by the back door. Let open, honourable men be your associates, and never seek to lead your father to believe that what is spent on your gratifications, however lawful, is spent on college *necessaries*. None but a swindler would do this; none but a depraved young man would try to hoodwink the *governor*.

In my first letter, I directed your attention to your associates. If you get into a bad set, they may lead you into vast difficulties; nay, not only

may they, but they necessarily *will*. They may, and, except through the preserving mercy of God, must, ruin your soul; but that is a point not quite relevant to the subject before us: they may lead into difficulties, difficulties through life inextricable.

But there is another point which I would most bring under your consideration—the danger of seeking to vie with those who, from their rank in society, their means and resources, justify expenses in your case quite unjustifiable.

About twenty years ago, when talking with a very aged and excellent parishioner in Oxford, a gentleman came into his shop, apologizing for the intrusion, but begging to be informed, if possible, who were the heirs or executors of various tradesmen who must have been long dead. The information he required must, he stated, appear extraordinary; but he was a solicitor, who came from some town in Wales, by the desire of a once poor clergyman, who lately succeeded, at a great age, to a handsome fortune, and was anxious, before he closed his eyes in death, to liquidate, with full interest, debts contracted in Oxford in the days of his youth, which had been a bar to his happiness through a long ministry. Every bill had been carefully noted down; and, when he used to look over the long list of his extravagancies, his heart constantly sank; and this through a long, long life. Let not this be your case. What may be perfectly lawful for one man to do, nay, absolutely praiseworthy, may be absolutely sinful in another. You will say, impossible—how can this be? Sin must be sin; for there is no respect of persons with God. True in one sense. But let me explain more fully my meaning, and in a very humble and simple way. It is very right, nay, absolutely incumbent on every man, as an honest and upright citizen of the world, to live up to that station of life in which the gracious providence of a good God has placed him. What a despicable character is a miser! Suppose an article of luxury offered for sale, what has been obtained or prepared at great trouble by a humble artificer, for a rich man to purchase it would be conferring a benefit, for a poor man to run in debt to get it would be a sin. I want you always to feel you are debtor in enormous debt to your almighty and munificent Creator, which nothing but the blood of the adorable Saviour can cancel; but, as far as your fellow-creature is concerned, if possible "owe no man anything."

Suppose I were a man of immense wealth, resident in London, and to send to Covent-Garden market for vegetables to be purchased only, on account of the early season, at a high price, or to send to Billingsgate for fish, to be obtained only at the same rate, should I do wrong? Certainly not. I should be actually doing good. I should be stimulating, rewarding honest labour, energetic exertions, in some measure remunerating the market-gardener or fisherman for his loss of labour during the winter; but if I were, under *my* circumstances, to do this, I ought to be deemed, and most justly, absolutely insane. Your next door neighbour in college may be a man justified in furnishing his rooms on an expensive scale, or giving entertainments not against college regulations, while were you to do it, the only question, in your return from college after your first term, might be whether you should become an inmate of Hanwell Asylum, or the gaol of Newgate, instead of returning to E——.

You see, then, though sin in one sense is the same, what may be right in one man may be wrong in another.

If spared, I shall continue this subject in my next, which will be very speedily.

My dear L——

Your affectionate friend,

T. B.

H—— M—— Rectory, April 8, 1846.

GEORGE BRUMMELL*.

THE last moments of George Brummell, a celebrated "leader of a set," a pampered ornament of the fashionable world of London, and who terminated his existence within the walls of a public hospital in France, are thus recorded by his biographer, captain Jesse:

"To the last he retained a confused recollection of those persons whose countenances had been the most familiar to him; and they would occasionally bring to mind the remembrance of those friends from whom he had, during his residence at Caen, received obligations and kindness. In this state of second childhood he remained till the spring in the following year, apparently perfectly happy, and capable of answering questions relating to his wants, but wholly unconscious of his real position. Though one or two of his intimate friends called to see him after he was placed in this asylum, the only visits that he received towards the immediate close of his life were those of the English clergyman; and this gentleman, to whom I wrote on the subject, draws a melancholy picture of the state of his impaired intellect, when he attempted to excite in it any reflections or recollections of a serious nature. This point is one which certainly ought not to be evaded in the biography of any man; yet, remembering our own errors and infirmities, it should be touched upon with benevolence and charity, not in the pharisaical spirit of 'Stand off, I am holier than thou.'

"The following is an extract from his letter: 'Mr. Brummell was in an imbecile state when I arrived at Caen, and remained so until his death, incapable of remembering any occurrence five minutes together, but occasionally recalling some anecdote of days long since passed. Mr. Brummell seemed quite incapable of conversing on religious subjects. I failed in every attempt to lead his mind (if he can be said to have retained any power of mind) to their consideration. I never, in the course of my attendance upon the sick, aged and dying, came in contact with so painful an exhibition of human vanity, and apparent ignorance and thoughtlessness of and respecting a future state; for I have before visited persons whose mental powers were equally shattered, but still it was possible to touch some chord connected with religion, to which they responded, though perhaps weakly and imperfectly. With him there was some response, when sounded on worldly subjects, none on religious; until a few hours before he died, when, in reply to my repeated entreaties that he would try and pray, he said, 'I do try;'

* From the "New York Churchman."

but he added something which made me doubt whether he understood me." About a week before Mr. ——— paid him this, his last visit, his debility had continually increased; his hour was evidently approaching fast; nature was completely worn out; and her lamp, which had burned too frequently before the altars of folly and pleasure, was now at the eve of expiring. This letter of the rev. gentleman is but a sad and painful prelude to the description of his last moments, the particulars of which I learned from the nun who had attended him from the time he entered the Bon Sauveur: 'On the evening of his death,' said that amiable woman, 'about an hour before he expired, the debility having become extreme, I observed him assume an appearance of intense anxiety and fear; and he fixed his eyes upon me, with an expression of entreaty, raising his hands towards me, as he lay in his bed, and as though asking for assistance (ayant l'air d'implorer que je vienne à son secours), but saying nothing. Upon this, I requested him to repeat after me the "acte de contrition" of the Roman ritual, as in our prayer-books. He immediately consented, and repeated after me in an earnest manner (un air pénétré) that form of prayer. He then became more composed, and laid his head down on one side; but this tranquillity was interrupted, about an hour after, by his turning himself over, and uttering a cry, at the same time appearing to be in pain; he soon, however, turned himself back, with his face laid on the pillow towards the wall, so as to be hidden from us who were on the other side: after this he never moved, dying imperceptibly.' It was a quarter past nine in the evening of the 30th of March, 1840.

There cannot be a doubt that Brummell must, at some period of his life, have considered the subject of religion; indeed he was neither ignorant of the history of the Romish and protestant churches, nor insensible to the difference between them; but it is equally certain that, whatever he may have done in early life, he did not, when at Caen, attend the public worship of that in which he had been brought up, even when consul. But, though he never supported religion by his example, he was no sneering Sadducee: he never treated it with disrespect, nor ridiculed the observance of its duties in others; on the contrary, he always admonished his young associates if they showed any disposition to joke upon the subject. Unhappily, however, this furnishes no evidence that he ever felt the force or value of it in his life, so deeply as he did the want of it in his dying moments, when he yielded to the nun's persuasion, and repeated after her the prayer of her church. Mr. ——— says that to his repeated exhortations that he would pray, he replied, 'I do try;' but that he 'thought, from something he said afterwards, it was uncertain whether he had understood him or not.' Let us hope, however, that he did understand him, and that the words he subsequently murmured, which seemed to cast a doubt upon the subject, were the expressions of a ruined intellect, which had already wandered from the subject. Let us hope, too, that the overwhelming feelings—the "air pénétré"—was the result of a return of consciousness, such as sometimes visits, on their death-bed, those who are afflicted as he was; that, under its influence, he eagerly clung to the support the nun offered him, and that his prayer was accepted by that all-merciful God to whom it was addressed. It was the only tribute that, in that awful moment, his startled mind and 'broken and contrite heart' could offer; being utterly unable to remember a prayer, according to the liturgy of his own church. But alas! little dependence is to be placed on a death-bed repentance. Such was the melancholy end of the gay and admired George Brummell.

Poetry.

THE DEATH OF THE RIGHTEOUS.

(For the Church of England Magazine.)

By Richard Huie, M.D.

"Let me die the death of the righteous, and let my last end be like his!"—Numbers xxiii. 10

FRIEND.

Light fall my footsteps on the floor:
He sleeps!

WIDOW.

But he will wake no more!
The struggle's past: the captive's free,
And crowned with joy and victory!

FRIEND.

Say, was his conflict sharp and brief?
Or had he long-desired relief?
Were cheerless days, and chambers dim,
And sleepless nights appointed him?

WIDOW.

For years he on a sick bed lay,
And, pined and wasted day by day.
But, though by inches doomed to die,
Rich springs of comfort still were nigh;
And, when the dread foe came at last,
The bitterness of death was past.

FRIEND.

Had then despair his bosom steel'd,
Or potent drugs his senses sealed?
Did he thus fall an easy prey,
And all unconscious sleep away?

WIDOW.

O, no! death's grim approach he knew;
Yet shrunk not, blenched not at the view:
His eye was calm, his mind was clear—
But there God's angels hovered near.
Their guardian wings were o'er him spread,
Their hands made smooth his dying bed;
And still the Holy Spirit's voice
Bade his blood-sprinkled soul rejoice!

And, ever as his strength decayed,
His faltering tongue for patience prayed;
And, as his breath he fainter drew,
He told of consolations new—
Of grace that ne'er would sinner fail—
Of anchor fixed within the veil—
Of golden harps and anthems sweet—
Of crowns to cast at Jesus' feet—
Till his pale lips one instant quivered,
One gentle sigh his soul delivered,

And, ere our last farewell was spoken,
The cord was loosed, the bowl was broken.

FRIEND.

O may I with the righteous die,
And like him breathe my latest sigh!

Edinburgh.

Miscellaneous.

THE COMMUNION IN ONE KIND.—SERVICE IN THE VULGAR TONGUE*.—The communion in the primitive church was, as is well known, administered after the repast, and in the two kinds—bread and wine; but, subsequently, a different custom prevailed, the communion being received fasting; and, afterwards, the priests alone partook of the sacrament in the two kinds, while they administered it to the laity under the form of bread alone. Bohemia, however, until nearly the close of the eleventh century, adhered to the practice of the eastern church, which was the primitive one. It also celebrated divine service in the vulgar tongue. At that time, the yoke of the papal see was become more powerful; and Gregory VII. enjoined strict conformity with the Roman practice. In order to enforce the use of the Latin mass, he thus addressed Wratislaus, duke of Bohemia. (His letter bears the date of 1070). "Learn that, from diligent meditation of holy scripture (?), we have discovered that it is the pleasure of the Almighty that the language of divine worship shall be hidden, in order that it may not be understood by every one, and particularly by the simple." A schism arose upon this in Bohemia, and prevailed until the fourteenth century, when the Latin practice, with regard both to the services and the communion, was universally adopted. But, when the authority of Rome was shaken by the schism which gave three popes to the pontificate, the Bohemians in many parts returned to the primitive model with regard to the sacrament. In order to restore unity of practice, the council of Constance, in 1415, took the matter in hand, and named a board of doctors, whose labours resulted in a very significant report, in which they admitted that the communion had been given in both kinds in the early church of Christ; but that the contrary custom, originally introduced without any formal authority, ought to be considered as if it had, and to be held as the ordinance of the church. They adduced an extraordinary miracle in support of their decision, and thus narrated its circumstances: "Some monks wished to take the sacrament in both kinds: the priest having broken the bread, it came to pass that the communion-plate was observed to fill with blood: when the priest afterwards put together the two pieces of the sacramental wafer, the blood immediately returned to it, not a drop remaining in the plate." Hale, a celebrated doctor of the thirteenth century, and the commissioners, guaranteed the veracity of this legend; and there could, therefore, be no longer any question as to the propriety of holding the cup back. No person, too, could be allowed to speak against the practice, without the authority of the church: it had prevailed for many centuries, and been approved by many individuals of high repute. The commission, therefore, pronounced that all gainsayers and recusants ought to be ranked as heretics, and punished accordingly.

* Compiled from Bonnechose's "Reformers before the Reformation." Translated by C. Mackenzie.

THE TORMENT OF THE UNGODLY*.—Sometimes, when I have been by the bed-side of an ungodly person—a bed in which, perhaps, he has been lying for years, "filled with tossings to and fro;" "in the morning longing for night, and at night for morning" (Deut. xxviii. 67); racked with pain in every part; changing his posture again and again, hoping, but hoping in vain, to find ease; with unkind, impatient friends or neighbours around him, a hard bed, a wretched cottage, and often in want of common necessaries—I say, when I have seen all this, I have thought, perhaps, for a moment, "Can any state be more wretched than this?" But when the poor creature said—as I have too often heard one in such a case say—"I wish it would please the Lord to take me out of my misery," I have shuddered, and been reminded that, with all his sufferings, he is not suffering the pains of hell, and that what he now endures is not worthy to be compared with what is reserved for those who die out of Christ. I have thought, "What would those who are now in eternal torment give to change places with you! O, what ease would all that you suffer, and ten thousand times more, be to them, after what they have been enduring!" Children, take care that the Lord hear not these impatient, blind wishes from you. Whatever you undergo, you have reason to bless and thank him for every moment that he keeps you out of hell.

THE SECRET.—"Mother," said a girl of ten years of age, "I want to know the secret of your going away alone every night and morning?" "Why, my dear?" "Because it must be to see some one you love to see very much." "And what leads you to think so?" "Because I have always noticed that when you come back you appear to be more happy than usual." "Well, suppose I go to see a friend I love very much, and that, after seeing him and conversing with him, I am more happy than before, why should you wish to know any thing about it?" "Because I wish to do as you do, that I may be happy also." "Well, my child, when I leave you in the morning and evening, it is to commune with the Saviour. I go to pray to him: I ask him for his grace to make me happy and holy: I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him; and, above all, I ask him to have mercy on you, and save you from the misery of those who sin against him." "O, that is the secret," said the child; "then I must go with you."—*Watch-tower.*

* From "Scripture Stories; or, Sacred History familiarly explained, and applied to Children," by Miss Helen Plumptre. London: J. Nisbet.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 584.—MAY 16, 1846.

ARRETON CHURCH.

"They rais'd a pillar o'er her grave,
A simple mass of naked stone,
Hewn with such art as sorrow gave
'Ere haughty sculpture yet was known.
There childhood, as it wandered near,
Gazed with uncertain look of fear,
And checked its noisy sport awhile,
To whisper by the mossy pile."

ANON.

COULD we discover the history attached to many a tomb in our English village churchyards, how many a tale of sorrow we should most assuredly gather! how much of the affliction that "springeth not forth of the dust" would rise thence to warn those that come after! Yet more, how many lessons of Christian fortitude, under severe dispensations of Providence, would convince us of the truth of the words "sure and certain hope of the resurrection to eternal life," in our burial service, and supply more than a general assurance, even a firm belief in the particular blessedness of those so tenderly loved!

Wanderers have often met an old sexton (and old sextons are communicative personages) who, in addition to their oft-told, doleful tale, will give many sighs and reflections on the vanity of life; but here, stop but at the wicket-gate which enters this romantic churchyard, and merry faces run eagerly to show where a plain slab of stone marks the tomb of Elizabeth Walbridge; and, as at a short distance their cheerful voices ring, O, who but would rejoice in the hope that many among their number may live and die, though unknown in story, worthy to grace the "annals of the poor," aye, and worthy, through their Saviour's merits, of a place in the "Lamb's book of life."

Arreton churchyard, in the isle of Wight, is but a short ride over beautiful downs from Brading,

the residence and cure of the rev. Legh Richmond; and is noticed, in addition to its natural beauties, as being the burial-place of the "Dairyman's daughter." In the simplest language, appropriate in every way to his subject, this excellent minister noted down, for the instruction of others, the correspondence and conversations which passed between himself and this Christian young woman; and his notes are so beautifully interspersed with minute descriptions of the scenery through which he rode, while on many a mission of peace, that with him in mind we would roam over the same spots, repeating—

"O God, O good beyond compare,
If thus thy meaner works are fair,
If thus thy beauties gild the span
Of ruined earth and sinful man,
How glorious must the mansions be,
Where thy redeemed shall dwell with thee?"

The picturesque old church, a sketch of which accompanies this notice, may be seen at some distance; for, though its tower rises not far above the roof, it stands on high ground; and the simple cottages that are scattered along the village-street scarcely appear among the surrounding foliage; nay, I remember but one residence of any pretension, save the inn, which could arrest the view of this building, where the "rich and poor meet together," acknowledging the Lord their maker, when to many miles around "the village-bells awake the day."

Few places seem more remote from the troublous "comings and goings" of this busy world, than this village in the centre of a beautiful island: no tall chimneys deface the landscape; it is, indeed, a "quiet habitation." The traffic attendant on yachting reaches not there: there "goeth no galley with oars; neither shall gallant ship pass thereby." Could we continue the prophet's words, and say, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity," how many would flock thither! And, if there be surely such a city, let us seek it, and by our lives declare plainly that we seek it.

Near the church, at the north-east corner, a plain stone was erected, long since the death of Elizabeth, adjoining another, to the memory of her father and mother; and the following verses are inscribed thereon:

"Stranger, if e'er, by chance or feeling led,
Upon this hallowed turf thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.
Lowly her lot on earth; but he, who bore
Tidings of grace and blessing to the poor,
Gave her, his truth and faithfulness to prove,
And choicest treasures of his boundless love,
Faith, that dispels affliction's darkest gloom;
Hope, that could cheer her passage to the tomb:
Peace that not hell's dark legions could destroy;
And love, that fills the soul with heavenly joy.
Death of his sting disarmed, she knew no fear,
But tasted heaven while she lingered here.
O happy saint! May we, like her, be blest,
In life be faithful, and in death find rest."

"She being dead, yet speaketh."

M. L. W.

Biography.

THE RIGHT REV. MICHAEL SOLOMON ALEXANDER, D.D., FIRST ANGLICAN BISHOP OF JERUSALEM.

No. IV.

On the 26th of November, 1845, it was the painful duty of our friend, Mr. Veitch, to write from Cairo the following most distressing intelligence:

"I have a very melancholy and painful duty now before me. I write in Mrs. Alexander's name; and my sad information is, that the bishop is no more. It pleased God to remove him from us, by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us. We know who has acted, but not yet why he has acted thus. Doubtless, ere long the vision will speak: at present all seems dark and mysterious.

"I can afford time but for a brief account of this sad event. We (the bishop, Mrs. Alexander, Miss Alexander, and myself) were on the way to Egypt—crossing the Desert. We had got as far as a place called 'Abou-Suwyreh,' on Friday, the 21st. Here, for the first time, we had a severe fall of rain during the night; and the next morning the bishop complained of indisposition, very similar to that from which he suffered at the conclusion of his journey from Damascus to Beyrout, last spring. During the day, he gave up his horse, and went in the litter on a camel, in which Mrs. Alexander travelled; and, on our arrival, on Saturday night, at a place on the eastern branch of the Nile, just opposite the town of Ras Ovaddi, where we encamped for the night, he seemed very much better, was very cheerful at dinner in my tent—so much so, that we all remarked it, and fondly hoped that the next day's rest, to which we all looked forward with great pleasure, would enable him to make out the remainder of the journey in comfort. But it was otherwise ordered: he had rest, indeed, but not on earth. As soon as dinner was over, he retired, and very soon went to bed. Some time after I had retired, I was roused by some exclamations from Mrs. Alexander. I ran instantly into his tent, and saw at once that all was over. We tried all we could think of; applied hot water to the feet, chafed the body; and I even ventured to bind up the arm, and got a lancet ready; but it was impossible to make the vein rise, so as to see where it was. I also put a cordial between the lips; but it produced no movement of the throat. Death had taken place in a moment; and we have since ascertained, by a post mortem examination, the cause to have been a rupture of the descending aorta close to the heart.

"The account Mrs. Alexander gives is this:—About an hour or more after she had retired to rest, she was aroused from a sound sleep by a noise like a stifled groan. She immediately got a light, and saw that the bishop was lying quite insensible. The rest you know from what I have said above. It was truly a heart-rending scene, in a tent, in the wild sandy desert, no medical help at hand, to see the widowed wife and fatherless daughter bending over the lowly pallet on which were stretched the lifeless remains. Never shall

I forget that harrowing scene, or the fortitude with which so awful a bereavement was endured. I persuaded Mrs. and Miss Alexander to retire; and, after waiting an hour, I returned again to the scene of death, and, with the assistance of my servant, disposed the body as decently as I could in the bed on which it was lying. About eight o'clock on Sunday morning, the 23rd (the death occurred at two), we commenced our sad journey to Cairo; which we reached about one o'clock A.M. on Monday."

"On Friday, the 7th of November" (says a correspondent of the "Times," "he left Jerusalem for Cairo, and on the following day arrived at Gaza. After performing the usual quarantine at El Christi, he crossed the Desert, and arrived on Saturday evening, the 22nd, at a place called 'Ras-el-Wady,' close to the remains of the ancient canal of Necho (Necos), not far from the line where the alluvial deposits of the Nile contend with the sands of the desert, and within five hours of the once populous city of Bilbeis, so renowned in the days of Saladin and Roku-ed-Bibas-el-Bendukdary. The tents were pitched; and, although he had been rather poorly on the previous days, he felt much better, and was even in good spirits, and congratulating himself on having passed the Desert safely, and drawn near to Cairo. He retired to bed between ten and eleven o'clock, and slept in the tahterwan, the tents having been drenched with rain on the previous days; when about one o'clock a noise was heard like the gurgling of a camel, which excited no attention, but, being repeated, a cry arose that the bishop was very ill, and had fainted: he had, indeed, breathed his last. An attempt was made to bleed and foment by Mr. Veitch, his chaplain; but the body growing cold, it was laid out, bound in a mattress, and, being put on a camel, was thus conveyed to Cairo; where, on its being opened by Drs. Abbot and Chedafan, the immediate cause of death was pronounced to have been a rupture of the descending aorta, which caused an effusion of blood into the thoracic cavity.

"On Sunday last the funeral sermon was preached by the rev. Mr. Veitch, late chaplain to the bishop, in the protestant church of Cairo. Proceeding from the Frank quarter, I entered that dense mass of habitations known in the infancy of Cairo as 'the city of El Maks,' but now the residence of the Copts. Close by, in the time of the Fatimite caliphs, flowed the Nile, whose channel is now separated from it by a two-miles' breadth of gardens and fields, and Boulak, the modern port of Cairo. Through intricate lanes, the high over-head casements and lattices of curious woodwork almost meeting and darkening my path, I arrived at the tomb and ruined mosque of sheik el Agemy; opposite which a dark passage led to a court-yard, where a few stately palms shaded the apartments of the mission. Mutes, in crape, attracted my attention to a side-room, in which all that remained of the late bishop lay in state. A miniature mitre of silver reposing on the ample black velvet pall simply marked the spiritual rank of the deceased.

"A description of the solemn and impressive service which followed would be unsuited to the columns of a newspaper. I may only be permitted to remark, that the picture which the preacher drew of the late bishop in his tent on the night before his decease, cheerfully looking forward to the tranquillity of the sabbath-morrow, and anticipating his proximate entrance into Egypt, the scene of the bondage and sufferings of his forefathers, will be remembered to the latest period of their lives by those who were present. Not the least interesting circumstance of the service was that the music was performed by a numerous choir of Coptic pupils of the mission, lineal descendants of the subjects of the Pharaohs, raising their voices in a protestant temple.

"On the personal appearance and character of the late bishop a few words will suffice. He was below the middle size, and slightly inclining to corpulency, with a decidedly Jewish cast of countenance. He was more remarkable for sound erudition than for eminent talents. As a Talmudist and Hebrew scholar he had few superiors; and in the relations of private life he was the most amiable of men. His conversation in general society was far from shining; but his conduct of divine service was strikingly impressive. Sonorous in voice, even his very slight foreign accent gave his elocution a breadth of grasp which harmonized with the earnestness of his demeanour.

"Dec. 6.—The bishop having in his lifetime expressed a wish that his body should repose at Jerusalem, preparations were made to that effect; and this morning, at eleven o'clock, the funeral caravan issued from the Bab-el-Bahr, preceded by mutes and janizaries, and followed by a portion of the British residents and the Coptic pupils. The coffin, hung in black, was carried as a tahterwan by two camels. Half an hour from the town, the luxuriant gardens of sycamore, palm, and acacia suddenly cease; and, at the high dome of the dervish convent of Demir Tash, which stands on the edge of the Great Desert, like a beacon to direct the mariner, the procession separated. The blue sky, the fresh breeze, and the noontide sun shining brightly and broadly on the yellow sands, almost reminded one of the shores of the ocean. Some of the Caireens returned to the city: others lingered till the black pall, lessened to a mere speck, seemed like a bark on the distant horizon."

The following letter from Mrs. Lieder, of Cairo, to the rev. J. Blackburn, of Attercliffe, was inserted in a Sheffield paper, with the express permission of the writer, who is wife of the rev. J. R G. Lieder, of the Church Missionary Society. It will complete the affecting narrative:—

"Cairo, Dec. 4, 1845.

"My dear sir,—I feel sure that you will like to hear some of the particulars respecting the death of the late respected bishop of Jerusalem. On Monday morning, just as I was dressing, Mr. Lieder received the following letter from Mr. Veitch:—

"'My dear sir,—It seems to me like a painful dream that I should be writing to you with such a design—but it is, alas! a dreadful reality. But a few hours ago the bishop, in this tent, wrote to you a few lines, to prepare you for his arrival in Cairo on Tuesday. Now he lies in his tent a breathless corpse! We start as soon as possible (it is now 3 A.M.), carrying the body with us. Will you make what preparation you can? and, as he wished to be buried in Jerusalem, pray see

what can be done, and what arrangements can be made by the consul-general, for carrying Mrs. Alexander down the Nile, and on her way from Alexandria to Joppa. I am bewildered. Pray excuse all.

" ' Yours, sincerely,

" ' W. VEITCH.

" ' Balbese, near Cairo, Sunday morning, Nov. 23, 1845.'

" After reading this sad letter, Mr. Lieder saw the messenger, and found that the body might be hourly expected, and learned that our valuable and respected bishop had been suddenly called to his rest from that ancient branch of the Pelusiac or eastern boundary, called Ras-el-Wady (head of the valley), that belongs to the Wady Tamalat —or land of Goshen. How remarkable! It seems just as if the Lord had willed that he should not leave the land of promise to enter upon the land of bondage.

" Yes, he was just permitted to enter, and but to enter, the ancient residence of his people, and the scene of their galling oppression, when the Lord took him, and added him to the noble host who have left Egypt for an everlasting possession —not in the temporal, but in the spiritual Canaan.

" What a strange fatality seems to have hung over his visit to this country! How many impediments have from time to time started, and prevented this same journey; as if he were not to come hither or leave the land of Canaan!

" We learned from the messenger that the bishop had not been well for some previous days, but that on the night before his death he had eaten his supper, and seemed much better, and then went to bed; shortly after which, Mrs. Alexander called out that he was dead; but all others thought he had only fainted. It was a terrible night, we can imagine, left thus to march so many hours through one of the most barren and cheerless of deserts; for, although the Ras-el-Wady is on the very boundary of Israel's former abode, yet it is destitute of any fertility—Goshen having shared equally in the curse on Egypt.

" We found also, from the man, that they had fastened up the body in his bed as well as they could, and had placed it on the camel.

" The body having not arrived at one P.M., Mr. Lieder, for the second time, went into the desert, taking the messenger and an efficient janizary with him as far as the quarantine station, lest there should be any objections at that place to allow the corpse to pass through.

" At three P.M., Mr. Lieder brought the melancholy procession to the mission-house. The camel which bore the remains of the bishop was brought into the large court: the body was covered, or rather tied up with a black oilskin or tarpaulin, and fastened with palm-tree ropes to the animal. It was placed in the most holy place we have, viz., the bible-room. I received Mrs. Alexander, with Mrs. Kruse, in Mr. Lieder's study. She was, as might be expected, in much grief. We did all we could—all that human beings are able—to soothe and comfort this afflicted lady. She is evidently a strong-minded woman; for she talked with much calmness and affection of the lamented dead. Poor dear Miss Alexander seemed greatly cast down, yet resigned. Neither of them could take the least refreshment; nor would they go to bed, although they had travelled and fasted for upwards of twenty-four hours, and through a whole night. O what a night they must have passed through! upon the back of a camel, with a beloved father and husband directly before them an inanimate corpse! Mrs. Alexander says she shall never forget it; yet the Lord helped her and supported her, even in that dreadful waste howling wilderness, for the sake of her seven now fatherless infants at home.

" I will now give you extracts from my journal, which will shew better the particulars I have to dwell upon, as it respects this solemn visitation: The same day, Monday 24th, at 5 P.M., colonel Barnett, the consul-general, with Mr. Kruse, Mr. Murray Mitchell, and Mr. Lieder, consulted together as it regards the body. It is to be opened, and then put into three coffins—one of wood, then one of lead or tin, and an external one of wood, covered with black cloth. At eight P.M., I persuaded Mrs. and Miss Alexander to go to bed, and saw them comfortably laid down, with their servant Ellen near them. At nine A.M., Dr. Abbott, our English physician, and a celebrated French doctor, with their assistants, came to open the body. All our house was occupied in preparing for this necessary duty. Mr. Lieder, Mr. Kruse, and Mr. Veitch, were all present during the examination. It seems that the life of the bishop had been for some time of doubtful length, and that Dr. Kerns and Dr. Macgowan had both thought him a subject for sudden death. The coffins are now being made in our own house, just below Mrs. Alexander's bed-room window. But we have no other place; and, in these countries of the east, there is no other way than seeing to such labour yourselves. Mrs. Alexander is fully aware of this, and I have done all I can to spare her, yet the hammering must continue through the night.

" The immediate cause of death was the rupture of one of the largest blood-vessels near the heart; but the whole of the lungs, liver, and heart, were found in an exceedingly diseased state, and had been so for a length of time: the accelerating cause, doubtless, was great and continued anxiety, such as the bishopric of Jerusalem and its cares can best account for. I heard it said on this occasion that, had he not come into the east, he might possibly have lived to a good old age; but the mitre of Jerusalem, like the wreath of our blessed Lord, has been to him a crown of thorns. The doctors said his death was not, however, in any way expedited by his fatigue in the desert: it was such a complaint, that he might in like manner have been called away in Jerusalem. This is a satisfactory opinion to those friends who had recommended the way by the wilderness.

" Through the day I learnt the following particulars from Mrs. Alexander:—

" The bishop had greatly enjoyed the desert, and had, day after day, sung, as they travelled on, suitable and appropriate hymns, in reference to the wanderings of the Lord's ancient people. His love for the Jews and Hebrew chanting was very great; and it sounded peculiarly sweet, Mrs. Alexander says, as they crossed the great desert of Shur. He seemed much delighted with the idea that he was visiting Egypt; and his continual conversation was on the pleasure it gave him. He

talked over with them all his plans, his hopes, and his expectations, both as it regarded Egypt and Jerusalem. He intended to stay a week with us, to see our schools and to confirm our young people in the faith, according to the rites of the church of England—the first protestant confirmation Egypt would have ever seen. He was then to have done the same at Alexandria, from whence he purposed to proceed with his lady and daughter to our beloved country, to which he was called on special business.

"One of the last remarks the bishop made was, that he should never be satisfied till he should see forty Hebrew converts worshipping on Zion, and congregating together to glorify their crucified Redeemer. Not one had joined the church previous to his arrival.

"His last act was prayer—not as usual, but as his custom was on birthdays and solemn festivals. He prayed most sweetly with his wife and daughter, and then laid down upon his bed, which was placed on the sand: his last words were a blessing. Mrs. Alexander then went to sleep; when she was first awoke by the bellowing of a camel, and then by a groan which proceeded from her husband. She thought it strange, and instantly got up, when she saw him sitting up in his bed, with his eyes closed, and apparently dead. She spoke to him, but received no answer: she shook him, but had no reply; when she gave the alarm. I wish I could convey to you the affecting manner in which this was repeated to me. All thought it was one of his fainting-fits; but, too sure, it was death. He had evidently gone off in an instant, and without pain. One groan had been his last.

"Mrs. Alexander remarked that the greatest possible respect was shown on his departure from Jerusalem, and the most marked attention was paid by all the heads of the eastern churches. The Mohammedan authorities also seemed to lay aside their prejudices, and showed him the greatest kindness, so universally had he gained the good-will of men. It is Mrs. Alexander's wish to proceed onward to England, as soon as the sainted bishop's remains can depart from Cairo, as she bears important letters; and, as the dear children are properly provided for their stay in the holy city, and are anxiously cared for, it is now her intention to sail directly, that she may prepare for them a home in England. Her dread is also great of again seeing the place where she has been so happy. The children are, therefore, left till the spring, when the season will be more favourable for their removal. The difficulties have been very formidable respecting the removal of the body. Mr. Young, the late British consul at Jerusalem, decidedly thought that his great wish should be gratified; and he felt sure that most of his English friends would also desire it. He had, therefore, a long consultation whether the body should be taken by Joppa or by way of El Arish. If by Joppa, formidable impediments might be expected; first from the Turkish authorities, and next from the dangers of the coast at this season of the year; neither was it expected that any ship of war or steamer would venture so near as to land the corpse. It was, therefore, agreed upon to convey the remains through the desert, as the way least liable to impediments and trials, however long and laborious the route. The greatest fear on this road is at the quarantine stations at Gaza; but, as Mr. Lieder has a friend there at the head of the sanitario, we feel sure that it will pass. We have prepared a strong bier, or tahterwan, which is to be carried between two camels: it is well closed and protected from the weather. In this species of house or carriage the body is to be placed, and conveyed under the charge of the rev. Mr. Veitch; every preparation being made for its departure on Saturday, the 6th. We expect no risk or hindrances till it reaches Gaza or Ramlah.

"It had been our wish to have the body laid in the new grave-yard of Cairo, at least till such time as the necessary preparations were made for its honourable reception in Palestine; for Cairo may be ranked as the heart, however Jerusalem may be regarded as the head, of this bishopric. Colonel Barnett thought differently, and so did Mr. Young; and, consequently, dear Mrs. Alexander conceded to their wishes.

"On Sunday, 30th, I arose long before day-break, and went to see all things prepared for the lying in state of the bishop's body. There are to be two janizaries, one on each side of the door, with their silver sticks covered with crape. I soon prepared for each his mourning, and then finished the preparations of yesterday. The whole looked simple and solemn, especially the church and the altar-table, which were covered with black cloth, as were also the books and cushions, the pulpit and reading-desk, with their books the same. At nine o'clock, Mrs. Alexander expressed a wish to see the coffin, on which Mr. Lieder and myself and dear Miss Alexander went down. She was deeply affected, and wept for some time with silent anguish. Yet her sorrow was not that which borders on despair: it was the womanly grief of a Christian who feels that her loss is never to be repaired, whilst she was fully sensible that it was well for the beloved one departed. She next asked Mr. Lieder to pray, which we all did, kneeling round the coffin; and never, perhaps, was a prayer more impressive. Submission, &c., &c., was asked for, and evidently felt. It was indeed to us all a solemn time. On rising and kissing the coffin, Mrs. Alexander expressed herself much pleased with the kindness that had been manifested in the whole arrangement. The coffin was handsome, large, and, for Egypt, well made, covered with fine black cloth, having the mitre, with the bishop's initials, correctly expressed in bright brass nails, and which had been beautifully designed by J. Wild, esq., our architect, and of such a size as to look like a breastplate. The pall was all we could expect and desire in a country where everything is so difficult to find and execute. His bible and pastoral staff and cap were laid upon the pall.

"We had a large congregation. There were present, the British consul-general, the Russian consul-general, with the lady of the French consul-general, and most of the dignitaries of the oriental Christians, besides native females, and the whole of our resident English. The whole service was dignified. To me it recalled dear, dear England, as two ministers conducted the prayers and liturgy. Mr. Veitch preached a powerful and affecting sermon, from one of the most appropriate texts that could perhaps have been chosen from the scriptures. It was taken from Deut. xxxiv.

5: 'So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.'

"The sermon is to be published. The Indian mail is in; and Mrs. Alexander will start for England this day (Saturday, 6th). The remains of the bishop have just left the house on their way to Syria. We have had a dreadful stormy scene with the extortionate Bedouins. However, Mr. Veitch and the bishop's servant are both off. A large party accompanied the bier as far as Heliopolis, in carriages and on asses. I cannot help comparing the present position of our excellent friend, Mr. Veitch, to that of Joseph when he took the bones of good old Jacob through the same identical wilderness of Shur; for Jacob prayed them not to bury him in Egypt, for he said: 'I will lie with my fathers, and thou shalt carry me out of Egypt, and shalt bury me in their burying-place' (Gen. xlvii. 20). I know you will communicate all the above particulars to all the lamented bishop's dear friends in Sheffield. I believe I am the only one in Egypt that has written at such length; and I have done so that you might fully know all, because I know how much he loved and respected you. * * * * My dear husband sees fully the propriety of your knowing the above particulars; and Mrs. Alexander also seems gratified that you are in full possession of all her cares, and begs me to request you to remember her in your prayers. Mr. Lieder will protect Mrs. and Miss Alexander down the Nile to Alexandria, and see them safe on their way homewards. I expect Mrs. Spencer from Madras also by the expected Indian steamer. This, I trust, will be a great comfort to Mrs. Alexander in the voyage. Do with this intelligence whatever you please. I only wish I could have described to you the painful scenes I have been called to witness just as I have myself felt them. Excuse all the errors of every kind in this epistle, and believe me, my dear sir, yours, in all kindness and respect, "ALICE LIEDER.

"The rev. John Blackburn."

EPISCOPACY IN AMERICA*.

No. II.

ABOUT the time the church began to assume a more flourishing appearance, as formerly related, an event occurred which seemed to infuse new life into its members, and gave additional impetus to their efforts. This was the arrival of an episcopal minister, the first who had ever visited that part of the country. The rev. Mr. Nash, with the true spirit of a gospel missionary, had gone forth from his native state, "to seek Christ's sheep, which were scattered abroad," with a determination, as he said, not to "build on another man's foundation;" and Providence directed his steps to "the waste places" in our western land. He was then in the prime of life; meek, humble, and pious; possessing all the most important requisites for a useful missionary of the cross, in our new settlements. Wherever he came, it might be truly said, "the wilderness and solitary places were glad for him." He long continued a faithful labourer in his Master's vineyard. His active and useful life was prolonged; and he lived to behold the blessed fruits of his patient and persevering labours. The "bread which he cast upon the waters was found after many days:" the seed which he sowed with industry and care, blessed by divine grace, yielded an abundant harvest: he even lived to see "a little one become a thousand, and a small one a strong nation." His age, his piety, his zeal, and, above all, his untiring devotion to the missionary cause for almost forty years, gained for him the well-earned title of "the venerable father Nash." This faithful herald of the cross has now gone to his reward. His character and services are thus graphically pourtrayed by the bishop of New York, in his annual address to his diocese: "The venerable Daniel Nash, for nearly forty years a faithful missionary in the counties of Otsego and Chenango, was, about four months since (1836), taken to his rest. He received deacon's orders from the first bishop of this diocese, and went immediately to the extensive field of labour in which, with a perseverance and fidelity wherein he set to his young brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him: the mature confided in him: the aged sought in his counsels and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in, to relieve him of the more immediate charge; but still the good old man was there, labouring to the last among them; and, long after physical ability forbade very frequent ministrations, he would go from house to house, gathering the inmates around the domestic altar; giving great heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful—catechizing the children, and having some word of warning, encouragement, reproof, consolation, or edification, as each had need. It was so ordered, in the course of Providence, that I was, soon after his decease, in the district of country which had so long been the scene of his faithful labours; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the pastor, which was found in the full hearts and the tender and venerated expressions of the multitudes who, to use the affectionate epithet with which for years they had delighted to know him, had been bereft of 'good old father Nash.'"*

* From "History of a Pocket Prayer-book."

* An affectionate tribute was recently paid to the memory of this good man, by the congregation of which he first had the pastoral care; as the following notice from a church periodical will show:

"FATHER NASH.—This venerable minister of God was not gathered unto his people at the time of his death, owing to some circumstances beyond the control of his friends; though it was his often-expressed wish, before he died, that his remains might moulder among those to whom he had ministered in life, and with those generations to whose families he had offered the rites and consolations of the church. This strong desire of their beloved minister was borne in mind by the members of the different churches in the county; and on Wednesday, the 31st ult. (Oct., 1838), his remains, together with those of his wife and an infant child, were transported, with devout solemnity, to the burial-ground of Christ Church, Cooperstown, Otsego county, New York, and reinterred under a beautiful pine, in one grave. It is the intention of the episcopalians of the

But to return to my story. When Mr. Nash visited us, there was a general rejoicing among the church-people; and preparations were immediately made for his preaching and administering the sacraments on the following day, which was Sunday. As the room in which they had usually met, at my master's house, was barely large enough to accommodate those who worshipped there, and was rather inconvenient on other accounts, it was thought best to procure the school-house on this occasion.

Long before the hour appointed for divine service, the little building was crowded; and numbers went away for want of room. Some of these were, doubtless, attracted by mere curiosity, to see the performance of religious ceremonies in a manner so new and strange; but I have reason to believe that many, who came with strong prejudices against the church, returned home favourably impressed with the beauty and solemnity of her excellent formularies. The whole scene, to those more immediately interested in them, was exceedingly affecting. Many shed tears of joy; and I heard one venerable old man say, as he pressed the hand of the clergyman when coming out of the house, that this was the happiest day of his life. To me the services never appeared half so interesting. The minister read the prayers in a clear, distinct, and impressive tone of voice, and with great seriousness of manner, as if he felt all that he uttered. When the responses were made, they seemed the fervent and pious ejaculations of Christian hearts, audibly poured forth as from one mouth.

At the close of the second lesson several parents came forward with their little ones, to present them for the holy ordinance of baptism; and it was a moving sight to behold the authorized "ambassador of Christ" taking these young lambs of the flock, and, after the example of his divine Master, "embracing them in his arms, laying his hands upon them and blessing them," and "baptizing them in the adorable name of the Father, and of the Son, and of the Holy Ghost," and then signing them with the blessed sign of the cross, as a token of their being "faithful soldiers and servants," who should never be afraid nor ashamed to "fight manfully under the banner of the great Captain of their salvation. The solemn charge which he addressed to the sponsors must have thrilled through their hearts. I looked around to see what effect this part of the service had on those persons who had never before witnessed it, and I thought I saw a tear steal down the cheeks of several who stood near me; probably at the recollection of their own baptismal engagements, and of the time when their pious parents brought them, in unconscious infancy, to the sacred font. Nor was it strange that they should weep at the remembrance of their own violated vows, when the minister pronounced those closing words: "Ye must take care that those children may be virtuously brought up, to lead a godly and a Christian life; remembering always that baptism doth represent unto us our profession, which is, to follow the example of our Saviour, Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

The sermon was excellently well suited to the time and place: it was from those comforting words of our Saviour: "Fear not, little flock" (Luke xii. 32). The preacher spoke of the many discouragements and difficulties which must always attend the introduction of a new manner of worship so unlike as theirs was to that of any of the sects around them. The prepossessions of men in favour of their own opinions, especially in matters of religion, he told them, were deep-rooted and strong; and, when erroneous, it required patient and persevering industry, aided by much mildness and prudence, to overcome them. "Other denominations," he continued, "are accustomed to extempore prayer; and many of them think it sinful to pray by a book. They have been taught, too, to regard churchmen as mere formalists. Let us pity their prejudices, and endeavour to remove them, in the spirit of Christian charity; not forgetting that, although we differ on some essential points of doctrine and worship, yet we are all brethren in Christ Jesus; and we should treat them with courtesy and kindness, as those whom we hope to meet one day in that temple above, where all shall worship Jehovah with one heart and one mouth. Remember that the most effectual method of recommending and enforcing one's own peculiar views is by holy example. Let the fruits of your religion be seen in your lives, and they will weigh more than volumes of argument. A blameless life will always silence gainsayers; and by degrees they will acknowledge that that form of worship cannot be so odious as they at first thought, when its fruits are altogether lovely. It was," he continued, "the advice of an inspired apostle to some of the first Christian converts, and well worthy our serious attention: 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you;' but let it be with 'meekness' and candour; not in the spirit of bitterness and reproach. And you will ever bear in mind what the same apostle adds: 'Whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ' (1 Pet. iii. 16). If we are blessed with more or better privileges than some other Christians, we are bound to excel them as much in all virtue and godliness of living."

After many such pious admonitions, and earnest exhortations to cultivate holiness of heart and life, and to "follow peace with all men," he encouraged them to persevere in their laudable endeavours to establish a church of their own, by showing how the greatest success had, in numerous instances, attended beginnings as small as these, and therefore we ought not to "despise the day of small things." "Indeed, the time was," he said, "when few, very few—only twelve—constituted the whole Christian church; and it was to them the divine Founder of our religion addressed those cheering words of our text: 'Fear not, little flock.' And, even after his resurrection and ascension, the number of his disciples were still so few, that 'they were all with one accord in one place' (Acts ii. 1), and that probably a small room in some private house. Yet, from this small begin-

county to place a tablet, inscribed to 'Father Nash,' in the church of which he was the first rector, and to raise a decent monument over his grave."

ning, 'so mightily grew the word of God, and prevailed,' that in a very short time the whole world was filled with Christ's doctrine. This 'grain of mustard-seed grew to be a mighty tree, and spread its branches far and wide. Doubt not, therefore," was his concluding exhortation, "that God favourably receiveth this work of yours, and will bestow upon it his blessing. Be careful to build only on that 'sure foundation,' the Rock of ages, 'Jesus Christ,' and him crucified;' for 'other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 11)."

Immediately after the sermon, the holy communion was administered. Eight or ten persons—some of whom had not enjoyed this privilege for many long years—"drew near in faith," as I trust, and took "that holy sacrament to their comfort." It was to them like being fed with manna in the wilderness. Some of them could not refrain from sobbing aloud when they received the bread and wine, the precious pledges of a dying Saviour's love. It brought back a tide of pleasing and painful recollections of times when they used to kneel, in former years, with loved friends, around the holy altar; and it carried forward their thoughts to the time when, through the infinite mercies of their Redeemer, they hoped to sit down with the same beloved friends at the marriage supper of the Lamb. As these thoughts came over them, with a mixture of sadness and of joy, their full hearts gushed forth in tears. O, it is luxury to weep, when the scenes of departed years, with ten thousand bright and glowing pictures of social love and domestic happiness, sweep across the memory, and we seem to be again surrounded

"By those fair forms, alas! now seen no more,
Loved, and still loved; not dead, but gone before."

TRYING THE SPIRITS:

A Sermon,

BY THE REV. W. BLACKLEY, B.A.,

Chaplain to the Right Hon. Lord Viscount Hill.

1 JOHN iv. 1.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

IT is very clear, from the general style of the first epistle of St. John, that various errors prevailed in his day. It is also plain, from the decision with which his statements of truth are made, and from the earnestness of the exhortations which he gives to guard against those errors, that St. John considered them of a dangerous kind and tendency. What those errors were it is not my intention now to point out. If it were, I should have to extend my text, and to take in several other verses. The entering, too, into an explanatory statement of the errors to which the apostle alludes in different parts of this his epistle would necessarily take up more time than we can now well spare; and, therefore, we shall keep as much as possible to the particulars contained in the text from which it is evident that certain teachers in the apostle's days were inculcating false doctrines, that every teacher was not to be accredited because he was a teacher, that believers were to judge of and test what they heard from their teachers, that there was a standard by which they might know true and false teachers, and that the latter were not to be heeded.

Now, as "all scripture is given by inspiration of God," and is intended to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," we cannot do wrong in dwelling upon, and in seeking to gain instruction from, the points alluded to; for the text as much contains an injunction to Christians in the present day as it did to Christians in the times of St. John. If it does not, then we may as well throw away our bibles at once, and submit to be tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby some lie in wait to deceive. The bible, however, is like unto a light that shineth in a dark place; whereunto we do well to take heed, until the day dawn, and the day-star arise in our hearts; and dark, indeed, would be our world, in a moral and spiritual point of view, if we were without, or deprived of access to, the oracles of God—the scriptures of truth. Favoured, however, with these, the wayfaring man, though a fool, may discover the way to God, learn the truth as it is in Jesus, and become acquainted with how he may obtain a title to eternal life, even by believing on the Lamb of God who taketh away the sin of the world; who, ever living as he doth, to make intercession for those who come unto God through him, is able, from the perpetuity of his priesthood, to save such unto the uttermost.

From the fact, then, that the volume which we call the scriptures contains a revelation of the will of God to man, and a final revelation of his will, since Christ Jesus has brought in everlasting righteousness, *i.e.*, has revealed the alone way which God has constituted for man's becoming righteous with himself, and as without that volume, containing the divine will as it does, we should be the subjects of a moral and spiritual darkness even beyond and greater than that which the heathens were the subjects of before Christ by his gospel brought life and immortality to light, it is clear that the teaching, professing to be of a Christian kind and character, should be based upon, and derived from, the scriptures.

of truth; and in connexion with this point stands the apostolic injunction, as a beacon for the minister's guidance: "If any man speak, let him speak as the oracles of God."

While, however, such is the rule for the individual who professes to be a Christian minister, it is a lamentable fact that some now, as well as in the apostle's days, "pervert the gospel of Christ," and "corrupt the word of God," "handling it deceitfully." It is not for us now, however, fully to enter into the causes of the preaching "another gospel which is not another," or "teaching for doctrines the commandments of men." Still, however, with the book of God at command, from whence the minister is ever to bring forth the truth, that he may be a means, in the hands of God, of building up the people in their most holy faith, and upon which he is to found all his teaching, and draw all his doctrines, we would say, if we did not know the contrary to be the fact, that it were impossible for a man endued with reason and ordinary powers of comprehension to go wrong in forming an estimate, and a correct estimate, of essential truth. It is, however, a fact that persons, sharp-sighted enough in worldly things, endued with strong powers of reason, and well read and instructed in classic and philosophic lore, often come short of attaining unto a knowlege of salvation; and that not because of its difficulty, but, I may say, because of its simplicity. It was the simplicity of the gospel scheme which caused it to be a "stumbling-block" to the self-righteous Jew, and "foolishness" or folly to the philosophic Greek; a fact this which illustrates the assertion of St. Paul: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them; because they are spiritually discerned." Nor is this want of discernment or of clear perception as to the things of the Spirit of God to be applied only to those who are not professed ministers of the gospel. Our text clearly points out, as well as many other passages of the scriptures, that it is as applicable to many who profess to be searchers of the truth, as to others who have never taken upon them the cares of the ministerial character; and this forms the basis of the apostolical injunction: "Beloved, believe not every spirit."

While we would rather believe that false teaching arises from the cause to which we have alluded, namely, a want of perception and clear discernment as to the things of the Spirit of God, from persons having never emerged from their natural, carnal, or unrenewed state, even although ministers, yet we cannot blind our eyes to the fact, that some inculcate doctrines which are after men, rather than derivable from the word of God, because those doctrines form a part of a system which has been established by those who have gone about to establish their own righteousness rather than submit themselves to the righteousness of God; and which doctrines they look upon with favour, and with almost, if not with quite, equal authority with the word of God itself, being influenced by prejudices and names with them of high authority, and from the powers and importance, probably, which those doctrines would give to themselves were they universally embraced and adopted: just as the Jews of old received their vain and useless, misguiding, and false traditions.

Now, it being a fact that there is false teaching on the part of some ministers, all ministers are not to be accredited at once, and their teaching received as the word of God. And this is plainly taught us in our text, in the words of St. John: "Beloved, believe not every spirit." And what an interpretation does this stamp upon this world! We might naturally suppose, as God has given us his word to be "a lamp to our feet and a light to our path," and as men profess, apparently seriously, to teach that word, or the truths contained in it, that, if ever the truth were to be obtained any where, it would be of those whose business it is to teach the words of eternal life, and to say, in all fidelity and integrity, "This is the way; walk ye in it." Alas, however, we see, from our text, that this is not to be expected; that where we ought to expect truth to be unfolded to us error may be imparted; that those who ought to guide us rightly may teach us wrongly. The indication from the whole of this is, and that on the injunction of inspired truth, "all teachers are not to be accredited because they are teachers." What, then, are believers and hearers to do? Even to prove or to test what they are taught. "Beloved, believe not every spirit; but try the spirits whether they are of God." Now, if this injunction means anything, it means that the teaching of ministers is to be examined, is to be analyzed, it to be sifted, as it were; and, if it be found true, right, as it is in Christ, it is to be embraced, received, acted upon. But if, it be found contrary to the truth, if it be not in character with the word of God, it is to be rejected, come from whom it may—even if it come from an apostle himself or an angel of God. Hear St. Paul: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be

some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Those, then, who have to hear, are to take care not only how they hear, but, as our Lord says, "what they hear." If statements are made, it is their duty and privilege to inquire whether those statements are true; whether they are consistent with the analogy of faith; whether they may be depended upon; whether, if they are acted upon, they will guide persons safe to heaven, and bring them to the enjoyment of the glory of God. And that they, as hearers, may do this is beautifully illustrated and strongly commended by and in the case of the Bereans. St. Paul had preached to them the words of life: he had unfolded to them the gospel of Christ. And what was their conduct? They searched the scriptures daily, to see if the things of God were as St. Paul had stated them to be; and for this conduct they were commended as noble characters: "Those of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so;" a proof that hearers may as a privilege, and ought as a duty, to examine, and sift, and prove, and ponder over what they hear, and inquire if it be truth and the truth.

And, while hearers may examine and prove and test what they hear, blessed be God they can; at least in protestant countries, at present. Go to popish countries, and there there is no such privilege. There the priests do not say to the people, with St. Paul, "Prove all things; hold fast that which is good." There they do not say, with Christ, "Search the scriptures." There they do not say, with St. John, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." No: such exhortations proceed not from the spiritual teachers of popish countries. They act upon the principle that ignorance is the mother of devotion. They keep the people in a state of spiritual darkness; so train and teach them as to render them superstitiously subservient to their own purposes; yea, rather lead them from than to God, lest the light of heaven shining into their minds, should free them from their shackles, and deliver them from their darkness and error into the liberty of the glorious gospel of the blessed God. It is not so, however, with us. The spirit of protestantism is free inquiry. It says to all her people, "Search the scriptures: take heed what ye hear, as well as how ye hear." "Believe not every spirit, but try the spirits whether they are of God: since false teachers are abroad."

And here we are brought to the standard by which persons may and can examine what they hear, for themselves. And, on this point, perhaps I cannot do better than quote the language of the sixth article of the church of England: "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." The scriptures, then, are the standard by and with which people are to judge and compare what they hear. They are not to be governed by their own fancy or inclinations. They are not to condemn what they hear as wrong, because it may not accord with what they imagine to be right; neither are they to reject what is preached to them, because it may not be in unison with their wishes. No: they are to judge righteous judgment. Their principle and standard for comparison must be the rule and statement of God's law and testimony. To that, as to a touchstone, they may, and ought, to bring every doctrine propounded to them; and, if they find it in accordance with divine truth, it is to be received by them as the word of God, and not of, though uttered by, man. In that case, it is at their peril that they reject it. And people are not to imagine that this is a dangerous and difficult experiment, as recommended by St. John; that the doctrines and truths of the bible are so difficult of comprehension that it requires learning—deep solid and expansive learning—in order to come to a right understanding of them. Persons who fancy this do discredit to the author of the volume of truth. It is true that in scripture there are sublime truths that the most aspiring reason of man cannot overtop; but there are, also, more plain and easy truths, in which the weakest capacity may converse with delight and satisfaction. To use a figure of inspiration, "wayfaring men, though fools, need not err therein." The way of salvation, essential truth, is not easily missed by those who have a simplicity and integrity of desire and purpose to know the truth which is in Jesus. In such cases, the Spirit takes of the things of Christ, and reveals them unto those who desire to know

them. "My doctrine," saith our Lord, "is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God." Here has been the secret why many a poor unlettered man has known more of the mind and will of God, and of divine truth, than many a great and learned doctor, who has sought, and fancied he could understand, the things of the Spirit of God, as he would seek to understand any worldly science. In the pride of his intellect, and want of humility of spirit, he has remained ignorant of a saving knowledge of divine truth; while the poor unlettered man has become one of those of whom St. John says, "Ye have an unction from the holy One: and ye know all things." When persons receive this unction, they can easily and readily try the spirits, and discover whether they are of God. Error in the way of salvation will soon be discovered by them, and rejected. It will have no attractions for them: they will pine in secret before God, when they hear it; mourn in spirit when they hear anything substituted for Christ: while, on the other hand, when they hear the gospel in its plainness, simplicity, fulness, and freeness; when the atonement of Jesus is magnified, and the merits and righteousness of man are spoken of as worthless and as nothing; when they hear salvation pointed out as of grace, to be attained by man through an exercise of simple faith in Jesus, and not in and by a dependance on rites and ceremonies, then their soul magnifies the Lord, and their spirit rejoices in God their Saviour.

Now, from the whole of this discourse, I think we may learn, that, if we would become interested in this subject as we ought to be, and become alive to distinguishing between truth and error, we must become personally and experimentally acquainted with the gospel. There is a receiving of the truth in theory; and, there is a receiving of the truth in the love of it. In the former case, the subject of it remains uninfluenced by his faith, unrenewed in the spirit of his mind, unchanged in heart. In the latter case, his faith works by love, and purifies the heart. Discovering a beauty in holiness, he hungers and thirsts after righteousness, and seeks to be filled with all the fulness of God. Although he has not seen Christ, yet believing, he rejoices with joy unspeakable and full of glory. Cordially embracing the truth, and walking in the comfort and joy of the Holy Ghost, and knowing how it is that he has been brought into that state of happiness, even by repentance towards God, and faith in the Lord Jesus Christ, he repels any other way of attaining unto reconciliation with God than through the atonement of Jesus, who has died for his sins, and risen again for his justification.

This acquaintance with the way of God, and of holiness, is that which all should seek after; and, having attained unto it, and thus being fixed on the Rock of ages, though error may assail, we shall repel it, even though it come to us by one who may have the appearance of an angel of light. I mean error as to all essential truth. Though the renewed believer will not despise the use of ordinances for the purpose for which they were instituted, yet he will guard against placing the least dependence upon them, knowing that it is the blood of Christ, and the blood of Christ alone, that cleanseth from all sin—that it is not in or through rites that he has redemption, the forgiveness of sins, but through the blood of the Lord Jesus; and it is the obtainment of this for which we are chiefly placed on earth. We are not sent into time merely to buy and sell, and get gain, or to pass the days allotted to us in the enjoyments of the world, but to attain unto a knowledge of righteousness, godliness, faith, love, meekness, patience; that thus, being conformed unto the divine image, we may possess a meetness for the enjoyment of the inheritance of the saints in light. May God, in his infinite mercy, grant that we, being quickened from being dead in trespasses and sins, may rise to this state of holiness. Thus shall we prove that, "the kingdom of heaven is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

MISSIONARY RECORDS.

No. XII.

Sierra Leone.—In this station, which is divided into three circuits—Freetown, Hastings, and York—we have thirty places of worship. Five of these are of stone, and are good substantial buildings; fourteen of wood, constructed chiefly of the timbers and planking of slave vessels which have been condemned and cut up in the colony: the remaining eleven are merely wattled and covered with mud, the roof thatched with grass. When we think of the overwhelming care which devolves upon the three or four men, with nearly 4,000 members, and more than 6,000 hearers; when we take into account the baptisms, marriages, burials, &c., with every other pastoral duty, and add to this the effects of a malarious atmosphere, well may Sierra Leone be called "the missionaries' grave." Yes, and it must continue to be so, unless the labourers are more commensurate with the labour. * * * Sierra Leone presents, as a mission-station, one of the most desirable and most important positions in the wide-spreading and still-extending field of missions. Freetown is certainly the metropolis of the western coast of Africa. For missionary

operations, the colonial government is in every possible way favourable: there are no obstacles: we have the uncontrolled range of the whole colony, and a people everywhere disposed to hearken to the words of Christ. As a mission station, Sierra Leone is important on three very uncommon, but exceedingly favourable accounts, viz., density of population, multiplicity of nations, and the use of the English language. Certainly the greatest curse that can afflict any country is slavery. If Africa is ever to be elevated and restored, it will be by the gospel of the ever-blessed God. And who but native agents are able to carry out the great design of Africa's salvation? And Providence has raised up preachers on the spot" (Rev. T. Hanson).

CAPE PALMAS.—The review of our operations on this coast for the year is decidedly encouraging. The native congregations have increased in number: the schools have been conducted with regularity, and with most evident improvement on the part of the pupils: a much more general observance of the Lord's day has been enforced; and, above all, the spiritual blessing of the Lord has accompanied, in marked instances, the preaching and the Christian instruction of our missionaries and teachers. "On Friday," says the rev. J. Payne, "I preached in two native towns. In one of these there was an individual among my audience, who deeply interested me. She was a woman, apparently more than three-score and ten, and from the remotest town of the Flabo tribe in the east. While I was preaching she gazed on me with the fixed attention of one who saw a white man for the first time, and with an interest which would not allow her to lose a word. Often, as I proceeded, she expressed her assent to what was said, in an audible manner, and with as much show of earnestness as left little ground to doubt her sincerity; and, when I had closed, she gave expression to her feelings in something like these words: 'I thank you, I thank you, stranger. Your words are true—are the only true. O people, we have transgressed, we have transgressed! Let us turn from our wickedness. Husbands, who are present, tell your wives to turn; and wives, bid your husbands, who are absent, to do so too.' Here the old woman was interrupted by the laughter and ridicule of some around her; but they did not in the least disturb her seriousness and the interest with which she talked of the things of God. May the gospel, once heard and believed by this poor, old, heathen woman, save her soul!" (Report of the United States Episcopal Missionary Society).

THE WORICCAS, EASTERN AFRICA.—"About nine o'clock we entered a thick forest, containing splendid timber. * * * The Woriccas do not clear the wood, its thickness preventing any enemy from attacking the villages, which the Woriccas plant in the middle of a forest. This is their universal custom. After we had ascended to a considerable height, we arrived at the outermost gate, leading to the village of Ribe. Every Woricca village which lies in a forest has three gates; that is to say, you pass through three successive gates, which are palisadoed. The houses are of a curious construction, and much resemble our hay-stacks in England. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must be consumed in a short time, if one of the huts should take fire. In Ribe, I saw several tombs erected close to the house in which the deceased person had lived. I was afterwards informed that these Woriccas bury their dead in a reclining posture, turning the face southward. Among their sanguinary practices, they celebrate at certain periods of the year their wagnaro, when the young people are permitted to govern public affairs. This festival of the children cannot terminate unless they have slain some person in the fields, or bought, by common contributions, a slave whom they may kill. When this has been done, the festivity terminates with eating and drinking, and with the washing of their bodies, which they cover with mud during the wagnaro, in order that they may not be known when they slay anybody on the road. How happy are our Christian children at home, who are encouraged to raise contributions for putting down the works of Satan and darkness! The Wadige, or Woriccas in the south, appear to be especially attached to this cruel practice, which seems to be a kind of propitiation or sacrifice offered to the evil spirits. The Woriccas bury their dead; but they do not, however, weep much, but give themselves up to eating and drinking, for gluttony is their god and immortality. They practise circumcision, as do most of the East African tribes. It would appear that they have no idea of a Supreme Being, nor of the immortality of man's soul; for they allege that nobody has seen the Maker of heaven and earth, and none has returned from the grave. Thus they live literally without God and without hope, and are given up to drunkenness and carnal lusts" (Dr. Krapf's Report to the Church Missionary Society).

SOCIETY OF THE GOSPEL AT GENEVA.—The last year's income amounted to 4,704*l.*, and the expenditure to 4,610*l.* Of this last amount 1,287*l.* was expended on the theological school, of which the celebrated Merle d'Aubigne is the head; 1,109*l.* on missions in foreign parts; 166*l.* on missions within the canton; and 1,206*l.* on the circulation of the bible, which employed 64 colporteurs or bible-readers. They had sold 17,000 copies of the scriptures, and about 100,000 treatises and tracts. The theological school had had 48 students during the year; and five had completed their studies and quitted the school, of whom four were employed as missionaries of the gospel in France. The missionary work of the society was carrying on by eight ministers, four catechists (evangelistes), and one teacher, the whole of them, excepting one catechist, labouring in Belgium, were stationed in France.

CHURCH MISSIONARY SOCIETY.—The Church Missionary Society was established by a few clergymen and laymen, who met together for that purpose on Whit-Tuesday, in the year 1799. It was at first designated, 'The Society for Missions to Africa and the East.' Its present name was adopted in 1813. The plans and principles upon which the projectors of the society proposed to conduct its proceedings were, in the first instance, explained to the archbishop of Canterbury and other dignitaries of the church of that day, and

were afterward communicated to the public. Several years elapsed before the pecuniary means were sufficient for commencing foreign missions. The west coast of Africa, in the neighbourhood of Sierra Leone, was the first scene of the Society's labours, to which missionaries were sent in the year 1804. It was ten years before the funds were sufficient for attempting a second mission; the income of the society at the end of that period being only 2,500*l.* During the second period of ten years, however, in which India was first opened to missionary enterprise, the income of the society rapidly rose, till it reached 80,000*l.* Missions were commenced in—

1814 in Madras and South India.
1815 New Zealand.
—— Malta.
—— Asia Minor, Smyrna being the seat of the mission.
1816 Calcutta and North India.
1818 Ceylon.

During the third period of ten years the income rose to 47,500*l.*; and the following new missions were commenced during that interval—

1820 in Bombay and Western India.
1822 North-west America, prince Rupert"s Land being the scene of labour.
1826 Jamaica, and other parts of the West Indies.
—— Egypt.
—— Abyssinia.

During the fourth period of ten years the income of the society rose to 100,000*l.*; but that large income was only sufficient for maintaining the existing missions of the society; so that when a mission was commenced in China, in the year 1844, it was thought necessary to open a special fund for its separate support. During the last six years the income has remained nearly stationary; while the demands upon the expenditure, in consequence of the rapid augmentation of the missions, have been greatly increased. We add a comparative table of the communicants at the several stations of the society, for the last ten years.

The communicants at the several stations of the society, for the last ten years, have been as follows—

Missions.	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
Calcutta & North India	145	707	1,000	1,122	1,840	1,841	2,109	2,316	2,625	2,827
Madras & South India	12	270	310	1,362	1,411	1,372	1,650	2,316	2,625	2,827
Bombay & Western India		285	310	1,362	1,411	1,372	1,650	2,316	2,625	2,827
Ceylon		100	100	122	330	417	500	570	625	650
New Zealand		61	100	122	330	417	500	570	625	650
West Indies		111	138	138	138	138	138	138	138	138
N.W. America		85	175	175	175	175	175	175	175	175
Mediterranean Missions										
Total	1316	1618	2,133	4,401	4,824	4,841	5,172	6,081	6,413	6,647
Annual Increase	486	108	387	268	423	17	331	909	332	234

From the inspection of this table it will appear that there has been a gradual, and, for the most part, a steady increase of communicants in every one of the missions. Such an increase is in itself an important sign that the work is of God, as in private Christians there is no surer mark of divine life than growth in grace" (Present Position and future Prospects of the Church Missionary Society).

FLOWERS.

No. VII.

THE WILD HYACINTH (BLUEBELL, OR HAREBELL).

(Hyacinthus.)

GREEK, *ὑακινθος*; Italian, *giacinto*; French, *jacinthe des bois* (wood hyacinth); in botany, *hyacinthus non-scriptus* (non-inscribed hyacinth), and *scilla nutans* (nodding squill). The term harebell is also, and perhaps more commonly and properly, applied to a species of campanula, and probably, in that case, ought to be spelt *hair*-bell, in allusion to the fineness of the stem. "Hyacinths," says Mrs. Loudon (Gardening for Ladies, p. 302), "are perhaps the most beautiful of all flowers; and, when grown in a bed like tulips, they are almost equally brilliant."

The leaves are at the root, and resemble a broad grass. The flowers are produced in lengthening clusters upon a long and glossy stem, each flower depending from it by a slender stalk. The root, which runs deeply into the earth, is of a glossy white. It is of a viscid nature when broken.

Hyacinth, according to heathen mythology, was so called by the Greeks from a youth accidentally killed by Apollo, and changed into the flower. The moderns, however, have discovered that they bestowed the name on a wrong object, since it does not possess certain marks resembling a Greek exclamation of sorrow, which the ancient poets always describe as belonging to it, and which are undoubtedly to be found, as professor Martyn has proved, on the red martagon, or Turk's-cap lily. The moderns were deceived by what may be called the curling locks of the flowers as they turn backward, which the poets associated with the youth's head of hair, and which characterise the martagon also. Homer gives Ulysses hyacinthine locks. So Milton, of Adam—

> "His fair large front and eye sublime declared
> Absolute rule; and hyacinthine locks
> Round from his parted forelock manly hung
> Clustering, but not beneath his shoulders broad."

The oriental poets make use of the same image. Collins, speaking of young Greeks who fought for liberty, applies it evidently in one of its English forms:

"Locks divinely spreading
Like vernal hyacinth of sullen hue,
At once the breath of fear and virtue shedding."

In botany, as well as mineralogy, the word hyacinth is sometimes written jacinth. Queen Helen's "jacinth-hair," says sir Philip Sidney, in his "Arcadia," "had a rope of fair pearls, which, now hiding, now hidden by the hair, did, as it were, play fast and loose with each other, mutually giving and receiving richness." Hyacinth is a common Christian name in France, Giacinta in Italy, and Jacintha in Spain.

The appellation "harebell" seems to have been given to the flower in consequence of its growing in places frequented by hares:

"In the lone copse, or shading dell,
Wild cluster'd knots of harebells blow."
CHARLOTTE SMITH.

The only mention which Chapman has made of the hyacinth is under this name. It is where he compares to the "azured harebell" the veins of Imogen.

The reader may see wild hyacinths at this time of the year growing most beautifully in spots like Combe-wood, near Richmond, and Epping-forest, where, in conjunction with primroses and windflowers, they literally enamel the ground; so that you cannot move, in some places, without treading on them. The white colour of the root is exquisite of its kind, and may vie in loveliness to the blue of the flowers.

Every body knows the cultivated hyacinth, especially when it is reared in glasses. It is delightful for its thick clusters, its odour, its varieties of blue, pink, and white colours. But the roots add even to the beauty of those; and it is almost as interesting to watch them from day to day growing downwards in the water, as the stem itself gradually rising into the "bright consummate flower." The bulbs, too, very agreeably fill the widening top of the glass; and, when the flower is reared in a window, it gives pleasure both to the inmates of the house and the passers-by.

Holland is the chief country for the cultivation of the hyacinth. It is impossible in England to obtain the advantages so easily attainable by the Dutch, without incurring a very considerable expense. Our soil is generally so adhesive, that it requires to be pulverized to a very great depth to admit of the descent of the roots; and, even when the soil is sandy, it is very different from the beautiful silvery sea-sand called "Dunensande" by the Dutch.

NEWETTEE INDIANS*.

THERE is one very remarkable peculiarity of their religious customs which deserves to be noticed; and, if I had not personal evidence of its reality, I should be slow to bring myself to a belief of its actual existence. The chief, who is supposed to possess the "right divine" of governing, and to be the intermediate agent between the great solar spirit, the Creator and Supreme Ruler, and his creatures here below, retires at times, whenever he fancies himself summoned by the divine call, from the tribe, without giving them any previous intimation of his mission, and takes up his abode in the lonely woods and mountains, taking clandestinely with him a small stock of dried salmon for sustenance. When he is missed by his family, the report is spread abroad; and then it is known that he has gone to hold familiar converse with the Great Spirit, who will, within a short time, descend to give him an interview. Intelligence has then been procured, from the Indian who saw him last on that day, as to his route, and the district of the woods and hills to which he is likely to confine his wanderings; and a sacred boundary line is drawn round this district, within which it is a crime of profanation to pass on hunting or fishing excursions, on pain of death. Should any unlucky Indian even meet this compound of chief and priest in his excursions, he is sure to be put to death, either by the chief himself, for he must be perfectly passive in the infuriated chief's hands, or, should the chief, in his abstracted mood, not attack him, he must, on his return to the tribe, acknowledge the guilt, and resign himself a voluntary victim. Should he conceal the fact of his meeting the chief, and should the chief, on his return, charge him with the fact, then he would undergo the most shocking torture. The duration of the chief's absence on this mission is irregular; at least, it is long enough to exhaust his small stock of food, even with the utmost economy. It is often three weeks. When hunger pinches him (and he generally selects the most desert and dreary region, destitute of esculent fruits, or roots) his imagination becomes inflamed, and what was before religion or superstition becomes now frenzy; during which the fancied interview with the Great Spirit occurs. He returns at last to the village, the most hideous object in nature, with matted hair, sunken cheeks, blood-shot eyes, and parched lips; his blanket, which is his whole covering, all hanging in shreds about him, torn by boughs and brambles, his face all begrimed with filth; animated with all the unnatural ferocity of a demoniac. His return is by night, and as uncertain as his departure. He does not first arrive, generally, at his own house, but rushes on to some other, according to the blind caprice of his wildness; and, instead of entering it by the door, he ascends to the roof, tears off one of the cedar-board coverings, and plunges down into the centre of the family circle. He then springs on one of the full-grown inmates, like a famished wolf, wrenches with his teeth a mouthful of his flesh from his limbs or body, which he convulsively bolts down, without any process of mastication, but barely chopping the lump once or twice for the purpose of easier deglutition. No resistance is made; for the sufferer thinks that he has been ordered by the Great Spirit to yield up a part of his flesh and blood as a sort of peace or sin offering to the priest. The chief then rushes to another house in the same way, and makes the same hurried repast. He continues the process along other houses, until, in a few hours, he becomes exhausted from the quantity of human living flesh he has devoured. He is then taken home in a state of torpor; and thus remains, like an over-gorged beast of prey,

* From "Dunn's History of the Oregon Territory."

for a couple of days. After his resuscitation he is languid and sickly, and, as he must not partake of the usual food for a certain time after he has got his fill of the human sacrifice, he goes on but slowly to convalescence. I have been more than once in close connexion with one of these chiefs after his restoration, and his breath was like an exhalation from a grave. The wounds inflicted by his bite, though held as sacred trophies, often proved mortal. Their mode of cure is this: They apply eagle-down as a styptic to check the hemorrhage; and then apply a plaster, made of pine-tree gum. Several of the wounded and consecrated persons, after we established our fort, finding their own mode of treatment ineffectual, came to our surgeon (applying to me first, as interpreter) to have their rankling sores healed. They used to present a most hideous appearance, being jagged and torn, and often showing the clear indentations of the human teeth; and besides, the fœtor issuing from them was most noxious. The daughter of one of the chiefs who practised this abomination, the wife of one of our men, told me that her father, on his return to the village, after his sojourn in the woods and mountains, met an Indian, on whom he flew, and whose side he continued to bite and devour until his bowels protruded. The Indian made no resistance; and, when the chief ran off, he crawled to the village; and, though every effort was made to heal his wounds, they were found to be beyond human remedy. He died soon afterwards, in their idea a consecrated person. So much importance and pride do these Indians attach to these lacerations, that the youngsters, who have not had the good fortune to be thus scarred, apply lighted gunpowder to their limbs, and use other means to produce a holy gash.

The Cabinet.

POPERY.—In the great warfare carried on between God and Satan in this lower world, it has been remarked that the infernal leader has ever been a close observer, in order that he may be a successful imitator, of the plans and stratagems of his almighty adversary. Many instances of this may be given. When Moses attests his divine commission by the performance of miracles, the magicians are employed by Satan to copy and confront these miracles by their enchantments. When the divine husbandman sows good seed in his field, the enemy sows his tares also. When God becomes incarnate, and thus acts by the assumption of a common nature with intenser influence upon man, Satan for the first time makes trial of the effect of demoniacal possession. When Christianity is to manifest its divine original by rising from weakness to strength, and by its wide diffusion throughout the earth, Satan follows up the plan, and presents in Mohammedanism a rival and a counterfeit of God's design. Thus has the great deceiver, like an inferior opposed to a superior general, gained skill in war from his accomplished adversary, watched his movements, and endeavoured to turn those movements upon himself. The wise and profound economy of the Jewish dispensation could not have escaped the vigilant eye of Satan. He often visited Jerusalem, and went about Sion—marked well her bulwarks, and counted all her towers. He saw and studied deeply the intricate machinery of God's contrivance in the whole polity of that amazing people. He saw its admirable adaptation to engage and to impress the infant mind. He observed the interesting and attractive character of its public worship—the gaiety and grandeur of its ceremonial; all rendered doubly impressive by the mysterious and material presence of God. He examined those wonderful provisions by which religion could come down to the low level of the carnal mind, and act upon the senses where no higher principle had been awakened. He perceived the connexion of that system with local associations and the pride of ancestry; but, above all, he witnessed that which was the master-piece of the whole economy—I mean its power of preserving its members a distinct communion from the rest of mankind, convinced that all was darkness around them, and that they alone were the people of God, and heirs exclusively of eternal salvation. Such was Judaism; a system of which I scruple not to say, that the more accurately it is examined, the more it will appear to resemble, nay in spirit and in moral character to identify with, the church of Rome. If so, we cannot be at a loss to account for the profound wisdom of contrivance by which that church can fasten her chains upon the natural mind; for it is no other than a system of God's own framing: it is a weapon of God's own forging; a weapon which he has thrown aside, and which his adversary has taken up against him. In a word, when the Almighty brought in the higher and more spiritual dispensation of the gospel, and when persecutions from without and heresies from within had successively and abortively assailed the citadel of God, the devil, as his last and best expedient, brought in Judaism again, under the name and title of the catholic church. The literal Judaism was, as all know, predestinated to last till the first appearing of the Son of man. And, as God does act, not by arbitrary will, but by means adapted to the several ends he has in view, we may conceive that Judaism was not only foreordained to outlive, but so morally furnished and constituted as to be proof against every assault which threatened her before the time of her appointed dissolution. In short, to the gospel, and to that alone, she was, according to God's promise, to yield; and it was not only her destiny, but her inherent provisions and her essential nature which secured her continuance until the gospel came. If this be so, can we not see the reason why popery still maintains her ground? The mantle of Judaism has fallen upon her. Popery, like her precursor, has taken firm possession of all the strongholds of merely natural and earthly feeling. From Judaism she inherits that constitution which can repel any assault from the wisdom or energies of man. She has anticipated every human movement, and pre-occupied all the ground on which any opponent, less than God, can take his stand. This world is her element, her native country, and her home. She is of the world; and the world will love its own. Occasional and partial jealousies between a carnal world and a carnal religion have seemed to indicate, from time to time,

that the evil coalition was dissolving. But the cords of sympathy have been too strong to break: the breach has been soon made whole: the falling out of these lovers has been but the renewal of love; and the whore has returned again to her fornication with the kings of the earth. Is there not, I would conclude by asking, much, from appearances, to favour the idea that popery and the world (by the world I mean the present age or dispensation) will come to a common end, and die in that close embrace in which they have lived together? that, as the night of the literal Judaism was dispersed by the first rising of the Sun of Righteousness, so the still darker midnight of the spiritual Judaism, the reign of the man of sin, will cover the nations, till it is scattered and dissipated by the brightness of his second coming.—*Rev. H. Woodward.*

Poetry.

A PRAYER FROM THE LITANY.

(For the Church of England Magazine.)

"In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, good Lord, deliver us."

When the waters of trouble o'erwhelm the sad heart,
When dear ones, the cherished of years, must depart,
When the bright star of hope is removed from our ken,
Good Lord, in thy mercy deliver us then.

When the sun of prosperity brightens our lot,
When the storm-cloud and tempest are well nigh forgot,
When friends with glad smiles gather round us again,
Good Lord, in thy mercy deliver us then.

When the dark hour cometh, which must come to all,
When death throws around his funereal pall;
When the golden bowl's broken, and loos'd is life's cord,
O, then in thy mercy deliver us, Lord.

When the archangel's voice shall re-echo on high,
When myriads of bright forms shall spangle the sky,
When thou shalt appear to condemn and reward,
O, then in thy mercy deliver us Lord.

AMELIA BURGE.

Stalbridge.

"THY KINGDOM COME."

(MATT. vi. 10.)

(For the Church of England Magazine.)

O SPEED the promised time, all-gracious Lord!
When every nation shall have learnt thy word;
When knowledge of thy glory* shall have spread,
And souls shall be with full salvation fed.

Speed thou the dawn of everlasting day,
When saints shall joy in thy triumphant sway;
When thy redeemed shall to thy Zion come†,
And sing thy praise within their happy home.

The new Jerusalem, the victory won,
The heavenly rest, the bright and lasting crown;
These shall yield pleasures in thy courts above,
These shall excite to holy praise and love.

The pains escaped, the sorrows left below,
The deaths, the mournings, where all evils grow;
These shall, on high, no more remembered be,
Or be remembered with due praise to thee.

But, while thy servants for thy coming wait,
Arm them with patience for their watching state;
Support their spirits, manifest thy grace,
And in their hearts thy holy likeness trace.

O sanctify them—make them wholly thine,
That they may grow more perfectly divine‡;
That, when in glory thou shalt come again,
They may rejoice to greet thy glorious reign.

Then, Lord of life and glory! grant to them
The crown of life—that glorious diadem,
Which from eternity thou hast prepared
For those who in thy baptism have shared.

T. CRUSE.

* "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

† "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away" (Isa. xxxv. 10).

‡ "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

Miscellaneous.

ANTI-ROMANIST MOVEMENT IN GERMANY.—The following is the affecting answer given by the Roman catholics of Schneidemühl* to an appeal from their co-religionists in Oldenburg, exhorting them to throw off the papal yoke: "Beloved brethren in Jesus Christ, the fraternal word which you addressed to us on the Monday after Christmas-day has inspired our souls with joy. We grasp the hand of Christian fellowship, which you hold out to us, with true and fervent love: we give you ours in return; and we beseech you to esteem us henceforth as your own by one baptism and one sacrament, as your faithful brethren in the faith of God, and of our Lord Jesus Christ. We have renounced, and do renounce, the Roman hierarchy and all its worldly traditions and inventions: we renounce them, in full dependence upon the arm of the most high God, and in the sight of all the world. And now, we pray you, beloved brethren in the Lord, help to raise up anew the temple of love and unity, the temple which those traditions and inventions had overthrown. May the light of the gospel glow within it, and the throne of truth be erected on its altar! Help us to bind anew the rent cords of trusting, brotherly love, that it may unite all our fellow-creatures, but especially them which confess Christ crucified; so that they all may be one, according to the supreme commandment of him who is love itself, even as the Father and Son are one. In behalf of the Christian and apostolical-catholic congregation, signed by their elders. Schneidemühl, Jan. 18, 1845."

* A town in the Prussian province of Bromberg, containing about 3,000 inhabitants, of whom about 1,700 are Roman catholics.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 585.- MAY 23, 1846.

ST. PETER'S CHURCH, BARRIPORE.

[The following account of St. Peter's, Barripore, is from the last quarterly paper of the Society for the Propagation of the Gospel].

(From the Secretary of the Calcutta Diocesan Committee).

I HAVE, at length, the pleasure to forward to you the long-promised drawing of the church lately erected at Barripore, the original and chief station in the society's mission of that name, together with an historical sketch of the rise of the mission, and its progress up to the present time; for which I am indebted to the senior missionary, the rev. C. E. Driberg*: he was one of the first students of

* Mr. Driberg is mentioned with commendation by bishop Heber ("Life," vol. II., 356) "Of the scholarships which the society has founded in Bishop's college," says his lordship, in a letter to the secretary of the Society for the Propagation of the Gospel, in a letter dated Calcutta, Dec. 7, 1825 "I have filled up three: the first with W Addison Godfrey, son of a respectable person in Madras: the second with C. Garstin, son of the rev. Mr. Garstin, colonial chaplain in Ceylon; and the third with Charles Driberg, son of captain Driberg, of his majesty's Bengalese regiment. All those youths were recommended by the archdeacon, or acting archdeacon of their respective governments; and all seem at present to afford a favourable promise of becoming valuable missionaries hereafter".

Bishop's college. The mission itself is, consequently, one of the first-fruits of that institution. The dimensions of the edifice are—length, eighty feet; breadth, forty-two feet; height of clerestory roof, thirty-five and a-half feet; height of roof of aisles, twenty-three feet; height of tower, seventy-one feet; of bell turret, eighty-four feet. The funds for its erection have consisted of the parent society's donation of 10,000 rupees (£1,000), and benefactions obtained in India to the amount of 8,359 rupees (£835).

MISSION OF BARRIPORE.

I humbly trust that, by the erection of this church to the glory of God, an impulse, and, at the same time, a principle of stability will, under the divine blessing, have been given to the society's operations in those parts. Much, however, remains to be done for the mission; and one design of this notice is to obtain the pecuniary requisite pecuniary aid. What it is that is urgently required may be understood from the following representation which I beg leave to make. The mission, hitherto known as that of Barripore, contains, according to the last census, 1,154 baptized persons, men, women, and children (of whom 365 are communicants), and 572 catechumens. These people are scattered over a tract of country not less, I believe, I may safely say, than thirty miles in extreme length, north and south, by an average width, east and west, of from ten to twenty miles. This tract of country is one of the most impracticable that can be well conceived, being, for fully half the year, under water; during which time all communication is carried on by saltees, *i. e.*, canoes made of the hollowed trunks of trees; a tedious and most comfortless mode of conveyance, and trying to the health; whilst, during the rest of the year, the want of regular roads, together with the circuitous routes the missionaries must take, and the great distances they have consequently to traverse, compels them to journey on horseback, exposed to all the fierceness of the sun. The consequent waste of personal strength and valuable time must be obvious, and is well known to myself, from having occasionally accompanied the reverend missionaries. One must have experienced the thing, to know what it is to travel in this way, in this climate, from village to village, not to rest, but to perform divine service, catechize, and preach. I have often, after attending two full services at different places, found myself with the reverend missionary twenty and more miles from home, which yet must be reached the same day, there being no provision for the missionary's accommodation away from home.

(Extracts from the Report of the Rev. C. E. Driberg).

Divine service is performed daily at Barripore, both morning and evening, and at the village stations on Sundays, and sometimes week-days, when pastoral visits are made. Readers are stationed at all the principal villages, to teach the Christians, and assemble them for prayers.

Of difficulties, discouragements, and opposition, we have had (as what missionary has not?) our full share; but the greatest discouragement or the most formidable difficulty is that which is caused by the evil walk of some, and coldness and indifference of others, among the Christians themselves. The very worst of opponents are those who, after having given up caste, and enlisted themselves in the ranks of the Christians, fall away again; and, although they cannot regain their position among their former connections, by reason of having "lost caste," still keep themselves aloof from us, become more hardened than the very heathen, turning away with contempt from any attempt to recover them from their dreadful state of apathy and deadness to the things pertaining to their everlasting peace.

OPPOSITION OF THE HEATHEN.

Of active opposition, too, we have had some instances. On one occasion, Mr. Moore and myself were hemmed in the chapel at Andermanic by a large gang of heathen people, armed with clubs, led on by an apostate Christian, and had to stand an active siege of more than two hours, terminated happily by the tardy arrival of the police, whose assistance we had on the first appearance of violence sent to call; and, again, on the occasion of the conversion of a Brahmin of high caste, the mission-house was beset for two days by large parties of heathen, instigated by the zemindar; and at night, the huts of several Christians on the compound were fired, and reduced to ashes, the attempt to burn the school having proved abortive.

But these ebullitions do not last long, and are only exhibited when any circumstance of great excitement occurs; and even then the storms of passion soon subside, and a strong reaction in our favour succeeds; for, in general, the feeling towards the missionary is anything but hostile, especially among the ryots, who, for the most part, appear to feel his presence as some sort of protection and security against their zemindars, who in turn are fearful of exposure; and the Brahmins and others of the better class, though they look with an eye of ill-will and envy at the fruit of his labours (if he chance to reap any), and would be among the first to join in any operation against him, are, nevertheless, alive enough to their own interests in seeking the benefits of English education at his hands.

CASE OF APOSTACY.

During the time I have been engaged as a missionary, but one case of apostacy has occurred; and this every one must feel as a subject for heartfelt thanksgiving. And, even in this solitary case, the apostate, after a short but miserable career (shunned by the Christians, looked upon with mistrust by the heathen, a prey to remorse of conscience, "the worm that dieth not"; and, as he himself once described it, feeling himself an outcast from his Father's house, especially on the Lord's-day, when the gong, tolling for service, and the Christians passing his house, made him envy the contentment and quiet they seemed to enjoy)—became overwhelmed with shame, and sought to be restored to the church. He was for a long time kept on probation, and voluntarily underwent the penance prescribed, both as a mortification of his own proud spirit, and an example and warning to the rest. He went to a different chapel on each Sunday, and remained out in the verandah during the service, as unworthy of a place in his Father's house. After being restored

to communion, his conduct was, for a time, all that I could have wished; and I would I could stop here, and draw a veil over his subsequent conduct; but candour compels me to proceed, and state how, when, about a year afterwards, he petitioned to be restored to his former situation (he had been a reader of the third grade), but found that I set my face against it, he left the church, and joined a dissenting sect; and I hear that he has recently left it also, to join the Romish church.

OPENING OF THE NEW CHURCH.

On the 13th January, 1843, the first stone of the Barripore church was laid by the rev. the principal of Bishop's college; and it has pleased God to permit us to see the completion of it. The building having, through his blessing, been sufficiently advanced for that purpose, the 6th May, 1845, was fixed for performing divine service in it for the first time. The venerable the archdeacon addressed the people on Hag. i. 8; his address being rendered into Bengali by my co-adjutor, the rev. Mr. Moore. The church is called St. Peter's church.

The opening of the first church in a mission is an occurrence of no ordinary interest: it is quite an era in missionary annals; a point at which to pause, and take a retrospective view of past labours, anxieties, trials, and cares, and an earnest of future encouragement, prompting us to thank God for the past, and press on with hearts courageous and bold, to possess the land which is before us. Our hearts are filled with gratitude to the great Head of the church, for vouchsafing to us so great a privilege; and, at the same time, we feel how fearfully our responsibility is increased. May he grant us grace, that we may continue to show ourselves thankful unto him for this and all other his mercies, so that his holy name may ever be glorified by and through us, and his blessed kingdom enlarged.

CONSECRATION OF TWO CHURCHES.

(Letter from the Bishop of Madras, Calcutta, Dec. 17, 1845).

I have now been ten days at Calcutta. Yesterday I employed in a visit to the society's station at Mogra Hât, thirty-two miles from Calcutta, where I assisted at the opening of a beautiful church; for the erection of which we are, in a great degree, indebted to the zeal and good taste of the rev. J. Driberg. The communicants at the Lord's table were the officiating bishop, the archdeacon, eleven presbyters, two deacons, and ninety native Christians. This church will, I hope, be consecrated shortly; and early in the next month I shall consecrate, if it please God, another of the society's churches, an equally fine specimen of church-building, at Barripore.

CHRIST SENDING A SWORD BY HIS COMING.

By the Rev. John S. Broad, M.A.,

Incumbent of St. George's, Newcastle-under-Lyme.

No. II.

The remark of the officers who were sent, on a certain occasion, by the chief priests and pharisees, to apprehend our Lord—"Never man spake like this man"—is fully borne out by an examination of all the Saviour's recorded sayings. Whether we regard his expositions of the holy law, or his statements of the gospel; whether we look at his parables or his personal addresses, we cannot but be struck with his wisdom and tact, with the proofs displayed of his being "the prophet sent from God." And our opinion will be no less confirmed, if not strengthened, by a reference to those of his discourses and sayings which bear somewhat of a difficult and paradoxical character, such as that which forms the subject of the present and a former essay.

It has already been shown that our Master's declaration—"Think not that I am come to send peace upon earth: I came not to send peace, but a sword"—so far from being contradictory to the spirit and design of his gospel, affords evidence in its favour. The words have been found to be no less consistent with the most gracious statements of the gospel, than corroborated by the history of the church. We have seen how truly they bear upon the case of the Jews, who evoked the sword by their rejection of Christ and his religion. Nor can they be esteemed less remarkable and true as descriptive of the opposition and war occasioned by the promulgation of the faith of the Crucified, through a world of idolatry and sin. The corruption of human nature has steeped the olive branch of heavenly peace in the blood shed by the sword of persecution.

We now go on to take a still further view of the words in question. In the verses immediately succeeding them, our Lord tells us: "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household" (Matt. x. 35, 36). These are strong words; and they are painful ones too. Can this be the religion of the gentle Jesus? Yes; and such have been the results of a promulgated gospel in all ages of the church; and such are not unfrequently the results even now. Do not marvel at the statement; it is even literally true. The time was, when to profess the religion of Christ was the road to certain death: to acknowledge, "I am a Christian," was the signal for the sword to be drawn, or the flame to be kindled, or the rack to be prepared, or the wild beast to be brought out. To be a Christian was to meet with insult and scorn, to be counted a fool, a pestilent fellow, a madman. To be a Christian exposed a man to opposition from those whom he most dearly loved: ties of friendship and kindred were cruelly ruptured: the social circle, where peace and happiness had dwelt, became the scene of violence: the father betrayed the son to death, and the son delivered up the father to the persecuting power: even the tender bosoms of the softer sex were rendered callous; and the mother and the daughter were found raging against one another, and delighting in deeds of cruelty and death. In short, Satan so stirred up the deep corruption of human nature, so worked upon the hearts of men, that connections were disregarded, fidelity was destroyed, love was violated, truth was banished. On the one hand, a man who should choose Christ must consent to part with wife and children and friends and possessions, to be an outcast from his home, to give up all that affection holds dear and wishes to cherish; and, on the other hand, those who would

keep to the old ways of idolatry, and unbelief, and sin; must stand forward, and aid the powers of darkness in their contest with the principles of light and truth. And so earth, which under the genial influence of the gospel of peace might again become Eden, be made a very heaven, full of brightness and happiness and glory, has been, through the perversion of the gospel, through the abuse of the remedy, a place of war and bloodshed, an almost continuous scene of misery, and desolation, and death.

Would to God it could be said that this does not hold good now! Would to God the enmity of the human heart against the gospel had ceased! But it is still literally true, that "a man's foes are they of his own household." We have seen it exemplified in many instances. Religion is still the cause—the accidental cause, be it ever remembered—of social discord and confusion. Peace is often banished from a dwelling when Christ enters it. And how is this? Not because Christ does not bring peace with him—because he is unable to confer it: O no. His own direction to his disciples, when he sent them forth to preach, was this: "Into whatever house ye enter, first say, Peace be to this house!" (Luke x. 5). His own promise to men is of peace; and he will give it. The reason is, that those who rest in a carnal peace are opposed to the peace of Christ; and, when the religion of Christ, which humbles the pride and self-righteousness of man, which teaches him to look to the cross for salvation, and to that alone, which requires of him self-denial and holiness of heart and life—when this comes into a dwelling, an alarm is frequently raised, nature is stirred up, and the individual who is the means, under God, of introducing it, be that individual dear as a wife or a child, loved as a brother or a sister, valued as a companion or friend, it matters not; if Satan has taken his place there, dissatisfaction is expressed, opposition is kindled, affection begins to cool; and, though no act of outward violence is allowed—thanks to the God of providence, and not to man's heart—in the present times, yet much petty annoyance is often displayed; persecution in its less violent, but no less galling and cruel forms, is evoked; a thousand little acts of malice and unkindness are done, so as to make the condition of the disciple of Christ unhappy and distressing; and thus it is seen, as the apostle declares, that "all who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Happy would it be if all Christians were without household foes; but it is to be feared there are many who take delight in harassing the young disciple, and putting stumbling-blocks in his way. Many a follower of Jesus is compelled to stand alone, in his family and among his friends, in his attachment to his Saviour: like a solitary rock in the midst of the ocean, he has to endure the continued buffetings of the waves of persecution; and fierce and unkind are the attacks which are made upon him to wound his spirit. Our Lord well knew this. He was aware how bitter would be the portion of not a few of his disciples, owing to "the carnal mind, which is enmity against God;" and hence he has forewarned them of what they will have to suffer, and, moreover, has made it a test of their attachment and devotedness to him, that they shall be willing to forsake father and mother, and brethren and sisters, and lands and possessions, and endure tribulations and persecutions, if circumstances demand them, for his sake. And who, then, can wonder at the words of our Master? and who does not see how literally they have been fulfilled? "Think not that I am come to send peace upon earth: I come not to send peace, but a sword:" "A man's foes shall be they of his own household."

Instead, then, of being an objection to the character or work of Christ, his words afford a proof of his divine mission. They shew the omniscience of Christ, in foreseeing what would be the consequences of the preaching and reception of his religion in the world. Being God as well as man, he could look down through future ages, and discover how men would act in reference to the gospel: he was intimately acquainted with the workings of the heart of man, which is "deceitful above all things, and desperately wicked;" and hence he was enabled to foretell the miseries and distresses, the discord and confusion, which should arise in the earth in consequence of opposition of men to the truth. The fulfilment of these predictions, and others in similar portions of the evangelic history, plainly shows that he spake as God, that he foreknew what would be—a prerogative belonging to God only. And then, moreover, the publication of such predictions are proof that he was no impostor. It is absurd to suppose that any one who is such would foretell that war and bloodshed would be the consequence of his schemes, more especially when the avowed object of those schemes is just the reverse. We should justly count such a man mad. Christ came to preach good tidings of great joy—"on earth peace, good will toward men"—to call sinful man to the enjoyment of God's favour, and the attainment of peace here and glory hereafter. Now, if he had been a deceiver, he would have proclaimed only the avowed object of his mission, and have kept back every thing unfavourable, every thing which might seem opposed to that end. He would speak only of success, of the perfection of his scheme, of its adaptation to meet the wants of man, and of the impossibility of its failing in its object. But here we find him forewarning his disciples that his religion would be abused, and perverted from the purpose designed, and even made to subserve the ends of Satan; telling them, in short, that in certain respects it might be expected to fail. Now, surely none but a man of truth and sincerity would adopt such a course as this: none but Christ would have ventured upon such a statement under the circumstances of the case. But he might make it without fear; since as the "God of all power and might" he could bring good out of the evil which as the God of truth he could announce. Well, then, may we confide in him. "We have not followed cunningly-devised fables" in following his gospel: we have found that which is "the power of God and the wisdom of God."

Christ is true. His work is peace and love. It is the depravity of human nature which in reality brings the sword. It is the recklessness and folly of men which turn the gospel to their injury and sorrow; making that, which was intended for their benefit for both worlds, work to their discomfort and ruin. Can anything be

more painful than to see men acting so palpably to their own disadvantage, setting at nought the gracious provisions of God for their salvation, and not only refusing to avail themselves of those provisions, but endeavouring to prevent others from doing so? Christ comes to bring peace: he dies to purchase peace; and yet men force him to send a sword. The remedy which the good Physician brings is to be perverted or refused, as to cause the malady it is intended to heal to rage with tenfold virulence. O, it is most melancholy to go through the records of the church of Christ, and mark the misery and desolation which have been caused by men in opposing the gospel, and also by its own professors in corrupting it, and losing its spirit, or refusing to be under its vital influence. Wars more fell and deadly have never been carried on by men than those which have been waged by professed disciples of Christ against one another; and scenes of greater malice and cruelty have never been witnessed than those which have been manifested in families, in consequence of the reception of "the truth as it is in Jesus" by some of their members. And such is human nature! Alas for its dignity and perfection, so loudly vaunted by some, if this be its working! How many persons are there who must, not, if candid and contrite, plead guilty to having persecuted the humble, holy, and consistent disciple, being more excellent than themselves, by despising him in their hearts, or laughing at his religion, or throwing out the sneer, and uttering the calumny against him? Does not the conduct of men in reference to the gospel of peace—forcing Christ to "send a sword" where he would give peace—prove too plainly the depth and danger of their corruption?

Christianity is indeed what it professes to be—a blessing to nations, to families, to individuals. It exalts and prospers a nation: it sheds peace and happiness upon the domestic circle: it speaks peace and joy to the heart of the individual believer. Would men frustrate these blessings, and "send a sword" on the earth? Then let them oppose the gospel, persecute the disciples of Jesus, teach one another to mock at sin, and to conform to the world, to which every Christian should be crucified. Would they "send peace on earth," and be the means of blessing their fellow men with the good of this life, and, above all, with the blessings of favour and communion with God and Christ? Then let them receive Christ into their hearts by faith: let men "take knowledge of them that they have been with Jesus:" let them not pander to the base passions of nature: let them not oppose or discourage their children or servants, their friends or neighbours, when they manifest an earnestness about their eternal interests: let them not conform to the world nor "follow a multitude to do evil:" let them be on the side of God and truth with all their hearts: let them follow Christ "through evil report and good report" in the way of his kingdom; and then, enjoying peace in their own souls, and endeavouring to diffuse peace among men, they will advance the cause and kingdom of "the Prince of Peace," hastening on the glorious period depicted in the visions of prophecy as the result of his gospel, the end of the cross, when he shall "triumph gloriously;" "And I," saith the Lord, "will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. And he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth!" (Zech. ix. 10).

THE JESUITS' COLLEGE, STONYHURST.

THE NOVITIATE; OR, A YEAR AMONG THE ENGLISH JESUITS. A PERSONAL NARRATIVE, &c. *By Andrew Steinmetz.* Pp. 390. *Smith, Elder, and Co.*

BORN in a Swedish tropical island, of foreign parents, the writer of this volume came to be educated at St. Cuthbert's college, near Durham, where he resided more than five years, and was then received as a novice, for the priesthood, into the Jesuits' college at Stonyhurst. There he passed twelve months; and the present is an unvarnished account of the establishment and its discipline. To describe the system few words are requisite: it is simply to prostrate the human intellect to passive obedience, and merge individuality into the collective frame of the Society of Jesus, having neither wish nor will but its wish and will, and pursuing no action but such as it prescribes, and from which there must be no shrinking. It seems to be an institution wonderfully contrived for these objects, followed out with unrelenting severity, and effected by intolerable mildness.

As so little is really known of these matters, it will gratify curiosity to read the account of an admission to this seminary, and its routine of observances and customs. Of these we have the most minute details, and the whole is a faithful picture of a remarkable condition of life preparatory to enacting parts of great influence in the world at large, after emerging from these cloisters of absolute submissiveness and enchaining probation.

Of the steps taken to ensure the desired result, we will select only a few, as keys to the general issue, of which at the present time Mr. Steinmetz writes:

"One thing is certain, the Jesuits hold up their heads in the high places, and move on, like all things at the present day, with '*ocquet scabies extremos!*' tacked behind them, and 'For the greater glory of God!' blazing in their van. In the very heart of the metropolis they are now building a magnificent church, to be served, it is said, by twelve jesuits—mass every day, and a sermon after every mass! This looks like progress, certainly; and, what is still more curious and significant, no begging-box goes round—no subscriptions are solicited: as if by the lamp of Aladdin, the edifice rises rapidly—a monument to attest the shielded audacity and the obedient munificence of the quiet, peaceful, harmless, Jesuits! I am informed by a competent authority, that the Tractarians prefer 'to be received into the church' by the Jesuits: four have been received by one Jesuit in London."

But to turn to Stonyhurst, where younger sons of Roman Catholic families of wealth and distinction are brought up. The author says:

* We copy this from an excellent article in the "Literary Gazette." We have also received the book itself; but we confess we do not exactly understand the author. He does not clearly explain why he left the Jesuits; nor do we know whether at this moment he is protestant or Romanist.—Ed.

"The house is an ordinary-looking building, apparently not built for the purpose to which, in the lapse of wonder-working time, it is now devoted. A neat gate opens upon a well-gravelled walk, winding to the front-door of the novitiate, whose threshold is crossed only twice by the novice; once on entering, and then on his departure—either to the world once more, or to the second house. This word brings to mind the strangely, curiously concocted, and most fascinating system of judicial astrology. The Jesuit has his destined 'house,' like the child of fate, and looks forward to it with a faith and a hope that stagger not. In truth, though the system be not divine, it has much of divination. A few shrubs adorn the front of the house, opposite which is a ground for foot-ball. On the slope to the river is a kitchen-garden, cultivated by the novices, with the aid of a lay brother attached to the establishment: he is mentioned at the end of the present chapter as 'cook;' but he made himself, as every Jesuit should, 'generally useful.' The interior comprises a small chapel; a public dormitory divided into compartments, about eight feet by five in dimensions, with a green curtain in front; the superior's room; a spare room for casual novices (like myself) to perform their introductory retreat in, and for the use of strangers, who go occasionally for the same pious purpose; lastly, the kitchen, lavatory, or washing-place, and another large room, which is used as a school-room for very young children (under seven years of age) sent to Stonyhurst. One of the novices of the second year is appointed schoolmaster to these little ones. Just over the school-room is their dormitory, and a little chapel where they hear mass; for they might otherwise be a distraction to the novices. At the back of the house, in a dwelling quite separate, lived the laundresses of the novitiate, whom we never saw. I have not mentioned servants' rooms, simply because there were no servants in the novitiate. Every man in the Novitiate was a Jesuit, or to be one. The very cook was a Jesuit, commonly called a 'lay brother;' that is to say, a man who took the simple vows of the society, and dedicated his trade or craft to the service of the society. His assistants were lay novices also. These men have, of course, more work than prayer; or, at least, quite as much of one as of the other. Thus, in the palmy days of the society there were all manner of workmen belonging to the Jesuits; thus rendering it totally independent of the world at large; and thus we can imagine what this wonderful combination of the trades, the sciences, the spiritualities of this nether world, could effect in swaying the destinies of humanity. In those days when a Jesuit, *proprement dit*, went forth on his 'mission,' he was attended by his lay brother, who went with him in the two-fold capacity of a servant and a spy on his actions; for all are bound to keep a watch on their brethren as well as on themselves. If they 'manifest themselves,' they must 'manifest their brothers.' There are funds belonging to the novitiate exclusively, resulting from pious bequests and donations; the novices, consequently—who are always considered by the 'constitutions' as without friends, kindred, home, and wealth, except in the society—pay nothing for their board and lodging. On entering the gates of probation, the novice gives himself to the society 'for the greater glory of God;' and the society undertakes to be his mother, father, brother, sister, friend, and only acquaintance."

The beginning of a day's occupation is thus described:—

"The reader may perhaps remember a pretty little fable ('Der Adler') of Lessing: 'Man once asked the eagle, Why dost thou bring up thy young so high in the air? The eagle replied, Would they, when grown up, venture so near the sun, if I brought them up low down on the earth?' The plan of Ignatius is just the reverse: he clips the wings of the will, long before the joyous scenes of nature's freedom tempt it to soar. He begins with abasement, humiliation, complete subjection, degradation, and ends with (the certain result) 'perfect obedience.' This he ensures by never-ending practice: of this he is convinced before he says to the trembling novice, 'Proceed!' and this, finally, he secures by a vow—pronounced freely, fervently, in the presence of his representative and a witness—to the eternal God! If I am asked what is the essential characteristic of a Jesuit in the estimation of his superiors—the characteristic which alone gives value to every virtue or talent, without which characteristic in its most unscrupulous, in its blindest extravagance, the society disowns, discards him—I say that characteristic is perfect obedience. This is the very soul of the society—the heart, the mainspring, the fulcrum, the foundation, the royal bank of the society, which is always solvent, however large, sudden, or unexpected the demand may be. In his superior the Jesuit 'lives, moves, and has his being:' the will of the superior is to him the will of God. We rose at five, or half-past, I forget which. The brother porter (of whose office more anon) walked from curtain to curtain, which he scratched, uttering the words *Deo gratias!* 'thanks be to God!' to which every novice replied, '*Deo gratias!*' and rose instantly. As soon as he was out of bed, he pulled the upper sheets over the foot of the bed, and, 'collecting himself,' that is, thinking of God, or making some pious ejaculations, he dressed himself as speedily as possible, but still with the utmost decorum, without bustle or noise. When completely dressed, and not before, he emerged from his cell. One after another we filed down to the back regions of the house, where there was a pump, and where we performed the first menial duty of 'holy obedience.' This was done calmly, seriously, piously; for we walked in prayer. I doubt not that the reader will imagine that we must have been tempted to smile, and indulge an excusable merriment at many of our occupations. At first such symptoms of frivolity were apparent; but, after a week or two, it was astonishing how seriously the very thing that had seemed so comical inspired sentiments of devotion. But the reason is obvious. Clement XIV., the pope who abolished the Society of the Jesuits, cooked for himself, whilst a prey to the dismal malady that proceeded from or followed that suppression; because 'poinards and poison were incessantly before him.' Cincinnatus the Roman, victorious over the enemies of his country, returned in triumph to Rome, but laid down

his office as dictator, and retired to plough his fields. Dionysius of Syracuse, and Louis Philippe, it is said, were not ashamed to 'keep a school.' A hundred examples of the like nature crowd to the mind; and all give evidence that, when the human will is directed by any motive, human or divine, things despised, abhorred before, become invested with honour, inspire sentiments of esteem and affection. The first repugnance will give place to satisfaction; and the motive held forth, whatever it may be, will induce us to outstrip the letter of necessity in the spirit of love.

> 'Call it a travel that thou tak'st for pleasure,
> The sullen presage of thy weary steps
> Esteem a foil, wherein thou art to set
> The precious jewel of thy home return.'

From the pump aforesaid we proceeded to the lavatory, washed, and returned to our cells to brush our hair. We had not much to brush. When I went to the novitiate my hair was long, and fell to my shoulders. The contrast, when I saw the jail-fashion of the novices, was unpleasant; and I had the weakness to retain the 'honour of the head,' despite the tacit admonition. I expected every day an order to conform; but it never came; till at length, ashamed of myself, I sacrificed the toy of vanity, and was religiously shorn by the cook. 'Hyacinthine locks,' then, were out of the question—few retained more than an inch or two; but still we brushed the stubble, and brushed it well; for there was 'merit' in every action when performed by holy obedience. The reader must bear in mind that not one word but the *Deo gratias* has been spoken, and nothing has been seen but what was immediately before the eyes. We walked with looks prone to the earth: no one durst raise his eyes from the ground; for 'the custody of the eyes' was never relaxed except during recreation-hours, and even then 'much might be done' in the spirit of the rule. The rule of the summary, which fashions the exterior of the novice, is the following: 'All should take the most diligent care to guard the gates of the senses—particularly the eyes, ears, and tongue—from all irregularity, and preserve themselves in peace and true internal humility; and to exhibit this humility by silence, when it is to be observed; but, when they are to speak, by the circumspection and edification of their words, and modesty of their looks, and demureness of their steps, and every movement without any sign of impatience or pride; in all things procuring and deserving that the best of every thing should be given to others, esteeming in their mind all others, as it were, their superiors, and by outwardly exhibiting, with simplicity and religious moderation, the respect and reverence which the rank of the party demands; and thus it may come to pass that, taking thought for each other reciprocally, they may increase in devotion, and praise God our Lord, whom each should study to recognize in another, as in his image.'"

The devotions and movements which ensue are too long to quote; nor will we dwell upon the counsels, reprimands, mortifications, and penances which attend transgressions; the former being very mild, and the latter very slight and venial; but the most imposing deserves a place.

"The use of the discipline, 'whereby to subdue and punish the flesh,' has been recommended by most of the 'saints.' 'Three thousand lashes,' says Butler, 'with the recital of thirty psalms, were a redemption of a canonical penance of one year's continuance.' Luckily it is not stated whether these three thousand lashes were to be inflicted on the monk's own back, or that of any other 'beast of burden;' so we may suspend the judgment of incredulity, and solace ourselves with harmless merriment. I am far from denying the efficacy of vigorous exercise, bodily or mental, in the matter in question. I consider such means physiological specifics. This, and what has been said before to this effect, are all that the present occasion renders necessary, or permits. I will now describe the 'discipline,' and chain of the novitiate. The discipline, or whip, is made of whipcord: it is a kind of cat-o'-nine-tails, duly knotted at the ends of the tails. The chain—this name has, doubtless, conjured up phantoms which I must unfortunately dispel—was made of steel wire, exactly the thickness of that indicated in some knitting-books as No. 23, or about the diameter of whipcord. The wire was bent into the shape of a horse-shoe, so as to form links, the extremities being twisted so as to keep the links together, and allow of motion up and down; and at every link the superfluous wire projected about half an inch, not rounded off nor pointed, but just as it was cut or filed. I have just constructed one; and think that there must have been about a dozen or fourteen links, with the two prongs on each. I must describe these 'helps to holy living' in operation. They were not constantly used, but only at stated times, such as during Lent; but at any time with permission. During Lent we used them twice a week. The porter gave out, 'Mortification:' we understood him. After he had gone the round of the curtains with the *Deo gratias* ('thanks be to God!') we made ready by uncovering our shoulders, each novice sitting in his bed, and seized the whip. The time the porter took for these preliminaries presupposed an equal alacrity in the other novices: we were always ready when he rang a small bell; and then, O then, if the thing edifies you, gentle reader, be edified: if it makes you laugh, laugh to your heart's content, at the sound of twenty whips cracking like a hail-storm on the twenty innocent backs in question. I think we were restricted to twelve strokes: they were given as rapidly as possible: all ended almost at the same instant. In the excitement—very similar to a shower-bath—we could not help tossing the whip into the desk; and then, diving into the sheets, felt very comfortable indeed. Perhaps, after the chorus of flagellation, you might hear a young novice giggling: 'it was quite natural,' he could not help it.

"Why have I described this foolery in this merry vein? Because it is a foolery; and the 'holy fathers' must consider it as such. But more: I maintain it to be a most pernicious foolery, and conducive to any thing rather than the end proposed. The reader must imagine my meaning....

> ——— Manat
> In venas animumque!

A foolery as it is, why do the jesuits prescribe it to the novices? It serves to keep them alive; to kill monotony; to flatter their minds with the idea that they are 'doing something' in the labour

of perfection, *cædi ferarum ritu*, after the manner of the wild monks of old and their three thousand lashes. If a good stiff rope were used, the purpose, by physical pain, might be attained; but the whip at Hodder only excites: it tickles. Oh! I remember it well: it was hideous to me. And yet, in the outrageous fanaticism of the Great Retreat, I asked leave to self-administer an extra flagellation; determined to 'punish' myself; but I failed: I left the room essentially ashamed of myself, and irrevocably disgusted with this erotic instrument of 'compunction.' The chain was less objectionable in this respect: it gave some pain, but more annoyance. It was worn on the morning following. We tied it by the two strings which were attached to the extremities, round the middle of the thigh, next to the skin; drawing it tight enough to hinder it from slipping down, which sometimes happened. We wore it about six hours, taking it off for manual works. Let the reader fancy his thigh tightly gripped in the embrace represented by the image of the thing. Every one knows that even the blunt end of a bodkin, though gently pressed, will, after a given time, produce considerable pain in any part of the body where the cuticle is not sufficiently hardened to shield the nerves from pressure. Thus, after a time, the prongs of our chain produced a continuous dull pain, such as that which the teeth of a playful spaniel gives the hand, when he holds the member but bites it not. It was put on as soon as we rose out of bed. My fancy often likened it to the huge centipedes of the west, crawling round the limb, that felt a sudden sting if it made the slightest motion; for it was when we moved that we were truly 'mortified.' As we meditated, breakfasted, heard the lecture, repeated the lecture in the dormitory, with the chain on our thigh—the right thigh—sometimes sitting, sometimes standing, moving to and fro from different places, it often happened that we struck the prongs into the flesh (however careful degenerate fear might make us), by coming in contact with the lid of a table, the seat of a chair or bench. I could not walk without limping both in body and in mind; for the chain was a perpetual source of 'distraction.' I was constantly reminded of it, and where it was; and consequently, by the natural association of ideas, it was to me, at least, a real 'proximate occasion' of temptation, though not of sin; and so, perhaps, my 'merit' was increased. If my own experience is worth anything, I tell the jesuits that their discipline and chain totally defeat the alleged object of their use; and appeal to the principles of physiology in proof of my opinion. In this matter, at least, we may say with perfect truth, *nocet empta dolore voluptas*. The efficacy of fasting is not so doubtful."

The church of Rome, however, does not rigidly enforce severe abstinence; and the Jesuits, in particular, regard physical strength to be quite as needful in their cause as mental culture and power. They will have no weakly brethren or cripples in their ranks. Add to this, and the few features we have instanced from this curious book, a perfect involution of watchfulness and espionage, and you may form some idea of the jesuits and their course of proceeding.

THE PEACE OF THE GOSPEL.

A Sermon.

By the Rev. Thomas Sevin, M.A.,

Incumbent of Christ Church, Mirfield, Yorkshire.

PHIL. iv. 7.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

In this consoling promise of the inspired apostle we are assured that they who have received the spirit, and are animated with the devotion of true Christianity, shall with that spirit and that devotion acquire a freedom from all tumultuous passions, a consciousness of security, and a sober certainty of hope and joy permanently dwelling in the soul, that peace of God which passeth all understanding, and which the irreligious and worldly-minded can neither conceive nor attain. In this discourse, therefore, we shall examine, in the first place, what that peace of God is which is described as passing all understanding; and, in the second place, endeavour to determine what there is in this peace to keep the heart and mind through Jesus Christ.

I. In one of our Lord's parting discourses to his apostles he solemnly bequeathed peace as his legacy to his church: "Peace I leave with you: my peace I give unto you." And thus it was his own peace which the dying Saviour promised to bestow. And the peace enjoyed by Christ, and bequeathed to his followers, was not a peace resulting from a sense that sin was forgiven; for he had done "no sin, neither was guile found in his mouth." It must have differed from the peace of reconciliation to God, forasmuch as there had never been enmity between the Father and the Son. We can, therefore, only understand by the peace of Christ the thorough harmony which there was between his will and the divine, his perfect acquiescence in every appointment of the Father, his undeviating confidence in his protection, and his imperturbable assurance of his love. These we may believe to have been the elements in the peace of a Being who was "holy, harmless, undefiled, and separate from sinners;" but who, notwithstanding his freedom from all guilt, had to make his way through much tribulation to a throne at his Father's right hand.

But there must be respects in which the peace attainable by ourselves, who have to pass from a state of enmity to a state of reconciliation, must differ from that enjoyed by our Saviour. Into the peace which Christians may look for there will necessarily enter a sense of forgiveness, a consciousness that God of his free and undeserved mercy has blotted out their

transgressions, and placed to their account the obedience of his Son; and, over and above the consciousness of the pardon of sins, it will involve an entire dependance on our heavenly Father, an unquestioning admission of the wisdom and goodness of all his dealings, and a firm hope and expectation of everlasting happiness. The man in whom God bestows this peace will enjoy a tranquil assurance that nothing can separate him from the love of his Maker. In the midst of dangers and difficulties, he will be enabled to fix his eye on an inheritance undefiled and incorruptible, and that fadeth not away; to reckon that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us; and, therefore, to rejoice in tribulation. It is the peace of oneness of will, of a felt and endearing relationship to God, of a renewed nature, and of an anticipated immortality.

Who is there that has seen a true Christian in his life and death? Who is there that has seen the holy calm that sheds itself over that soul where grace has triumphed over passion, and where envy and hatred and pride are sounds unknown? who that has seen the bright and holy glow of devotion diffused over the countenance? who that has heard the fervent accents of a Christian prayer? Who is there that has known the joy of a Christian's communion with his Maker, the devout aspirations of a soul which is the temple of the Holy Spirit, adorned and sanctified by his best and richest gifts and graces? Who is there that has seen the Christian struggling with the storms of life; though cast down, not destroyed; though perplexed, not in despair; submitting with divine resignation to the correction of his heavenly Father, and gathering the peaceable fruits of righteousness from the seed which was sown in tribulation and tears? And, lastly, who is there that has seen that sight on which angels look with joy, that hallowed bed, where a Christian renders up his soul as to a faithful Creator, where with no vain display of idle rapture the dying saint, knowing of a truth that he is faithful who promised, relies in the last awful scenes of life with humble confidence on that hand which has borne him up through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him in his passage through the dark valley of the shadow of death? This is not what Christianity can do, but what it does day by day; not what it does for the learned and enlightened Christian only, but what it does to shed light and joy over the humble abode of the lowly and the ignorant. I appeal to the consciences of many a Christian to bear witness how often they have stood beside the dying bed of feeble age, and of youth in all the withered blossom of its beauty, stood, not to teach, but to learn, not to offer comfort or supply confidence, but to gather strength and hope and courage against their own hour of need and their own great and awful change. This is all the peace of the gospel: this is all the triumph and the glory of the religion of Jesus Christ, and it is not truly described as a "peace which passeth all understanding."

II. We shall now, in the second place, search into the connexion between this peace and that keeping of the heart and mind which is attributed to it by St. Paul.

By the mind we must suppose the apostle to mean the understanding or intellectual faculties, and by the heart the affections. To keep the mind is to preserve man from the assaults made on his understanding by sceptical objections or insinuations; and to keep the heart is to preserve him from the assaults made on his affections by the world and worldly things; and we must show the adequacy of the peace of God to effect such a result. If a man has been long acting on the supposition that the bible is divine, obeying its precepts as the precepts of God, and relying on its promises as the promises of God, we may be sure that he has not proceeded in this course without becoming his own witness to the truth of the scriptures. He has become his own witness, because, by acting on the precepts, he has found himself made partakers of the promises, and thus has obtained simple but irresistible evidence that the book is true and divine. This is an argument possessed by a man who has put a theory to the proof, and found it made good, or who has tried a certain road, and found that it led him to the place that he was seeking. Another man, to whom he tells this, may be doubtful of the facts, and may see the inference at fought. But, to himself, the argument is absolutely conclusive. It asks no corroboration, and it is proof against objection. If the promises of scripture be fulfilled to those who act on its precepts, there can be no doubt that both the promises and the precepts are the word of the living God; for, if it were otherwise, God would give his attestation to a falsehood, and set the signet of his approval on the worst of all forgeries.

The Christian, then, however poor and illiterate, enjoys that "peace of God which passeth all understanding;" and this peace itself is sufficient to preserve him against the attacks of infidelity and scepticism. The man in whom the peace of God resides has only to recur to this peace, and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after cen-

tury, bear to the inspiration of scripture. He cannot doubt the origin of this peace; for the world can neither give, it nor take it away. His will could never have so submitted itself to the divine will: he could never have acquired such tranquility of mind, and never could have gained such confidence in an invisible Protector, through hearkening to a record of lies; and thus "the peace of God, which passeth all understanding," can keep securely the minds of all who have obtained it.

We now proceed to show you how this peace of God will keep the heart or the affections, as well as the mind or the understanding. We may pass through life with few assaults from scepticism and infidelity; but we are daily and hourly attacked through the affections, and in danger of being overcome by the allurements of the world; and yet St. Paul represents the heart and affections as garrisoned by that "peace of God, which passeth all understanding." In this peace are included an abiding sense of divine favour, a firm hope of future happiness, and such earnests of heaven as shall stimulate while they gratify the Christian. And what power, my brethren, will the world, with its vanities and pleasures, have over an individual in whom this peace abides? What is it to him that there are petty distinctions for which the ambitious struggle, perishable possessions for which the covetous toil, and base gratifications which the very brutes enjoy in common with mankind? What is it to him that, in the scene where he has been appointed to pass a few probationary years, there are gilded shadows woven by the prince of the power of the air, to draw aside the unstable, and lure them to destruction? What is it to him that the world heaves with agitations, of which all necessarily partake who are fastened to it in heart and affections? He has foretastes of celestial bliss; and these cause the earth's best pleasures to seem flat and insipid. He has the title to an incorruptible crown; and we can look with a holy disdain on the pageantry of worldly greatness. He has a constant dependence on the unwearied guardianship of the Almighty, and, therefore, though the foundations of the earth be removed, yet will "his heart be fixed, trusting in the Lord."

If earthly objects alone engross the affections, if in their possession only all our joys consist, how unsatisfying and transitory must all such joys be found! When the best concerted schemes are perpetually defeated by disasters which no human wisdom could foresee, or no human power could avert; where possessions, apparently most secure, are every day wrested from their owner's grasp by the treachery of fraud, or the force of violence; where, at the very instant that the long-sought and hardly-earned prize of wealth is attained, and the victor bids his soul take rest for years of happiness, death arrests his step, and summons him to his account—what steady peace of mind can objects such as these afford? In proportion as they become dear to the heart, must not that heart ache with terror and anxiety, lest its idols should be torn from it? May not the terrific decree, "Thou fool, this night thy soul shall be required of thee," like the handwriting on the wall, blast the worldling's joy, even at its fullest bloom? And are these such joys as a rational being should deem his supreme good—fleeting and frivolous, ever subject to change and disappointment, ever mingled with uncertainty, anxiety, and terror? Can such pursuits give secure and solid peace, even taking no account of a hereafter, taking no account of the approbation of our God, and shutting out the prospect of eternity? But, at the moment when these glance across the mind, how unspeakably insignificant must all pursuits appear that have no reference to these great objects—the only objects that can fill the capacity and satisfy the aspirings of an immortal soul! What peace can he enjoy who thinks seriously for one hour, and knows it certain that he must quit this earth, and all that it contains, after a few years at most, and at the same time feels it doubtful whether he shall change this scene for an eternity of happiness or an eternity of misery? Who can have peace, who feels it doubtful whether his numerous offences against the clear and sacred laws of virtue and of God remain registered in the records of an all-seeing Judge, who can rely on no Mediator to intercede, or Saviour to atone for him, though time, every hour, steals away some joy, and eternity exhibits nothing but prospects of terror and despair? Such a mind can never know that unclouded sunshine of the soul, which cheers the Christian's path of life, which illumines even the gloom of death, and which is only absorbed, but not extinguished, by the still brighter glories of eternity. This is the peculiar attendant of true Christianity—at least such is the claim which the apostle advances in its favour, when he declares that "the peace of God, which passeth all understanding," can possess the Christian's soul alone.

The assurance that Christ is the propitiation for the sins of the truly penitent, and that the Holy Spirit will aid the infirmities of the true believer, this forms the key-stone in that celestial arch which opens to mortal man a sure access to the throne of mercy. On the same foundation rests the Christian's hope and the Christian's peace; not on his own merit, but on his Redeemer's mediation; not in his own

strength, but on the assisting grace of the Holy Spirit. It is through Christ Jesus only that his soul can attain or keep possession of the peace of God: it is peace from the allurements of the world, from the stings of conscience, the fear of death, and the terror of eternal punishment.

He, who possesses this inward peace, is not only free from all worldly cares, but is constantly endeavouring daily to advance in every holy and heavenly temper, reposing on the mercy and sure promise of God manifested in Christ, assured of strength to aid his weakness, and a Redeemer to secure pardon on his repentance; and it is attainable by the humblest Christian, and has been felt, and is at this hour felt, by all who sincerely pray for and diligently seek it.

And, in conclusion, we would point out to you how, according to St. Paul, "the peace of God" may be obtained. The verse which precedes the text is an exhortation to diligence in prayer: "Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God." So that, if you would obtain much of that peace of God which is to keep both the heart and the mind, you are to cultivate a devotional habit—a habit of communing with your Father, which is in heaven; and we can hardly doubt that one grand reason why Christians make so little progress is, that they are so remiss in their devotions. God is ready to bestow great blessings; but he must be asked and importuned for them. The condition of bestowment is, "Open thy mouth wide, and I will fill it:" we have but to enlarge our desires, and God will increase his supplies. If, then, you be frequent and fervent in your communings with God, you shall gain that "peace which passeth all understanding." And who would be without it, when we consider that in a short while each of us will be summoned to leave this world, and appear before God? And what can then comfort and sustain us, but a full persuasion that our sins are blotted out, and our persons accepted—that God is on our side, and that heaven is our portion. And this persuasion is the peace of God, a peace which God bestows on those who wait upon him diligently, "hearkening to the voice of his word;" for he has promised "to keep him in perfect peace, whose mind is stayed upon him, even in the hour of death and in the day of jud

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LAST YEAR OF WILLIAM THE CONQUEROR.

By Mary Roberts.

No. III.

The Conqueror spoke no longer with complacency of his martial prowess: there was no self-satisfaction in looking back on acts of prudence or of power—no philosophizing on the past; but rather expressions of deep, heartfelt abhorrence for all the evils which he had done. Contemplating his actions in the light of eternity, he felt as a man about to appear in the presence of his Maker, who had entrusted to him riches and power, and who would demand from him a solemn account for the gifts which he had abused. The thoughts of dying men are often little in accordance with the tenor of their past lives. Schemes of rapine and aggrandisement are strangely broken in upon by the near approach of judgment. So it was with the mighty Conqueror. He saw death approach, and its aspect was terrible. How changed, too, were the circumstances of that stern warrior, who heard with trembling the announcement of his physicians. In the place of manly bearing and a dauntless look, there was prostration of strength and a wan countenance: instead of commanding words, listened to with reverence, and obeyed by armed men, tears and lamentations burst forth; and he who, but a few days before, had seen the Norman leading on his troops to victory, with banners flying and trumpets sounding, would hardly have recognized as the same that wan and dying man. Few days had he to live; and those days were passed in vain endeavours to repair some of the evils which he had caused. And among the many cruel deeds with which men charged him, and concerning which he would shortly have to render an account before his Maker, none pressed more heavily on his heart than the burning of the city of Mantes. He thought of the unutterable misery which that burning had occasioned; and, though he could not bring the sufferers to life, nor heal with gold the broken hearts of the survivors, he ordered large sums of money to be appropriated for the rebuilding of the churches. Several prisoners were likewise set at liberty; among whom were persons of high rank, who had languished for many years in their dolorous abodes. He next proceeded to give directions with regard to his last will, wherein he commanded all his treasures to be distributed to churches, ministers, and the poor, limiting to each his several portions and quantity, which he caused to be engrossed in writing by notaries, in his presence. This done, he prepared himself for death, briefly running over the events of his past life, "the sum whereof," as wrote the historian Speed, "we will declare as he spake to them that were present":—

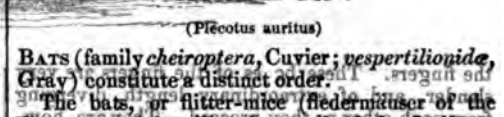
"'Being laden with many and grievous sins, O Christ, I now tremble, who am ready to be taken hence, and to be tried by the severe but just examination of the Most High. I, that have always been brought up in wars, and am polluted with blood, am now utterly ignorant what to do; for I cannot number my offences, they are so infinite, and have been committed by me these sixty-four years; for which, without any delay, I must render an account to that most upright Judge. From my tender infancy, from the age

of eight years, I have hitherto sustained the weight and charge of arms, to defend my dukedom, governed by me almost fifty years, both in preventing those snares which have been laid for my life, and in vanquishing those conspiracies which would have usurped my right. A stiff-necked people, I may say, my arm hath managed, I mean Normandy; who, with an hard hand if they be curbed, are most valiant, and in hazardous attempts invincible; for, as they excel all men in strength, so do they contend to overcome all men in valour. I was forced to put on armour before I was, by age, ripe to wield it. Among all whom I have vanquished, some attempted my life; but, heaven so preserving me, they never had their desires. A royal diadem, which none of my predecessors ever wore, I have gotten; which worldly triumphs, howsoever they may please the sense and outward man, yet they leave an inward horror and fearful care, which pricketh me when I consider that cruel rashness was as much followed as was the just prosecution of the cause. Wherefore, I most humbly beseech you, O ye priests and ministers of Christ, that you in your prayers will commend me to the Most High, that he may mitigate my heavy sins, under the burden of which I die pressed, and, by his unspeakable mercy, that he will make me safe among his elect. Nine abbeys of monks, one of nuns which my ancestors founded in Normandy, I have enriched and augmented: seventeen monasteries of monks and six of holy nuns have been founded by myself and my nobility—whose charters I have confirmed, and do by princely authority confirm against all trouble—in which Christ is served, and for his sake many poor people relieved. With such camps both England and Normandy are defended; and in these parts let all younglings learn to fight against the devil and the vices of the flesh. These were the studies that I followed in my first years; and these I leave unto my heirs, to be preserved and kept. In this, then, my children, follow me, that both here and for ever you may be honoured before the Lord and men. And chiefly, O ye who are sprung from me, I warn you to frequent and follow the company of good men, and govern yourselves accordingly; so shall ye long and happily prosper. Do justice to all without partial affection; for it is a true wisdom, indeed, that can discern between good and evil, right and wrong. Shun wickedness, relieve the poor, succour the weak; but surpass the proud, and bridle the troublesome: frequent the churches, honour the religious, and without weariness be obedient to the laws of the Most High. The dukedom of Normandy, before I fought against Harold in the vale Senlac, I granted unto my son Robert; for that he is my eldest-born, and hath already received homage of all the barons almost in his country. That honour cannot be undone; and yet, without doubt, I know it will be a miserable region which is subject to the rule of his government; for he is a foolish and proud knave, and he is to be punished with cruel fortune. I constitute no heir to the realm of England, but do commend it to the Most High, whose I am; for I possess not that honour by any title of inheritance, but by leave, the effusion of blood, and the perjury of Harold, whose life bereaved and his favourers vanquished, I made it subject to my dominion. The natives of the realm I hated, the nobles I dishonoured, the vulgar I cruelly vexed, and many very unjustly I disinherited. In the county of York, and sundry other places, an innumerable sort I slew with hunger and sword; and thus that beautiful land and noble nation I made desolate with the death of many thousands (woe worth the grief). These, then, my sins being so great, I dare not give the offices of that land to any other than the Most High, lest, after my death, they yet be made worse by my occasion; yet William, my son, whose love and obedience from his youth I have seen, I wish—if so be the will of the Lord—may flourish on the throne of that kingdom, with a long life and happy reign'" (Speed's Hist. of England).

SKETCHES FROM NATURAL HISTORY.

No. XLIII.

LONG-EARED BAT*.



(Plecotus auritus)

BATS (family *cheiroptera*, Cuvier; *vespertilionidæ*, Gray) constitute a distinct order.

The bats, or flitter-mice (fledermäuser of the Germans; pipistrelli and nottoli of the Italians; chauvesouris of the French) are termed cheiroptera, that is, wing-handed (χειρ, a hand, πτερον, a wing); because their anterior limbs are modified as organs of flight; of which twelve species are natives of this country. The investigations of Kuhl—a young and enterprising German naturalist, whose premature death has disappointed the high expectations which his almost precocious acquirements, and excellent general views on zoological science, had deservedly raised—has thrown much light upon the bats of his own country ("Die Deutschen Fledermause," von Heinr. Kuhl. Neue Wetter. Annal. I. Bd.); and, as many may have expected from the climate, as well as from the propinquity of the two countries, several which he had first discovered in Germany, as well as others previously discovered, have since been found in different parts of Great Britain. Of mammalia, bats alone emulate the feathered tribes in their aerial endowments, being flying insectivora. In the air they pass the active portion of their existence. Their organs of flight, however, consist not, as in the bird, of stiff feathers disposed in order, and based upon the bones of the fore-arm, but of a large thin membrane stretched over and between the limbs, to which the bones act as stretchers, like the strips of whalebone in an umbrella; the tail, in many species, assisting also. Of this membrane, the bones of the arms and hands are the principal supporters and levers of motion—we say hands, because, though not graspers, such must the anatomist consider them. All these bones, those of the carpus excepted, are slender, and remarkably elongated. The humerus is long and slender, but more so is the radius; the only complete bone of the free-arm, the ulna, being reduced to a mere rudiment. The carpus consists of six bones in two rows; the first row having two, the second row four bones, on which are based the metacarpal bones of the thumb and of

* We are indebted for the engraving to the kindness of the proprietors of the "Illustrated London Almanac."

the fingers. These bones of the fingers are very slender, and of extraordinary length, diverging from each other as they proceed. They are, however, movable upon the metacarpus, and not only capable of closing together, but of being folded down in contact with the fore-arm. The true finger-bones carry on the elongation of this framework, and taper to a point, like the extremity of an angling-rod, unfurnished with nails or claws. These fingers are essential for carrying out the wing to a due distance, for keeping its margins stretched out, and folding it down when requisite. In some genera the first finger consists of one very fine bone, the second finger consists of three; occasionally the first finger is tipped with a very small hook-like nail. The thumb is free, and usually short, consisting of a metacarpal and two digital bones; the last armed with a strong hooked claw. The hinder limbs can scarcely be regarded as organs of locomotion. They principally serve, in conjunction with the tail where present, to keep the membrane duly expanded; they are, therefore, comparatively feeble. The toes are five in number, and armed with sharp hooked claws, by which the animal suspends itself while at rest in its retreat. When with folded wings the bat attempts to proceed along a level surface, its movements, though tolerably quick, are awkward and shuffling; and it uses the claw of its thumb as a hook for catching hold of any irregularities, in order to drag itself along. Hence, on a smooth polished surface, it is greatly embarrassed; but in the hollows of trees, in the crevices of masonry, and in rough chinks or fissures, it can climb and crawl about with considerable facility, as also about the wire-work of a cage.

In the bat, the senses of smell and hearing are wonderfully acute. In several extensive genera the nose is furnished with a membranous foliation or leaf of most delicate structure, and often complex in its arrangement; while the external membranous ears are large, expanded, and often united together, having folds of an inner reduplication, and capable of being folded down. Both the osteological characters of the skull, and the development of the external appendages, are traversed by multitudes of nerves, announcing the acuteness both of smell and hearing. Their sense of feeling is exquisitely refined. The wings consist of a delicate and nearly naked membrane, of great amplitude; and these, as well as the membranous tissues of the ears and nose, are abundantly supplied with nerves, and have their sensibility so high as to afford something like a new sense which stands in the stead of sight. The tremulous jar of the faintest current, its temperature, the indescribable condition of such strata as are in contact with different bodies, are all, apparently, appreciated by the bat. If its eyes be covered up, nay, if it be even cruelly deprived of sight, it will pursue its course about a room with a thousand obstacles in its way, avoiding them all. This endowment has been abundantly demonstrated by the experiments of Spallanzani and others. It is the sense of touch refined to an inconceivable degree of perfection, rendering the bat aerial in feeling as in habits.

"Bats," says Dr. Roget (Bridgewater Treatise, 11-567), "have been said to possess a sixth sense, enabling them to perceive the situation of external objects without aid either of vision or of touch. The principal facts upon which this opinion has been founded were discovered by Spallanzani, who observed that these animals would fly about rapidly in the darkest chambers, although various obstacles were purposely placed in their way, without striking against, or even touching them. They continued their flight with the same precision as before, threading their way through the most intricate passages, when their eyes were completely covered, or even destroyed. Mr. Jurine, who made many experiments on these animals, concludes that neither the sense of touch, hearing, or of smell, was the medium through which bats obtain perceptions of the presence and situation of surrounding bodies: but he ascribes this extraordinary faculty to the great sensibility of the upper mouth and external ear, which are furnished with very large nerves." In a note it is added, "Sir Anthony Carlisle attributes this power to the extreme delicacy of the ear of this animal."

Bats are all crepuscular or nocturnal. During the day they sleep in their recesses, hanging head downwards, suspended by the hind-feet. Numbers often congregate together on one common dormitory; and in Java, and other adjacent islands, one of the most extraordinary sights is that of a tree literally loaded with a crowd of huge roussettes, or flying foxes (Pteropus), all clustered together in pendent rows along the branches. In our latitudes the bats all hybernate, hanging in the same manner as during their ordinary sleep; but whether this law of hybernation prevails among those species which are natives of the hotter regions does not appear to be determined.

The bats are extremely numerous, and are distributed over every portion of the globe, excepting in the coldest latitudes; it is, however, in the warmer regions that they are the most abundant, and attain to the largest dimensions.

Bats, generally, are insectivorous; some, however, are bloodsuckers: and some, as the roussettes (Pteropus), eat fruit, plundering the gardens of their choicest productions. It would seem that some of the Brazilian bats also are frugivorous, devouring the fruit of the fig-tree, and that it is almost impossible to prevent the mischief, as they will creep, like mice, under the netting spread to protect the trees.

In the bats the mammæ are two, and pectoral; the dentition varies; the symphysis of the lower jaw is firmly ossified, as in man and the ape tribe: a slender stylet runs from the heel to support the interfemoral membrane. The bats are divided by Mr. Gray into five great sections or tribes, as follows, under two primary heads:

I. Istiophori, or leaf-nosed bats. Nostrils placed in a bald space, often elevated behind into a leaf; teeth acutely tubercular; index-finger not clawed.

Tribe 1. Phyllostomina. Nose-disc expanded into a leaf behind, simple, and pierced with the nostrils in front.

Tribe 2. Rhinolophina. Nose-disc expanded into a leaf behind, and with a pit or process between the nostrils in front.

II. Anistiophori. Simple-nosed bats. Nostrils without a nasal leaf.

Tribe 3. Vespertilionina. Grinders actually tubercular; wings broad and large; tail elongated, and inclosed in the large conical interfemoral membrane; upper incisor teeth near the canines, with a central space.

Each nostril placed in front of a groove, with a spiral, convolute, outer margin lobed anteriorly.

Tribe 4. Noctilionina. Grinders acutely tubercular; wings long and narrow; body thin; tail thick, short, the tip appearing on the upper surface of the large interfemoral membrane.

Tribe 5. Pteroptina. Grinders bluntly tubercular; nose simple; nostrils slightly produced; end of index-finger clawed; head conical; ears simple; wings long; lower joint of thumb long, united to the wing by a membrane; interfemoral membrane short; tail none, or short. Fruit-eating bats of Indian Islands and Polynesia.

Each of these tribes is again subdivided according to the variation of minor points of structure, the genera being arranged under each subsection; but to pursue the subject into these niceties would be here out of place.

All that is here aimed at is, to give a rough outline of this extraordinary family; some of the particular species of which will probably be adverted to.

THE COLONISATION OF PALESTINE.*

THIS subject is perhaps as important as it is interesting; no one can tell what may be the result even of an infant colony, as the babe might soon grow to the full stature of a perfect man. It has been matter of surpriss to us that this inviting question has never been before thus seriously and practically considered. When we observe the efforts and the expenditure which have been lavished on so many comparatively ineligible schemes, and the importance of the site, the richness of the soil, the salubrity of the clime, with all the other desirable political, philanthropic, and moral ends which it would subserve, we cannot but own that we feel disappointed at that thoughtlessness which has consigned Palestine to such an oblivion. Other countries less promising have large forests to clear; and the most laborious, long-continued toil, without any immediate prospect of the cultivator being rewarded, may well throw a stumbling block in the way of any company ambitious of conquering the soil. But this cannot apply to Palestine. There are innumerable reasons that should urge its claims upon our consideration. As for ridiculing the thing as though it were not strictly and altogether within our reach would indeed be ridiculous: it would be tantamount to saying that we had no money at our disposal, and possessed no knowledge of agriculture; that we had no influence as a nation, or as though we had none but strictly internal domestic concerns that should occupy our attention. We cannot, therefore, but congratulate our readers on the formation and encouraging the prospects of "The British and Foreign Society for promoting the Colonisation of the Holy land." It is well deserving of the cordial support both of Jews and christians, and of all classes in the empire. If that man is to be accounted a benefactor who makes another blade of grass to grow, how much more that society that would redeem one of the most promising countries in the world from the curse of untoward ages! For our own part, we feel no more doubt of the certainty of success than if the society directed their attention and expended their efforts on promoting the further cultivation of the Isle of Man. The return of the Jews to their own long-lost land, we need not say, will be one of the most interesting and memorable events of modern history. That they will do so, their present dispersed position, the confident expectation they entertain of speedily doing so, and the present favourable position of the European and Asiatic powers for securing that object, and the relaxation of the persecution against them, all combine to prove. It is astonishing what splendid advantages are often lost to the hand and the pocket, because lost to the eye; and what great things escape us, merely because we have not the determination or the principle that might compel us to confederate in one glorious phalanx;

* From the Mirror.

how mere private feelings, and partial interests, and petty passions, will blind the judgment and sere the conscience. To stand aloof from such a society will be indeed to bring home charges against ourselves that will prove us anything but what we profess to be.

We are glad to find the present society so nobly supported alike by rank, riches, and wisdom—by the great and the good; but it will yet have many difficulties to cope with. Its grand and benevolent object may perhaps be lost sight of by many, in the little talk of the parties connected with it, as though the former were of no account; but, though this may be the case with the weak-minded and the wrong-minded in the present day, whatever is fairly brought before the public eye will only rise or fall by its own intrinsic merits, as the greatest names can neither sanction nor establish folly as once in a barbarous age, nor yet withstand the efforts even of mere multitudinous strength, if supported by reason and experience.

We learn that there is a movement in Berlin amongst the Jews with a view to form a colony in America. If there is any truth in scripture, or the Jews still continue Jews, this will never take place to any extent. They had better unite with this society.

The Cabinet.

"I KNOW NOTHING BY MYSELF" (1 Cor. iv. 4)*.—The archaism of our English translation of these words, "I know nothing by myself," has, I believe, misled many readers, though not all in the same manner. "I know nothing by myself," agreeably to the force of modern English, is thought to mean, "I know nothing by the agency of my own unassisted intellectual or moral powers." He who consults not the original Greek, runs away with an undoubted truth in his head, but certainly with a truth not here propounded; while he who consults it marvels at the strange circumstance that our learned translators should blunder so unaccountably in the rendering of very plain Greek. But those who thus misapprehend our version (more than one actual case of which has come within my own experience) are, I conclude, invariably southerns. The fortunate individuals, whose privilege it is to have been born in the north of England, are much better instructed. They well know that our pious translators made no mistake whatever, but faithfully rendered the Greek into the then universally vernacular idiom of our island. That idiom still remains in the north, flourishing in full unchangeableness. To my eboracensic ears, the expression, "I know nothing by him," in the sense "I am not aware that any thing can be alleged against him," has been perfectly familiar from my very boyhood.

SELF-CONFIDENCE.—This state of spiritual pride and self-confidence is one which lays the believer especially open to all the devices of Satan connected with heresy and error. I do not mean to say that other Christians are never misled by these things; but unquestionably the young, the ardent, the spiritually proud, self-confident Christian is infinitely more exposed to them; and such characters will, I believe, be found, upon examination, to have formed, in all ages of the church, and especially in the newly-revived errors now afloat among us, nine-tenths of those who have swelled their ranks. There is something so gratifying to our fallen nature in being more learned than those around us, in receiving truths which they cannot comprehend, in partaking of discoveries which are not revealed to them, that many, very many even of God's own people, especially when their besetting sins are of the nature to which I have just alluded, are for a time misled by errors which in after years they look back upon with shame and grief and penitence. To guard you against this device, I would particularly caution you not to trifle with error. Remember that when God's word declares that there shall be certain who shall privily bring in damnable heresies, it distinctly establishes this solemn truth, of which people are too little aware, that error can damn as well as vice. It is not for us to say what errors are thus dangerous; but neither is it for us to conceal a truth so little believed, so seldom acted upon, and yet so certain and so appalling. Do not trifle with error; by which I mean, do not willingly read, or hear, or place yourself in contact with error. Pray to be "kept by the power of God" from every thing which shall injure the singleness of eye, and singleness of heart, and simplicity of view of divine truth. These are peculiarly trying times for such characters as those to whom I am now referring: if you know yourselves, your own peculiar temptations, your own besetting sins, you will be most watchful against this device of the tempter, and will keep at a distance from everything which will tend to favour or to foster it. Remember that by the law of God, as delivered to Moses, the Nazarite who was forbidden to drink wine was also forbidden to eat grapes. There was clearly no fear lest the grapes should intoxicate him, but there was much fear lest the taste of the harmless fruit might beget in him the love and desire for the forbidden and dangerous spirit. Do not, therefore, willingly trust yourself upon the remotest confines of error: if you would avoid the danger, do not be misled by the specious device of the tempter, that you must read the productions of those who differ, that you may judge for yourself. No; thank God that you are not called to pass through this ordeal to enable you to judge for yourself. If we know what truth is, we know what error is, without studying error; just as by knowing what harmony is, we know what is discord, without having our ears set on edge to learn it. Thank God that you have his word and his Spirit, and that they are all-sufficient to teach you to discern error without wading through its mischievous and destructive volumes. — *Rev. H. Blunt's Posthumous Sermons.*

* From rev. G. S. Faber's "Primitive Doctrine of Justification," c. viii., s. i., § 4, pp. 246-7. Second edition.

Poetry.

THE MOTHER'S PRAYER*.

(For the Church of England Magazine).

O, EVER on my memory the holy thought hath dwelt,
How in my early childhood by my mother's side I knelt;
How she softly laid her hand upon my curls of flaxen hair,
And asked the Lord to bless me in a low and fervent prayer.

She died. Temptations tried me: I had yielded to their force;
But evermore my steps were stayed in pleasure's heedless course;
And I cast the flowery wreath aside, and from the revel fled;
For I seem'd to feel a loving hand laid lightly on my head.

I crossed the blue and foaming seas, in foreign lands to roam,
Far from the guiding influence and wise restraints of home;
And there I surely should have strayed to folly's giddy track,
Had not that soft and gentle hand for ever drawn me back.

And oft, when to the brink of wrong I rashly wander'd near,
The sweet and silvery voice of old seem'd breathing in my ear,
"My son, my son, forsake not thou the path thy parents trod:
O do not thou this wickedness, nor sin against thy God."

The cold and scoffing worldling may this dear communion deem
The phantom of an ardent mind—a wild, romantic dream;
But who can bound the intercourse vouchsafed us from above,
Or scan the mighty measure of the Lord's unceasing love?

He may entrust his spirits with the power to guard and save:
The pious Christian's watchfulness may cease not with the grave;
And the weak and wilful wanderer may escape sin's subtle snare,
Beneath the blessed safeguard of his mother's early prayer.

* These lines were suggested by a passage in a sermon by Dr. Wainewright, of New York.

Miscellaneous.

SINGULAR CEREMONY OF THE NATIVE MEXICANS.—On the last day of the great cycle (of the Mexicans, consisting of 52 years) the sacred fires were extinguished in all their temples and dwellings; and the people devoted themselves to prayer. At the approach of night no one dared to kindle a flame: their vessels of clay were broken, their garments rent, and whatever was precious destroyed as useless, in the approaching ruin. In this mad superstition pregnant women became the objects of [illegible] to men. They covered their faces with paper masks: they imprisoned them in their granaries; and believed that, when the final catastrophe occurred, these unfortunate females, transformed into tigers, would join with the demons, and avenge themselves for the injustice and cruelty of men. As soon as it became dark, on that awful evening, a grand and solemn procession of the "new fire" was commenced. The priests put on the garments of the various idols, and, followed by the sad and bewildered people, ascended a hill about six miles from the city. This mournful march was called "the procession of the gods," and was supposed to be their final departure from their temples and altars. When the solemn train had reached the top of the hill, it rested until the pleiades ascended the zenith; and then commenced the sacrifice of a human victim, stretched on the stone of sacrifice, and covered on the breast with a wooden shield, which the chief priest inflamed by friction. The victim received the fatal blow, or wound, from the usual obsidian knife of sacrifice; and, as soon as life was extinct, the machine to create fire was put in motion on the board over his bosom. When the blaze had kindled, the body was thrown on an immense pile, the flames of which instantly ascended into the air, and denoted the promise of the sun's return. All who had been unable to join in the sacred procession of the departing gods had climbed to the terraces of houses and the tops of Teocallis, whence they strained their eyes toward the spot where the hoped-for flame was to appear; and, as soon as it burst upon their sight, hailed it with joyful shouts and acclamations, as a token of the benevolence of the gods and the preservation of their race for another cycle. Runners, placed at regular distances from each other, held aloft torches of resinous pine, by which they transferred the new fire to each other, and carried it from village to village, throughout the empire, depositing it anew in every temple, whence it was again distributed to the dwellings of the people. When the sun arose above the horizon, on the succeeding day, the shouting and joy were renewed by the people in the city; toward which, at that moment, the priests and crowd took up the line of returning march. It was the restoration of their gods to their deserted shrines. The imprisoned women were immediately released, the whole population clad themselves in new garments, the temples were purified and whitened; and everything that was requisite for domestic comfort, splendour, or necessity, was renewed under the promise of renewed life and protection from the gods.—*Baron Humboldt.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 586.—MAY 30, 1846.

SKETCHES FROM NATURAL HISTORY.

No. XLIV.

WHITE WAGTAIL.

(Motacilla alba.)

The name of this elegant little bird is doubtless derived from the incessant motion of its tail, which it possesses in common with the wrens, but in a much greater degree, from the greater length of its tail. Its general form and colours are not dissimilar to those of the magpie. The association of its name with water, is owing to its frequenting the margins of ponds and ditches, where it meets, most generally, with those insects on which it is accustomed to feed. In these situations, in the shaded stump of some tree, on the edge of the water, it mostly builds its nest. Its motions as well as figure are peculiarly elegant. It runs about on the edge of ponds, or wades in shallow waters after insects. Wagtails have been noticed particularly to frequent those streams where women go to wash their linen, a custom not uncommon in Scotland and in France, where these little birds are known by the name of *lavandières*, or washers. The reason of their being found more in such places must be sought in the insects being more attracted there by the froth of the soap.

Next to sparrows and robins, the wagtails may be considered as living on terms of the greatest familiarity with man, as they appear to be little susceptible of fear at his presence. Their weight is about six drachms. The birds are about seven inches and a half in length from the tip of the bill to the end of the tail, and eleven inches in breadth between the point of each extended wing. This is the smallest bird that walks. It has a slender, straight, and sharp bill, of an inch long, and a dusky colour. The circles of the eyes are brown, with a large white spot encircling each, and another or two underneath it on each side of the throat: the top of the head, the throat, and the back are black. Some of the tips of the quill feathers are white, forming a small white line upon the wing: the white edges of some of the rows of the under tail feathers form similar lines. The tail is about three inches in length, and is continually in motion: the outer feathers are chiefly white, the rest are black. Some naturalists have supposed that the flirting of the tail—which is particularly seen after the bird has alighted on the ground, or has just been stooping to seize some helpless insect—is needful as a

of lever to restore its body to its proper equilibrium.

There is another species, not so common as the one described, called the yellow wagtail (*motacilla fluvia*), which has a dark brown bill, and over each eye a pale streak. The throat is black; and the under parts of the body are a bright yellow. The middle feathers of the tail are black, and the outer ones white as the former. The flight of the wagtail is peculiar, from its falling and rising incessantly as it proceeds. The female lays six or eight eggs, of a dirty white, marked with yellow spots. They have been supposed to be migratory from one part of the country to the other; but there appears no good reason for the opinion. The note of the wagtail is only a chirrup, and uttered, principally, with the effort that it makes in rising as it flies.

THE SPIRIT THE TEST OF CHRIST ABIDING IN US:

A Sermon

(For Whitsunday),

BY THE REV JOHN AYRE, M.A.,

Minister of St. John's Chapel, Downshire Hill, Hampstead.

1 JOHN III. 24.

"And hereby we know that he abideth in us, by the Spirit which he hath given us."

THE gospel is properly called the dispensation of the Spirit. Although in earlier times holy men of old spake as they were moved by the Holy Ghost, and indeed every good desire was always the gift of this divine Agent, yet it was not till after Christ had ascended up on high, and taken his royal seat at the right hand of his father, that that gracious rain was shed forth on his inheritance, compared with which every previous manifestation was but as a preparatory dropping.

He commanded his disciples to tarry at Jerusalem, till this promised boon was granted. And, accordingly, on the day of Pentecost the Spirit descended with visible and miraculous power upon them. To every subsequent convert to the church the same blessing was vouchsafed. Indeed, the apostles make it in their writings the test of true religion—whether the Spirit had been received: "If any man have not the Spirit of Christ, he is none of his."

We cannot be mistaken in applying the same test to ourselves. For it is by the Spirit that the benefit of Christ's atonement is personally reaped, by the Spirit that Christ dwells in his people, and they in him. In our text we are assured of this. The assurance of our being Christ's is grounded on the gift of the Spirit: "Hereby we know that he abideth in us, by the Spirit which he hath given us."

Interesting and necessary as any inquiry into the Spirit's operations must be at all times, it is peculiarly appropriate on the day whereon we celebrate that wonderful event already referred to, in which the prophecy of Joel was accomplished—that the Lord Jehovah would pour out of his Spirit upon all flesh; not only on the rich, and noble, and aged, but on the servants, and the handmaidens, and the tender youths.

To this subject then, I invite your serious attention; and I earnestly pray that a gracious effusion of spiritual blessing may now be shed forth upon every soul.

I shall speak

I. Of the value of the gift:

II. Of the proofs of its presence.

I. Every congregation must be regarded as made up of two classes—of men possessing the Spirit, and men destitute of the Spirit. It is not, alas! an uncharitable assumption to imagine that some of you belong to the latter class. For, though I am well aware that I am addressing those who have all, without exception, vowed themselves the servants of the Lord, yet, as in former times all were not Israel who were of Israel, so now all are not of that holy fellowship of that mystical body of Christ to which they profess to belong. The conduct of multitudes even of baptized Christians unhappily proves this. It matters not, for my present purpose, whether I call such persons unregenerate or unconverted; whether I suppose them never to have been wrought upon by any divine grace, or to have departed from it. I am not, I say, for my present purpose, concerned to determine this; and I the rather abstain from arguing it, lest, while I am discussing the propriety of a name, you lose sight of the thing I intend. And with respect to that thing, I am sure there can be no difference of opinion amongst us. We must all acknowledge that there are men nominally Christians, who yet are not living under the habitual influence of God's Spirit; who, consequently, are the slaves of the flesh which lusteth, we are told, always against the Spirit; and who, if they so persist in sowing to the flesh, of the flesh must reap corruption. If these have ever had any motions of the Spirit in them, so much the worse; for they have resisted and grieved him. If they are putting trust in the seal of baptism, while their life gives the lie to it, they are like the forger who has fraudulently appended a genuine seal and signature to a document notoriously false.

Well, then, brethren; I must consider that there *may* be those before me in whom the Spirit of God does not reside; and, there-

fore, I am not speaking irrelevantly while I endeavour to prove the vital importance of his presence.

And, to shew this, let me refer to some of those testimonies which are recorded in the scripture. "To be carnally minded is death; but to be spiritually minded is life and peace:" "If Christ be in you, the body is dead, because of sin; but the Spirit is life because of righteousness" (Rom. viii. 6, 10). We see, then, that the Spirit is represented as being in the individual what life is in the body. In a word, without the Spirit men are dead in trespasses and sin; with it they have risen to the life of righteousness. Now consider the force of this similitude. What is beauty, without life? Take the rarest production of the sculptor's chisel, faultless in feature, graceful in mien; you may prize it as the image of some illustrious chief; you may admire the artist's skill in it; but it is only marble after all: there is neither movement nor mind there; and the still cold countenance, as you gaze upon it, strikes you with something like a melancholy feeling that you have but the lifeless image, and not the living man. So, without the quickening Spirit, the soul is without life. But this is a very inadequate exposition of the apostle's meaning. Take, further, then, the newly dead—some fair and precious blossom, suppose, just cut off, and lying motionless on the fresh bier. O how lovely is the brow, how calm the countenance! It seems but a gentle sleep: can this be death? If so, death has lost half its terrors. Nay, but wait a while, and see if there come no change. Visit that inanimate one day after day, and you shall see the delicacy of tint gradually depart, and the composure of feature be exchanged for ghastliness. Yea, you shall see more. For, as you watch, you shall behold the literal fulfilment of the prophet's awful language: "It shall come to pass, that, instead of sweet smell, there shall be stink; and, instead of a girdle, a rent; and, instead of well-set hair, baldness; and burning instead of beauty" (Isa. iii. 24); so that you are compelled to say, "Bury my dead out of my sight," that the body may fester in the bosom of the earth it is returning to, and you may not any longer witness the hideous process of corruption. But corruption, can that touch the soul? Yes: they that, instead of sowing to the Spirit, sow unto the flesh, of the flesh shall reap corruption. There may be in the natural character delicacy of feature, as it were, like that which we see in the recent dead. There may be the gifts of mind and the advantages of fortune, like the flowers that are thrown into the coffin of the young departed. But can these arrest the progress of decay? Can these even, like the salt of the embalmer, prevent that mournful putrefaction which, in the eventual utter extinction of all that is lovely and of good report, is both the cause and consequence of that endless wrath and abhorrence with which God turns away from the miserable victims that lie in the foulness of eternal death?

Such is spiritual death. Such is it to be without that quickening Spirit by which alone men live to God. That on which worldlings pride themselves is not *life*: "she," says the apostle, "that liveth in pleasure is dead while she liveth." Think, then, I repeat, what spiritual death is. It is to be estranged from the Father's love: it is to be without Christ, without a knowledge of his person or experience of his atonement: it is to be swayed by the evil passions of a fallen nature: it is to have the quick-ripening seeds of everlasting corruption in the heart: it is to be the heirs of that wretched punishment, where the worm never dieth, and the fire is not quenched. Can any of you bear to continue in this state? Can you think that worldly advantages compensate for the evil of it? Can you consent, then, to live without the Spirit, or hesitate to allow the precious value of that gift by which men rise from the death of sin, to newness and blessedness of immortal life? Take a just estimate of things. Learn to rate them in some measure as God rates them; and you will soon conclude that the Holy Spirit, by which Christ dwells in the heart of the believer, is the most precious boon that even Jehovah's omnipotence can bestow.

I proceed,

II. To describe some of the proofs of its being possessed.

I must here premise that it is by the presence, not of gifts, but of graces, that the effectual work of the Holy Spirit is to be discerned. This Spirit has various modes of operation. It is, in fact, by him, as power, carrying out that which the Father, as love, has willed, and the Son, as wisdom, counselled, that every work wherein the Godhead is manifest is accomplished. When, in the beginning, Jehovah created the heaven and the earth, how was it that the shapeless chaos was mightily moulded into order and beauteous form? Truly it was because the Spirit of God in his power brooded over the face of the waters. In him it is that we "live and move and have our being." By him are bestowed the strength, the talents, which are distributed among men; and no one has any thing he has not received. And vastly, when he pleases, does the Spirit change the cha-

racter; inspiring higher thoughts, enlarging the capacity, calling forth the dormant powers, imparting fresh ability. Look, for example, at Saul. He was originally little in his own eyes, unnoticed and unknown among the thousands of Israel; but, when designated to the kingly office, and fitted thereto by God's Spirit, how changed was he from his former self! Now he had skill to lead vast armies on to victory: he had a royal port, and consummate wisdom: so that the very people who had at first neglected him, dazzled with the splendour of his achievements, eagerly desired to put to death those that had insulted him. But did the Holy Ghost dwell in him as a head of spiritual life? Nay: he had gifts, but he had no graces; and the very greatness of those gifts, like a rank soil producing more abundantly a crop of noxious weeds, gave occasion more fully to the pride and cruelty and rebellion against God with which he stained his crown. I might multiply examples. Balaam had the gift of prophecy, and Judas could work miracles. Were these powers of themselves? No: they were of God. The Spirit wrought them. And yet, were not these men the children of perdition? Their gifts testified more strongly against them to their ruin that they knew their Master's will, and did it not. Would you have, then, the evidence of the Spirit that Christ dwelleth in you? You must not be content without his precious graces. And what are these?

1. The first blessed work of the Spirit is a broken and a contrite heart. Either by the application of his word, or by some providential circumstance, the evil of sin is exhibited to the eye, and a penitential sorrow is induced for having committed it, and a resolute hatred is aroused of it. But O, what pain is experienced, when every false confidence is laid bare, and worldly hope destroyed, when the soul is compelled to reckon as it were with itself, and to enter into its own recesses, there to see that what it had deemed gain is loss, and when it can find nothing in its own righteousness fit to meet the pure eye of Jehovah! What shame and confusion of face, what fear, and grief, and self-reproach, it then feels! But this is a blessed work. It was wrought in Job, when he said, "Behold, I am vile" (Job xl. 4); in David, when he confessed, "Against thee, thee only, have I sinned" (Ps. li. 4); in Isaiah, when he cried, "I am a man of unclean lips" (Isa. vi. 5); in Daniel, when he acknowledged with gushing tears his own and his people's transgression; in Peter, when he wept bitterly for his denial of Christ; in Paul, when he sadly bewailed his having been a persecutor, a blasphemer, and injurious. This godly sorrow for sin—not merely fear of punishment—is a genuine work of the Spirit. And the one may be distinguished from the other by this—that, in the humble, penitent heart, contrition is most strongly felt, when the apprehension of punishment is removed.

2. The Holy Spirit, further, was to testify of Christ; to lead men to his cross, so as that they lay hold on his atonement. When a fear of the consequence of sin has been excited by some natural cause, it is generally sought to be stilled by a recourse to works of legal righteousness. The man promises amendment, and satisfies himself therewith: he looks around, and thinks he is not worse than others; and this contents him. But the Holy Spirit thoroughly convinces the soul of the inadequacy of all such dependencies, and leads to the cross as the sinner's only hope. The Spirit implants a principle of faith, weak at first, and scarce able to raise the eyes to heaven, but gradually more and more closely cementing the union with Christ, whereby *he* covers with his precious robe the natural deformity, and communicates a title to an everlasting inheritance. And, if there was much that was painful in the Spirit's work, as he convinced of sin, there is much that is joyful in his work, as he testifies of Christ, exhibiting his sufficiency to save, and revealing and forming him in the heart the hope of glory. Thus he wrought in David when he exclaimed, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who redeemeth thy life from destruction"—in Isaiah, when he burst forth, "I will trust, and not be afraid; for the Lord Jehovah is my strength and my song: he also is become my salvation" (Isa. xii. 2)—in Paul, when he professed his holy confidence, "I know in whom I have believed, and am persuaded that he is able to keep that I have committed to him against that day"—in John, when he testified, "the blood of Jesus Christ cleanseth from all sin." The Spirit is peculiarly in his office when he so testifies of Christ.

3. He works, further, in the heart by purifying its affections. Where Christ abides, there must be a holy seat. And this Spirit renews the heart, crucifies the old man, implants new desires of glorifying God. "He that hath this hope in him purifieth himself, even as he is pure." The old man is dead, because of sin: the new man is life, because of righteousness. We are thus conformed to the Saviour's image; a powerful principle being implanted, which in its working leads the soul to a holy imitation of Christ. It is not without a struggle that this is effected,

indeed, the scriptures always speak of the Christian life as a sore conflict; but the Spirit is stronger than the flesh. And it is beautiful to see how the high imaginations are brought into subjection to the obedience of Christ; how the heart learns to glow with love to God; how whatsoever things are lovely and of good report become more and more delightful to the thoughts; how the feet are quickened in the way of Christ's commandments; how the hands are unceasingly ready for every good word and work; how graces—humility and faith, temperance and zeal, and so forth—flourish and abound like sweet flowers drinking in the rain and blooming in the sun; how temptations are more strenuously resisted, when the enemy cometh in like a flood, the Spirit of the Lord lifting an effectual standard against him; how, in a word, old things have passed away under this mighty operation, and how all things are become new. And, though there is, as I have said, a struggle, yet how much blessedness is in this work—the blessedness of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost"—the blessedness of adoption, whereby, brought into God's family, and treated as his children, we call him Abba, Father. Sweet are the communications of his love to his chosen, rich the consolations with which he sustains them, powerful the influence with which he worketh in them mightily. Such is the operation of the divine Spirit. Hereby, indeed, may we say, "We know that he abideth in us, by the Spirit, which he hath given us." If you have the Spirit so working in you, you may have confidence that Christ dwells in your heart. You may regard it as a pledge and earnest of future glory.

In conclusion, let me, in one brief word, say, if there be any here who have not this Spirit as I have described dwelling in them, most anxiously ought they to seek this inestimable blessing; while those who have already experienced it should implore more and more of his sacred influences, that they may grow in grace, and ripen for eternal glory.

PRESERVATION OF MONUMENTAL INSCRIPTIONS.

[In the seventeenth volume of the magazine, page 94, reference was made to the subject here referred to. The subject is one of more importance than may at first sight appear. We insert the following letter from a contemporary publication.]

In the course of my pursuits connected with genealogy, it has occurred to me that, amongst the various means of "perpetuating" evidence, sufficient attention has not hitherto been given to the preservation of monumental inscriptions, either by legislative enactment, or by some collateral authority in the shape of government interference. We owe much to the latter species of semi-legislation in the origin of our parish registers; and, although the earlier parochial records exhibit little else than lists of names and dates without immediate personal identity, yet the progressive improvement in their character, by the wholesome interference of the legislature, has rendered them more useful, and more applicable to the purposes of genealogy, than in earlier times. The evidence of the "inquisitiones post mortem" and of court-rolls, of funeral-certificates taken under the authority of the earl marshal of England, and of the periodical visitations made by the heralds in virtue of commissions from the crown, has been acknowledged to be of signal and lasting importance. The testimony afforded by wills and other instruments of legal transfer of property is unimpeachable, from the very nature of such documents, so as to be beyond controversy or suspicion. The genuine, and, if I may use the term, unsophisticated domestic records preserved in many families of genealogical occurrences, have been solemnly admitted in the highest courts of judicature as evidences of family pedigree; hallowed by their insertion on the fly-leaves of that holy record, which it is presumed no man would listlessly employ to give a colouring or sanction to falsehood, while he conscientiously believes the sacred volume to contain the revealed will of his Maker, and to exhibit the means of his own eternal salvation. Monumental inscriptions too, which seem also to partake of the same sacred character as that of registering events in the family bible, have received the sanction of judicial functionaries as records of truth, by admitting their testimony to have the weight of legal evidence. On this branch of evidence I presume to offer a few observations, as regards the importance of preserving the memorials of the dead from wanton or careless destruction. I shall take, however, the example of one church only for this purpose.

It may first be observed, that no separate or distinct class of evidence to which I have alluded will, in itself, always prove sufficiently the correctness of a genealogical descent, as it is by the combination of the various results to be derived from consulting the equally various resources of evidence that the genealogist is enabled to arrive at the truth of his propositions: thus, by taking parish registers, in the first instance, we may draw the fainter outlines of pedigree; and, from the dates which those records afford us, we are enabled to seek the depositories of the muniment chamber, or of the courts of civil and ecclesiastical jurisdiction, for documentary dispositions of acquired wealth, which necessarily contain valuable genealogical information, and so fill up chasms which the former source left us to complete. The sacred remembrance of those who have no longer an "abiding place" amongst us frequently suggests the terms of near and dear relationship, to be inscribed on the sarcophagus, the memory of whom is perpetuated by the record of virtues in proportion as their survivors estimated their worth, or appreciated the merit due to a parent or a friend; and such memorials frequently

supply, as it were, the conclusive testimony of family connections, and are invaluable from the sanctity which surrounds them, as being dictated in moments of sad recollection, or in the brighter hopes of meeting again in futurity.

To resume. Some time ago I was induced, on a visit to the large and populous town of Yarmouth, in Norfolk, to amuse myself by taking abstracts of the monumental inscriptions in its venerable church; and I could not but mournfully reflect on the devastation and havoc which a few years had made amongst these memorials of the dead. I was enabled, by comparing former memoranda, both in printed books and in MS. collections, to detect the loss of many valuable monuments from the church and the churchyard; and felt that, if it were possible to arrest this frightful progress of destruction, it would be most desirable. But to accomplish such a measure was far beyond any power or influence of a solitary individual, and could only be reserved for a combination of men of taste and judgment to stimulate, by example, precept, and encouragment, the exertions of persons interested in the locality, or in general in genealogical pursuits, to preserve these records of mortality from wanton or careless demolition. I trust a period has now arrived in which much may be done towards effecting this important end; and I would suggest as one means, that copies, or faithful abstracts, should be taken of the inscriptions on tombstones or other monuments, by intelligent individuals in the respective localities, who should either cause printed copies to be made from time to time, or place their own transcripts in the custody of the minister; and, though such transcripts would not be received in courts of justice as evidence, yet the preservation of names, dates, and circumstances affecting families, would be of the highest utility to the historian and the genealogist.

In the natural course of events, we must expect the consequent dilapidation of monumental inscriptions: a demolition of these monuments of our ancestors, as the effect of time alone, is daily taking place. The devastation, sometimes committed by the hand of the destroyer, by the ruthless arm of the inconsiderate, or by the unhallowed designs of interested delinquency, does much to obliterate the memorabilia of the dead, which have been, from time to time, erected in pious regard to departed worth. We shudder at such deliberate acts of sacrilege and impiety; but we may even be surprised that so many monuments of the dead still exist, which have been exposed to the infuriated aggression of political or religious fanatics of different ages, or which have tempted the more criminal to destroy them for private and fraudulent purposes. In the utter carelessness of some as regards the preservation of monumental inscriptions, or in the total disregard of others for the value of them as a source of evidence, either in a legal or in a genealogical point of view, we may perhaps find something to extenuate: their pursuits, their defective education, or want of experience in such matters, may be pleaded in their behalf: we have not all the same views, do not possess the same acquirements, or have not seen in the same light the importance of these records. It is a subject of the greatest regret to the genealogist and the antiquary that such memorials should fall, as it were, a sacrifice to this uncertainty of human views respecting them; but that regret is greatly enhanced when we find these consecrated monuments of our ancestors treated with every mark of disrespect, of unconcern, or of indecency, and frequently with open violence, by those who have pretensions to respectability, education, wealth, and influence, beyond their fellow-men. We contemplate the devastation arising from the various causes to which I have adverted with a holy jealousy that these sacred memorials have not been the subject of legislative interference, and committed to the care of those whose sacred offices would well adapt them to be the custodes of such a source of evidence, by means of some effective mode of registration; such evidence being alike useful to the community at large, and of serious importance to the descendants of those persons to whose memory such monuments had been erected.

Yarmouth church has not been an exception to the numerous instances of outrage so often observable as regards monumental inscriptions; on the contrary, we find the melancholy truth recorded of the sepulchral brasses having been, in 1551, torn from their places, and devoted to the purpose of making weights for the town! * * * * * Several stones now remain from which the brasses were removed, and have been devoted to recent inscriptions.

The earliest monumental inscription now remaining in this church is that to the memory of John Couldham, in 1620, in the middle aisle of the chancel, upon a flat stone*; which is inscribed on the edge of the stone, so as not to be injured by the traffic of persons passing over it†. This plan is admirably adapted for preserving the inscription from injury; for many of the flat stones in the aisles, and passages between the pews, are so completely worn, as to cause the inscriptions to be entirely effaced. The oldest tablet remaining is one to the memory of "Hanna Dasset, virgo" 1637‡; but the inscription is becoming very illegible. The total number of flat stones within this building is above 450, of which nearly 200 are in the spacious and magnificent chancel alone; and there are also nearly 50 tablets and mural monuments, some of which are exceedingly interesting §.

In the course of my researches I found several instances, among the flat stones, of modern families availing themselves of vacant spaces upon stones to place in them inscriptions relating to

* Copied in Swinden's History of Yarmouth, 4to, 1772, p. 864.

† Another instance also occurs in this church, of the inscription being cut in the same manner, to the memory of the Sancroft family, 1830.

‡ Swinden, p. 685; and Le Neve's Mon. Angl., vol. i. p. 176.

§ This chancel, which consists of three aisles, was, in 1754, ordered by a vestry meeting to be pulled down; a better spirit, however, soon after prevailed, and the order for its demolition was rescinded; by which it not only survives the threatened destruction, but has received, of late years, some material repairs in good taste and keeping with its style. A short time ago the sedilia, piscina, and a reredos, which had formerly been rich in paintings, some of the colour yet remaining, were discovered; portions of which, under the excellent and praiseworthy exertions of Mr. Cufaude Davie, of Yarmouth, its spirited and enlightened churchwarden, have been restored. It is but justice to add, that the trustees, in whose care the fabric is placed by act of parliament, have given their aid and support in conducting the necessary repairs; and their good taste has been especially evinced by the entire restoration of the beautiful east window of the south aisle of the chancel.

events of recent date, without any regard to the incongruity of such proceeding. In one instance the decease of a party is recorded to have taken place in 1650; as in the case of "Edward Owner, four times bailive and burges for this toune*;" followed by a memorial of the date of 1823, preceding "the wife of Edward Owner," 1672. An instance also occurred in which the whole inscription, together with arms of a family of Felsted, was erased by the chisel; and the stone was appropriated to the memorials of deceased relations of another family now existing†. I could cite many similar occurrences of the former description; that is, of strangers taking the gravestones of other families, and using them for the insertion of their own inscriptions; but I have confined myself to the relation of the foregoing instances to show the usefulness which a register of monumental inscriptions would be in detecting the errors which result from the confusion consequently arising from the practices adverted to. The identity of families is not only destroyed by such means, but sometimes rendered incapable of being recovered by these false lights of mixed inscriptions. The clue sometimes discernible in the genealogical pursuit is suddenly cut off, or interwoven in all the intricacies attending the development of pedigree, in the defective or suspicious evidence of such mutilated or injured memorials. The modern insertion may be questioned in future ages; while the ancient one is also rendered unavailable by the inference which might be suggested by the recently introduced matter—the natural conclusion—that parties mentioned on the same monument were connected in blood.

I have been induced, from a review of these facts, to submit these remarks in connection with what, I believe, was suggested to the legislature a few years since upon this subject—that all monumental inscriptions should be registered. Numerous difficulties necessarily arose in viewing the adoption of such a measure retrospectively; but it is to be regretted that some arrangement towards a registration of these important testimonies of family circumstance and genealogical events was not attempted to have a prospective effect, under proper restrictions, so as to exclude the possibility of fraud, and so stamping with legal authority these records of departed worth, the utility of which to posterity would be incalculable.

Much has been done, and I trust much may yet be effected, by the industry of local historians. No topographical work can be considered complete without a collection of monumental inscriptions accompanying it. We have before us the labours of an Ormerod, and other great county historians of the present day; of a Weever and a Stowe of former times, replete with memorials from the cemetery; and if the exertions of the British Archæological Association be at all conducive to awaken the attention of the local clergy and gentry to a zealous and watchful care over the monumental records of families, a great object may be achieved, which even the legislature found it difficult to grapple with—the preservation of our national sepulchral monuments from utter oblivion.

T. W. KING, Rouge Dragon.

P.S. I have since been informed that several clergymen have laudably taken transcripts of the monumental inscriptions in their churches and burying-grounds; a practice which, if generally adopted, would tend much to obviate the disastrous consequences to which allusion has been made. These transcripts, by being bound in a separate volume, together with plans of the church and church-yard, and appropriate references, will be invaluable. The Leigh case before the house of lords, on the claim to the barony of Leigh, in 1828, exhibits one of those instances of the want of similar care in the preservation of family sepulchral monuments, in which not only a title of peerage, but claim to property was deeply involved. It was alleged in that case that a stone affording important evidence had been removed from Stoneleigh church some years previously, and much conflicting testimony respecting it was given on that occasion. It may be difficult to say what regulation could be adopted to prevent the surreptitious removal of monuments; but, when it becomes necessary that they should be removed for any legitimate purpose, the parties desirous of so doing should be bound under a penalty to return them to their former place within some given period, a copy of the inscription having been also previously deposited with the minister; and to remove any sepulchral stone otherwise should be made a punishable offence.

* Edward Owner was one of the burgesses in parliament for Yarmouth in the parliaments summoned in 1620, 1625, 1630, and 1640.

† The Felstead inscription thus erased was probably to the memory of Thomas Felstead, in the time of Charles II.; as enough was left to detect a portion of the Christian and surnames. The name of Thomas Felstead still remains over the vestry door as one of the bailiffs of that town; while that of his coadjutor was erased, as inimical to the restored government of 1660. My first notice of this stone was in 1839; since which it has been entirely removed.

The Cabinet.

FAMILY WORSHIP.—After all, however, that has been said upon this obligation, it may startle some of our readers to hear us remark upon the inconsistency of family worship. We do not hesitate to affirm that, in some cases, it is the only inconsistent practice in the family; a practice, we mean, marked by its utter want of conformity to, nay, the absolute contrariety with, the general habits of the house. For what else can be said of the fact that, apart from the custom of assembling the family, perhaps even twice in the day, there is nothing in the course of the various individuals of the household, but what indicates the most entire and systematic worldliness, the most complete forgetfulness of God and of eternity, the most consistent exhibition of a life according to the fashion of a vain and sinful world? It is somewhat difficult to conceive the inducement to endure the drudgery of this formal service; except it be, as we have before hinted, traditionary observance, the recommendation of some influential friend, the standard of decent respectability in the sphere around them, or, possibly, one of the many ways of propitiating conscience, devised by those who are building upon no better righteousness than

their own. The true influence is, when it forms a part of a consistent whole, when practice illustrates and confirms profession, when we live as we pray. This commends our religion, not as a notion of sentimentalism or form, but as reality, privilege, holiness; as something that is not only practicable, but delightful. And most valuable is this influence both on him that conducts the worship and on those that unite in it. The practical remembrance of family responsibility operates most beneficially on the head, in promoting a recollected and circumspect profession. Suppose him to realize his sacred responsibilities, as the priest of his household, and the mouth of his family to God, surely he cannot walk in the unseemly spirit of lightness or unspiritual tone of intercourse. When about to present the several members of his family—his wife, children, household—before God, will he not be constrained to live before them in the habitual exercise of his practical obligations? His open confession of his own sins before his Father's mercy-seat will surely operate to check in some measure their gross and lawless influence. For how revolting will be the exhibition of religion, if what has been solemnly expressed in this holy service be not fully carried out in the moulding of the heart and conduct throughout the day! It is indeed well for him to remember how deeply the impressive or barren influence of the worship is connected with the manifest sincerity or hypocrisy of his own profession. "If," as Mr. Cecil wisely remarks, "his children do not see his prayers exemplified in his temper and manners, they will be disgusted with religion." But let him walk before them, so that they may "take knowledge of him, that he has been with Jesus;" let him evidently come forth to them from the atmosphere of communion with God; let him manifestly represent God before them in his holiness and love, and how reverential will be the unity of spirit, and how entire the sympathy of heart with which they will make his prayers their own!—*Essay on Family Prayer, by the Rev. Charles Bridges, prefixed to the Book of Family Prayer.*

Poetry.

WHIT-SUNDAY.

Acts ii. 1-4.

By the Rev. J. S. Broad, M.A.

(For the Church of England Magazine).

Almighty Spirit! who of old,
As on this day, with heavenly power
Did'st come to own the Saviour's fold,
And wond'rous blessings on it shower:
Still smile upon the church of God,
And gifts of grace and knowledge shed abroad.

Great Spirit! we acknowledge thee
Prime agent of the will of heaven:
Thou moved'st in thy majesty
When the creative word was given;
Then energizing, thou did'st sweep
All efficacious o'er the vasty deep.

And thou dost breathe into the soul
Of man the principle of life;
Anew create him, and control
His wayward heart 'mid passion's strife;
Brood o'er the darken'd mass of sin,
And pour the light of righteousness within.

Thou strivest, and hast ever striven,
With Adam's fallen, wandering race,
The stony heart of man hast riven,
And cheer'd it with restoring grace:
Come, then, celestial Being, come,
And make each soul thy everlasting home.

How many a heart rejoic'd that day,
When erst the Saviour's little band
Were met with one accord to pray
Obedient to his last command!
And thou his promise did'st fulfil
To those who waited—heralds of his will.

Then thou did'st crown with tongues of fire,
Baptizing with ethereal light,
Their souls with holy zeal inspire,
And nerve them with resistless might;
Prepar'd for suffering, and for loss,
To teach the world the wisdom of the cross.

Spirit of truth! descend, we pray,
On us who wait thy power to feel;
Thy gracious energy display,
And with thy peaceful witness seal;
Give us thy teachings to discern,
And, full of faith, true, saving knowledge learn.

Baptize us with thy purging fire,
And make us pure in heart, and meek:
Fill every breast with warm desire,
The wond'rous ways of God to speak:
Guide us in all we have to do,
Till heaven's bright vision burst upon our view.

Newcastle-under-Lyne.

THE COLLECT FOR WHIT-SUNDAY.

(For the Church of England Magazine.)

O God, who did'st of old inspire
Thy servants with celestial fire,
Send down thy Spirit from above,
And warm our hearts with heavenly love.

Grant us, we pray thee, by the same
To judge aright, and praise thy name,
And, quicken'd by his holy grace,
To run with joy the Christian race.

Hear us for Jesus' sake alone,
Our Saviour and thine only Son,
Who with the Spirit and with thee
Reigneth throughout eternity.

H. J. Burfield.

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THE

LOLLARD'S TOWER,

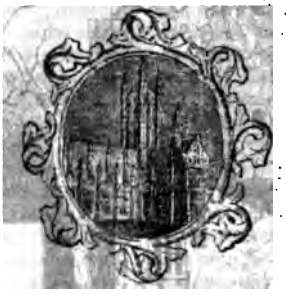
LAMBETH PALACE.

THE LOLLARD'S PRISON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN



OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 567.—JUNE 6, 1846.

LAMBETH PALACE.

THE LOLLARDS' TOWER.

BETH, or as it was originally denominated, b-hythe, appears to have existed as a manor in eleventh century. That it was, moreover, a l manor has been strongly argued by some orities, and by others as stoutly contradicted, ieir denial of the story upon which the asser- was founded, viz., the circumstance quoted the Saxon chronicle of its having been the ence of Hardaknut, and the relation of his h occurring there while he was celebrating a ding feast.

ie above event, however, may, upon good nds, be said to have happened at a neighbour- ce of the early rulers of England situated in nington, or Konig-tun, the king's place or n.

ie manor was given by Goda, sister of Ed- l the Confessor, to the see of Rochester; one e bishops of which, finding the episcopal build- much out of repair, erected a palace at beth, which, being exchanged for other lands, me the archiepiscopal palace. In A.D. 1381, followers of Wat Tyler, after murdering arch- op Sudbury, attacked the palace, burned the rs, and destroyed all the registers. In A.D. , a puritanical mob of 500 persons assailed palace at midnight, but were only able to da- e the window. The palace was sold, after ng being made a prison, wherein the earl of sterfield and of Derby, among others, were ined. After the Restoration it reverted to its imate possessors.

is uncertain at what period the earliest exist- parts of the palace were erected; but it is osed to have been about 1250, when Boniface, bishop of Canterbury, was obliged to escape the citizens of London, who were greatly en- d against him, for his maltreatment of the sub- r and canons of St. Bartholomew's convent.*

* An account of this convent will soon appear in the maga-

In the uppermost part of the Lollards' tower is a very strong room, 12 feet long, and 9 feet broad; the walls lined with thick elm planks, wherein are fixed eight strong iron rings, and the ceiling covered with those of oak.

The great schism in the church which took place on the death of pope Gregory XI., A.D. 1378, and which had been for some time sapping its foundation, proved a heavy blow to its spiritual power, in the spread of opinions which had already taken root in Germany, and now, extending into England, moved firstly individuals here and there to adopt and maintain them, and finally congregations of men who took upon them the exercise of the new doctrines.

Such professors were known by the term Lollard, derived as some hold, from the Latin word *lolium* (tares), or, as it is maintained by others, they were so denominated from their practice of crooning to themselves hymns and songs of a religious character while about their affairs, the word *lollen*, in the German, being descriptive of such an exercise of the voice. But, as one Walter Lollhard is reported to have been burned at Cologne in 1322 for heretical opinions, it seems not improbable that he, being one of the founders of the sect, did likewise bequeath his name to it.

In 1395 the Lollards had gained some substantial footing, for we find them in that year presenting a petition to the house of commons, setting forth, among other objections to the church then established, that its "holding of temporal possessions is contrary to the law of Christianity;" that "the Romish priesthood is not that established by Christ," &c.

Hitherto, although there existed laws for the suppression of heresy, and though some who were foreigners had, at an early period, been much abused on such a charge, yet were they not, nor had others, as it appears, been pursued to the death.

In the reign of Henry IV. a new law for the chastisement of heresy was obtained. In the preamble to the act, after a statement of the

features and symptoms of the obnoxious doctrines which it is intended to visit, and likewise an order for the first steps to be taken with the nonconforming, it is finally ordained, for the punishment of the obdurate, "that they shall be made over to the secular power," and "they the same persons and every of them, before the people, in a high place, be burnt; that such punishment do strike fear into the minds of others, whereby no such wicked doctrine and heretical and erroneous opinions, nor their authors and fautors in the said realm and dominions, against the catholic church," &c.

The heresy, however, quickly increased, perhaps not the less because of persecution; and, some of the clergy espousing its doctrines, we find that one of them, William Sawtre, rector of St. Margaret's, Lynn, in Norfolk, became a martyr to the cause. He had already been admonished by the suspension of his living, and, having been induced to conform, was appointed rector of St. Saviour's, in London; but, his conscience rebuking him, he returned to an open profession of his opinions, and was dealt with accordingly, being sentenced, as a relapsed heretic, to be degraded and finally punished according to the awful doom of the new law.

The primate Arundell, and six other bishops, assembled in the cathedral of St. Paul's, arrayed in their pontifical robes, to perform the preliminary ceremonial. Their victim was brought before them in his priestly attire, with the chalice and paten in his hands. As the archbishop solemnly pronounced his degradation from the priestly order, he took from him these sacred insignia, and, at the same time, stripped him of the casule, or distinctive robe of the priesthood, made in imitation of the scarlet robe of mockery of the Saviour. His degradation from the office of deacon was effected by putting the New Testament into his hands, and then taking it from him, and depriving him of the stole, or tippet, worn about the neck in memory of the cord with which Christ was bound. He was next divested of the alb, or surplice, and also of the maniple, a kind of scarf worn on the left wrist, to denote his degradation from the order of subdeaconship; after that he surrendered as acolyte the candlestick, taper, and small pitcher called urceole; as exorcist, the book of exorcisms; as reader, the lectionary, or book of daily lessons; and, as sexton, the surplice of that office and the key of the church-door. Finally, his priest's cap was removed from his head, the tonsure obliterated, and the cap of a layman put upon him. Such was the imposing ceremonial of the degradation of a priest. This being accomplished, he was delivered over to the high constable and marshal of England; and, the primate then pronouncing the formal recommendation to mercy, the gates of the cathedral closed upon him, and a scene to Englishmen new and terrible was presently performed in Smithfield. Sawtre was burned in March, 1401.

The next sufferer was William Thorpe, a priest and professed disciple of Wyclyffe. This bold and pious man defended his opinions, if not to the conviction of his judges, at least in such a way as moved their bitter enmity and abuse. His fate is uncertain; but he is supposed to have perished in a loathsome dungeon.

In the first year of Henry V., 1413, happened that rising of the Lollards, headed by sir John Oldcastle, composed of many earnest men, who were determined upon testifying their opinions in defiance of a stern king and vindictive laws; but doubtless their number was enlarged by many more whose only aim was the opportunities which disturbed times afford for plunder to men who were wholly reckless. This ill-assorted and undisciplined host was speedily overthrown; and its suppression was followed by a grievous spectacle of execution and burning at Smithfield and St. Giles's-in-the-Fields. Their leader, whom the early friendship and intimacy of Henry, when prince of Wales, could not now succour in this strait, was finally taken, and condemned to be hanged and burnt as a rebel and heretic; which cruel sentence was done upon him at St. Giles's-in-the-Fields, his party esteeming him a saint and martyr for long after. Chicheley, who succeeded Arundell as primate, renewed the severity of the laws for the suppression of heresy; and the prisons were filled with his captives.

And now, in order that he might have the objects of his persecution under his own immediate influence, was built the Lollards' Tower; or, as seems more probable, it was repaired by his order, and the upper story, which contains the prison, added; for the main part of the tower, and especially the basement, are undoubtedly of much earlier structure. And truly a strong chamber did he provide for his guests: witness the thickness of the wall in the window recess; and, if the stone walls were not sufficient, those substantial planks which line the cell throughout might resist even the strength of a giant. But this addition could not have been called for in the way of security. There are few so ruthless but that some element of mercy may survive; and this stout casing of chestnut-wood may have been meant as a protection to the careworn frames of such as kept vigil there, when cold and boisterous winds buffeting the walls searched every crevice of the coarse masonry of the tower.

THE OBJECT OF THE CHRISTIAN MINISTRY*.

OUR first duty will be to inquire into the object of the ministry we have received. What is the ministry? We cast back our thoughts to those days of primeval purity, when no ministry of reconciliation was needed, when the law of God was inscribed with his own finger upon the fleshy tablet of man's heart, when our first parents were wont to hold free and unrestrained communion with their God, when the fallen angel of heaven had infused no venomous poison into the incorrupt heart of the image of God, when death had not protruded its sting, nor the grave threatened to be victorious; then there needed no such ministry as that which we are called to discharge.

But, when man rebelled against his Maker, forfeited heaven, became a child of Satan and an heir of hell; when his posterity inherited his now sinful propensities; when spiritual death in the

* From a "Sermon preached at Wellingborough, May 27, 1845, at the visitation of the venerable the archdeacon of Northampton." By the rev. D. B. Bevan, M.A., rector of Burton-Latimer. London: Seeleys.

soul, and eternal death in hell, began to "reign over them that had not sinned after the similitude of Adam's transgression," but were born in sin, and grew up in the practice of sin, sin "growing with their growth, and strengthening with their strength;" then there needed a ministry of grace and mercy.

The God of heaven first declared the means by which guilty man might be saved from the wrath to come, and re-admitted to the favour of his Maker (the seed of the woman bruising the serpent's head); and then he raised up holy men, to warn mankind of the consequences of sin—to point out to them, through types and sacrifices, the Lamb of God, who should take away the sin of the world, and to urge upon them the importance of forsaking sin and following after holiness, if they would avoid death and obtain life everlasting.

Enoch and Noah were preachers of righteousness. Moses and Samuel, and all the successive train of prophets, were raised up and sent forth by God for this important object—to warn the children of men of the ruinous consequences of continuing in the practice of sin, and to point to Jesus the promised Redeemer. But, "when the fulness of time was come, God sent forth his Son;" and this Redeemer, having fulfilled all righteousness, and made the atonement for the sins of men, commissioned his ministers, whom he had before chosen, to go and teach all nations, and baptize them, teaching them to observe all things that he had commanded them.

In a word, then, the object, the sole object, of the ministry was that mentioned in the commission given to St. Paul: "Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

The object of the ministry, I apprehend, is the same now. The God of heaven has placed the ministry of immortal souls in the hands of mortal men. Amazing mystery! If we had been left to conjecture by what instrumentality men depraved and rebellious were to be reclaimed, and the dominion of the prince of darkness to be destroyed, we should scarcely have ventured to imagine that frail and fallen man, though renewed and qualified by divine grace, would have been the appointed minister of salvation to his brethren, and that creatures of the dust should wage victorious war against legions of evil spirits; but so hath it pleased the Lord.

Yes, my dear brethren, it has been given to us to save immortal souls from hell, and bring them to heaven. What an office is in our hands! Let us pause and reflect.

Here are never-dying souls made capable of enjoying the highest and purest degree of unsullied glory in heaven, or of enduring the most inconceivable amount of agony in hell. It is, whether those souls chaunt the melodies of heaven, or wail and weep and gnash their teeth in hell. It is, whether they walk in the light of the glory of God and of the Lamb, or dwell in the blackness of darkness for ever. It is, whether their eternal companionship be that of the angels and glorified saints in the realms of bliss, or of the devil and his angels and the lost spirits in the bottomless abyss; and each individual of the human race must enter upon one of these two destinations.

But can we save some? Yes, we can. We cannot efficiently, neither can we meritoriously; but we can instrumentally. God has appointed us the instruments of bringing souls to Jesus, whose blood alone cleanseth from all sin.

This, I conceive, is the object of our ministry: to go to our fellow-sinners; to declare to them their state by nature; to tell them plainly that they must be eternally lost, unless they fly for help to the cross of Jesus; to convince them, if possible, of the necessity of being born again by the Spirit of God; and to press it upon them that they cannot be living members of Christ, or inheritors of the kingdom of heaven, unless they be brought to a true repentance of their sins, a solid and evidenced faith in Christ, and a lively and hearty obedience to the commandments of God. Yes, my brethren, this we shall be doing, if we have been brought to know the value of a soul. Whether we care for the souls of our fellow-men will depend upon whether we have been ever concerned about our own. If we have never been convinced of the necessity of becoming new creatures in Christ, we shall never enforce upon others the necessity of experiencing this work of the Spirit of God in the soul. If we have never bid adieu to the world, and devoted ourselves personally (and not officially only) to the service of God, we shall never persuade others that they must come out, and separate themselves from an ungodly world. But if, on the other hand, we, who were once afar off, have been brought nigh by the blood of Jesus, then I declare that the intended object of the ministry will form the object of our ministry—the conversion of immortal souls.

Biography.

REV. SAMUEL REDHEAD, LATE VICAR OF CALVERLEY, NEAR BRADFORD, YORKSHIRE*.

No. I.

In the personal experience of the people of God there is necessarily much similarity, whilst there are also certain peculiarities which belong exclusively to every individual believer; in other words, there is a strong family likeness by which the entire group is distinguished, and at the same time there are certain marks and features by which each member may be recognized from the rest. "The grace of God which bringeth salvation" has been conferred upon all, and the exceeding great and precious promises of God have been realized by all; but the circumstances of each have varied, and therefore a personal narrative of each, so far as it is illustrative of the dealings of the Almighty, must be interesting to the whole.

But, if a faithful narrative of the experience of a private Christian be thus calculated to yield interest and instruction to others, much more may we expect a record of the life and labours of an ambassador of Jesus Christ—a minister of the gos-

* This information is chiefly derived from "A Memoir of Mr. Redhead;" drawn up by C. F. Favell, esq., of Sheffield, for private distribution; who has most kindly furnished us with a copy.—ED.

pel of peace, now removed to his rest—to be attended with benefit to survivors. Such a record, doubtless, is calculated to comfort and encourage those who have obtained "like precious faith"—to confirm such as are wavering, and to rebuke those who are careless and indifferent about the things which concern their everlasting peace.

The subject of this memoir was the second son of Mr. Robert Redhead (a descendant of an ancient and respectable family in the county of Lancaster), and was born at Clitheroe, on the 24th of December, 1778. Mr. and Mrs. Redhead were very anxious to promote, so far as they could, the mental, moral, and religious discipline of their children, who were sent, at an early age, to suitable schools, and their general deportment watched with the utmost solicitude. At stated periods they were expected to read the bible with their parents, and from earliest infancy were taught regularly to engage in prayer. An incident occurred on one occasion which shows, not only the source from whence the parents drew their moral precepts, but also the judgment exercised in punishing any departure from a course of rectitude. Samuel and his younger brother had been guilty of a lie; in consequence of which severe corporal punishment was inflicted, and they were placed in disgrace. "But," says the former, in some memoranda which the writer has had an opportunity of perusing, "my greatest alarm arose from an apprehension that the punishment of Ananias and Sapphira might fall upon us, the account of which we were compelled by my mother to read, while she expatiated upon it with much seriousness and effect. This" he observes, "had a powerful influence upon my mind, the impression of which has not been effaced during a space of more than forty years."

After having been some time under the care of a schoolmistress, Samuel was removed to the grammar-school at Clitheroe—then conducted by the rev. Thomas Wilson—where he remained till his tenth year, when, in consequence of the removal of his father to Bury, he was placed under the care of Mr. Hodson, master of the grammar-school there: subsequently he was removed, with his parents, to Scarbro' and Stockport. When fifteen, it was determined to send him to St. Bees'; and, being designed for the ministry, it was intended that he should afterwards proceed to one of the universities.

These intentions were thwarted by the sudden death of Mr. Redhead, which occurred when Samuel had only been about three years at St. Bees'; and Mrs. Redhead was unable to keep her son at St. Bees' longer than the early part of the following year. There was now no prospect of his being able to obtain the peculiar advantages which a residence at college affords: he immediately looked out for a situation which would enable him to be altogether independent of the scanty resources of his mother. Accordingly, in the year 1797, he undertook the superintendence of the free-school at Bootle, Cumberland, the stipend attached to which was very small, but sufficient to supply his wants. He only remained in this situation for six months, when, to the regret of the inhabitants, he removed to undertake the duties of classical assistant in a seminary at Leeds. In taking this step he must have experienced much sorrow of heart; for he was living on terms of intimacy with most of the inhabitants of Bootle; and, what was yet more to one of his peculiarly tender and affectionate disposition, he was within eight miles of the residence of his mother and sister. But he felt it his duty to forego these advantages for his own improvement.

The situation to which he was appointed was not of his own seeking, but was suggested to him by Mr. Barnes, the principal of St. Bees' institution, who having been applied to by the gentleman who was at the head of the establishment at Leeds, kindly offered to give Mr. Redhead "such a recommendation as would secure his appointment." His circumstances were improved by his removal to Yorkshire; but there was one advantage in particular which outweighed the rest: it was during his attendance on the ministry of the rev. Miles Atkinson, at St. Paul's church, Leeds, that the eyes of his understanding became so enlightened that he was enabled to perceive the way of salvation through faith in a crucified Saviour.

From a very early period of life Samuel occasionally entertained serious thoughts on religion. He had, while yet a child, convictions of sin, and desires to obtain the favour of God by an orderly and consistent course of conduct. He was, moreover, so convinced of his own transgressions, and consequent liability to the wrath of God, and at the same time was so imperfectly acquainted with the meaning of many parts of the liturgy, that he was afraid to join in the prayer, "Deal not with us after our sins, neither reward us after our iniquities," from a belief that he was praying, in the use of these expressions, against the extension of mercy to himself, inasmuch as he had already been guilty of sin.

But, long after these misapprehensions had been removed, he still remained ignorant of God's righteousness, and was vainly endeavouring to establish his own righteousness in the sight of his Creator. He firmly believed in the holy and blessed and glorious Trinity, and he knew that without holiness no man can see the Lord; but he was wholly unacquainted with that "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." When, however, the way of salvation was clearly set before him by Mr. Atkinson, he received the word gladly; and, feeling how admirably the gospel scheme was adapted to the necessities of fallen man, he not only thankfully embraced it himself, but also was soon afterwards engaged in making known its preciousness to others. He now became a diligent student of the Greek Testament, which he carefully read every evening after his other duties were concluded. He was also a regular attendant at the meetings held during the week for religious instruction, which were established by Mr. Foster, who was at that time curate of St. Paul's; and he likewise met a few poor people on a Sunday evening, to whom he read the New Testament with "Doddridge's Exposition."

Mr. Redhead retained his situation at Leeds for three years, when he resigned it in consequence of the opportunity offered him of being ordained to the curacy of St. Mary's, Bishop Hill (senior), York, of which the late rev. John Graham was at that time rector. For a few months before his ordination, Mr. Redhead assisted Mr. Graham in

the general duties of his school; but, as soon as he had attained the full age of twenty-two years and a half, with the approbation of the archbishop, he appeared before his grace's examining chaplain; and, on Sunday, July 5th, 1801, the venerable diocesan, archbishop Markham, committed to him the authority and office of a deacon. On the Sunday after, he commenced the duties of his office, by preaching for the rev. J. Richardson, at Heslington, in the morning, and at Coney-street, York, in the afternoon.

During the period of Mr. Redhead's residence at York, his time was fully occupied in discharging his various duties. He visited the poor very diligently, and lectured every alternate Thursday evening at Lady Middleton's hospital for the widows of poor freemen. On the Sunday morning he was regularly engaged at St. Mary's, Bishop Hill (senior); and, after a short time, he entered into an engagement for the afternoons with the rev. Wm. Richardson, one of the vicars choral of the minster. On the 25th July, 1805, Mr. Redhead was ordained priest; but he still continued to exercise his ministry as curate to Mr. Graham and Mr. Richardson, till the early part of the year 1805, when he obtained the second mastership of the grammar-school at Bradford, to which he removed in the month of March. It is remarkable, as connected with Mr. Redhead's subsequent history, that, before he became a candidate for the situation to which he was now appointed, he had declined, after mature deliberation, two other very eligible offers which had been made to him—one, the head mastership of the grammar-school at Darlington, with the prospect of a lectureship in the church; and the other, a situation at Leeds, of much greater pecuniary value than the one he held at York, with the probability of a curacy.

Soon after his removal to Bradford, two curacies were offered to him; but a sense of duty to the trustees of the school led him to decline them both. He frequently, however, assisted in the services of the parish church; and his preaching was highly valued by those who heard him. The rev. J. Crosse, then vicar of Bradford, thought it so desirable that Mr. Redhead should have some stated ministerial employment, that, in connexion with his friend, the late Mr. Rand, he procured subscriptions for the erection of an episcopal chapel, in a populous and neglected part of the parish, for the express purpose of appointing Mr. Redhead as its minister. A suitable building was accordingly raised: it was consecrated by the name of "Horton chapel," and opened for divine worship on Sunday, August 16, 1807. In September, 1808, Mr. Redhead resigned his connexion with the grammar-school, but continued the work of tuition, by taking a few private pupils, till the year 1822. On the 20th of December, 1808, he married Mary, the eldest daughter of the late John Rand, esq., of Bradford; a man of unostentatious charity and sincere but unobtrusive piety.

It will not be needful in a subsequent part of this memoir to allude again to Mr. Redhead in the character of a schoolmaster; and, therefore, it may here be briefly observed that he was admirably qualified to discharge the responsible duties of this important office. Of his intellectual attainments it is unnecessary to speak; but his moral fitness was that by which he was peculiarly distinguished. He possessed an exceedingly sweet and amiable temper—was endowed with much patience—was unwearied in his exertion, firm in in his decisions—and, above all, was persuaded that religious truth should form the basis of all mental discipline. There was, moreover, a sincerity, a kindness, and a straightforwardness about him, which secured the confidence and esteem of his pupils. A short extract from one or two of the letters of his former pupils will serve to illustrate the foregoing observations.

"It affords me much pleasure," writes one, "that you have given me the opportunity of again testifying my regard for the vicar of Calverley, and the high esteem which, I trust, I shall ever maintain for the many religious advantages I enjoyed whilst under his charge for five years. I frequently mention them when conversing with religious friends 'on the way which the Lord has led me' thus far through the pilgrimage of this life; and, under the divine blessing, I feel assured that they were foremost amongst the many 'all things' which God has caused to work together for my good."

"I cannot conclude," says another, in writing to his late preceptor, "without saying how fresh and grateful is my remembrance of the happy hours I spent as your pupil, and of the lasting benefits I am conscious of having derived from being well grounded in the various branches of useful knowledge in which you instructed me. I wish my children could be brought before you, and receive the blessing of their father's revered instructor and friend."

"I loved my revered instructor," says the same writer, "as a father, and can never forget the kindness and tenderness which mingled so sweetly with all needful firmness and decision."

After his appointment to Horton chapel, Mr. Redhead zealously devoted himself to the discharge of his ministerial duties, and affectionately watched over the spiritual interests of the flock which had been committed to his charge. It is difficult to conceive a people more completely immersed in ignorance than the inhabitants of Horton were at the time when Mr. Redhead became their pastor. The services of the church were not only unattended, but absolutely unknown; and the inhabitants were first taught the use of their prayer-books from the reading-desk of the church which had just been erected amongst them.

The means which he employed for promoting the best interests of his flock consisted chiefly in preaching the gospel in simplicity and sincerity, and in frequent personal communications with his people. He had two full services every Sunday, and in the summer months often gave catechetical instruction after the evening service. He also instituted a weekly cottage lecture, regularly met his communicants and Sunday-school teachers, devoted much time to visiting his people from house to house, and was diligent in ministering to the afflicted.

Not long after Mr. Redhead had taken the oversight of the people of Horton, he succeeded in raising subscriptions for erecting a large and commodious Sunday-school, which, under his con-

stant superintendence, soon became the most flourishing school in the parish, and it was his happy privilege to see many who had been trained in it become pious and consistent members of the established church.

It would be superfluous to say that, under such culture and pains-taking, the moral desert began to smile and blossom as the rose. A small but ardently attached flock gathered round their pastor, whom they regarded as their spiritual father.

After a ministry of twelve years at Horton, the chapelry of Howarth was offered to Mr. Redhead by the vicar of Bradford; and the connexion which had subsisted with such mutual satisfaction and benefit both to minister and people appeared likely to be broken. Great was the sorrow of his little flock at the prospect of losing their beloved pastor, and correspondingly great was their joy when, after the interval of a few weeks, he again appeared amongst them, and addressed them from the words of St. Paul: "If I be not an apostle unto others, yet doubtless I am to you."

The circumstances which led to Mr. Redhead's resignation of the living of Howarth arose out of the determined opposition of the people to any appointment being made to that chapelry by the vicar of Bradford. They disputed his right to appoint; and, therefore, the disgraceful course of conduct which they adopted towards the new incumbent was in vindication of their own supposed rights, and not the result of any personal hostility to him. So far was the latter from being the case, that they would gladly have received Mr. Redhead as their minister, provided he would have renounced the claim of the vicar of Bradford, and accepted the appointment from themselves. This, however, he could not conscientiously do; and the consequence was that he was treated with the utmost indignity; and, whenever divine service was performed, the sanctity of God's house was violated by tumult and confusioon. The archbishop in vain interfered, and threatened the churchwardens with an appeal to the lord chancellor: the tumult still continued, the personal safety of Mr. Redhead was endangered by the violence of the misguided people, and at length he was permitted by the archbishop to resign.

On returning to his people, at Horton, the bond of union between the pastor and his flock appeared to be closer and more endearing than ever. We often most highly value the privileges and advantages we possess, after we have been for a time deprived of them. And so it was in the present case: highly as the indefatigable labours of their affectionate pastor had been previously valued, they were never so thankfully received as when he came back amongst them in all "the fulness of the blessing of the gospel of peace."

During the three subsequent years that he remained at Horton, his congregations steadily increased; and he was permitted to witness an evident growth in grace amongst his people, whose attachment to him was augmented in proportion as they were able to appreciate the value of his services.

But the active exertions of Mr. Redhead during the period of his residence at Bradford were not exclusively confined to those who were peculiarly his own people: on the contrary, he zealously devoted himself to every good work which he thought calculated to extend the boundaries of the Redeemer's kingdom. Hence, during this period, he held the office of secretary to the auxiliary branch of the Church Missionary Society, to the Society for the Promotion of Christianity amongst the Jews, and to the Bible Society. The objects of these and some other religious societies were very near to his heart; and, notwithstanding his numerous engagements, he was their steady and unflinching advocate, and necessarily devoted much time in their service.

ON THE DUTY OF HEADS OF FAMILIES TOWARDS THEIR CHILDREN AND SERVANTS:

A Sermon,

BY THE REV. W. D. JOHNSTON, M.A.,

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GENESIS xviii. 19.

"For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

WE are assured by St. Paul, that whatever things are written aforetime, in the scriptures of the Old Testament, were written for the learning of us who live under the New Testament (Rom. xv. 4). And truly may we apply this remark to the history of Abraham. He is called the "father of the faithful" (Rom. iv. 11), because he was a pattern of lively and obedient faith to all believers; and he is called the "friend of God" (2 Chron. xx. 7; Isa. xli. 8; James ii. 23), because, through his stedfast faith and willing obedience, he pleased God and obtained his favour. In consequence of the regard which God had for him, and of the confidence which God placed in him, as well as of the confidence which he placed in God, God thought fit to reveal to him his purpose of destroying Sodom and Gomorrah; thus showing the truth of the psalmist's words: "The secret of the Lord is with them that fear him; and he will shew them his covenant." A particular reason for imparting this knowledge to Abraham is assigned by God in the words of the text: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." God knew that Abraham would make the knowledge given to him profitable to the souls of his children and servants, by leading them to serve God, and act uprightly towards their neighbour.

In this point of view let us contemplate Abraham's character.

I. Let us learn from it the duty of heads of families to care for the souls of their children and servants.

Heads of families are persons in authority: they have right and power to rule their children and servants; and this authority is derived to them from God, who is the fountain of all authority. For him, therefore, and for his glory it must, as far as duty is concerned, be exercised. They, who employ it otherwise, offend against their duty. All rights and powers among men are but trusts conferred upon them by God, for the use of which they must account to him. Men are but his stewards and servants, dispensers of his property. The exercise of rights and privileges, of which some men loudly boast, is a duty to be discharged faithfully and conscientiously, with a serious regard to God, and with a sincere resolution to satisfy his purpose and will in granting it. If this was properly considered, there would not be so much declamation, as is sometimes heard, concerning the right of private judgment, and the liberty which every man has to choose and act for himself. In certain cases men have, no doubt, a right to exercise their private judgment without being bound by any civil or temporal penalty to follow the judgment of their fellow-creatures; but in no case have they a right to exercise their private judgment without reference to the judgment and will of their Creator. The employment of this power still remains a duty, if not to men, yet to God. Hence it is to be used humbly, reverently, fearfully, with much consideration, with pains in consulting his word, and in following that decision to which his word directs. If this truth were borne in mind, boasting on this subject would be excluded. And, with respect to liberty to choose and act as we please in matters of religion, the case is the same. There are certain points, not immediately affecting human society, nor the peace and order of the state, which can only be settled between a man's own conscience and his God, and do not lie between him and his fellow-men; but it does not hence follow that he is at liberty to choose and act just as he pleases, without regard to any authority over him. No: he is bound to choose and act as God in his word directs him, according to the principles and rules there laid down for his guidance, and not according to the dictates of his own mere natural will. Thus, also, in the case of heads of families, they are bound, by the most solemn obligations to God, to exercise the authority given to them by him according to his will, for his glory, and for the real welfare of those who, by his providence, are placed under their charge. To deny this, would be to deny that there is a God, or that he is the Ruler and Lord of the world which he himself has made. And it is clearly his will that parents and masters should bring those who are under their charge, by all lawful and reasonable means, to serve him in holiness and righteousness, to do justly to their fellow-creatures, and to keep themselves unspotted from the corruptions of the world. This is the foundation upon which rests the duty of heads of families towards their children and servants; and it was for the faithful performance of this duty that God declared of Abraham what is written in the text: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

II. Let us consider in what manner this care for the souls of their children and servants should be exercised by heads of families.

1. It should be exercised by teaching. Right knowledge must go before right practice. A man may act rightly by accident, and in ignorance; but such action can hardly be esteemed praiseworthy or accounted a virtue. A man may do an action agreeable to the letter of God's word and the declaration of his will; but it is not a godly action, or an action pleasing to God, and drawing forth God's particular approbation, unless it is so done because it is God's will. Hence it becomes necessary that the will of God should be known in order to be rightly done; and, as we do not know his will naturally and by instinct, as inferior animals know and obey the natural instinct by which they are led, we require to be taught it; and, to be taught his will, his word, which declares it, must be instilled into our minds, poured in by little and little as we are able to bear it, and increased and confirmed by continued repetition. Now it is evident that this knowledge must, in the first instance, be taught us by our superiors, and by those who have authority over us. Children must begin this learning with their parents; and servants should be preserved in that knowledge and virtue which they have learned from their parents, when they come under the care of other superiors; and, as those who are superior in rank ought to be superior also in knowledge, they are bound to teach their servants, or see them taught, those things which are necessary for their leading a godly life. What those things are, we, who are members of Christ's church in England,

may easily know, as they are so clearly pointed out in our short catechism, which every baptized member is required to learn. Let all parents and masters see that this knowledge be taught their children and servants.

2. The care of heads of families for the souls of their children and servants should be exercised by training. As right knowledge without right practice is valueless and vain, so knowledge will not avail to form right practice without training. Man has not only an understanding to be instructed, but also a will to be governed in its choice, and a conscience or moral principle to be accustomed to a certain course of action; and, unless a watchful care be exercised over this principle, and the will be directed in its choice by those who have authority to command, man, in his present fallen and corrupt state, will be sure to choose the evil, and refuse the good, and to walk in the wrong instead of the right way. Hence God has given authority to some men to command others. In the text, God expresses his approbation of Abraham, because he knew that he would "command his children and his household after him; and they should keep the way of the Lord, to do justice and judgment." Abraham is approved by God for not merely teaching and advising, but for commanding. He was entrusted in his situation with authority to command; and God was pleased with his exercising that authority aright, to enforce obedience to him, and righteous conduct towards their fellow-creatures, among his children and servants. Let not heads of families stop short of their end, in merely teaching those who are under them: they must also, with authority duly exercised, command holiness and righteousness, and train their children and servants in the daily performance of all their various duties. Man is a creature of habit; and, while he is placed under those who have a right to command, his habits should be formed and trained as they ought to be. Then obedience to the will of God will become easy, when the power and restraint of human authority are removed, and his own conscience, impressed with a due sense of God's authority, is made, by the light of God's word, his only principle of action.

3. The care of heads of families for the souls of their children and servants should be exercised by example. Teaching is the first step, and training the second; but both will lose much of their weight and influence with those who are subject to them without the "burning and shining light" of a good example. They will appear heartless and spiritless, unless the conduct of him who teaches and trains shows that he himself is guided and governed by the principles which he endeavours to enforce. Though the principles themselves be the same, and, if according to God's word, must be the same, whether the teacher acts upon them or not, yet the learners will unavoidably feel them less powerful, and take less interest in following them, when the teacher himself does not lead them, as well as train them, in the way they should go. In fact, children, and perhaps servants also, learn more quickly from example in practice than from lessons taught in words. Example is often the first step, to them, in the way of righteousness or sin. How careful, therefore, should parents and masters be to set a right example in their own principles and conduct before their children and servants! else, without being aware of it at the time, they may corrupt and destroy souls which they were appointed to save, and lead to sin and hell those who might have been led to holiness and heaven.

4. The care of heads of families for the souls of their children and servants should be exercised by prayer. Men have not only understandings to be enlightened, and wills to be regulated by teaching, training, and example, but they have also hearts to be renewed and purified by the grace of God. Unless love to God, and to holiness, which is God's nature, be implanted in the heart, and be the spring of all its affections, our labour in teaching and training the soul will be in vain. We shall not reach the end which must be the final object of our pursuit. Man is the creature of God, at present his fallen creature, estranged in heart from his Creator; and, unless his heart be given back to its rightful Owner and Lord, he had better have never been born. All our efforts, therefore, as Christians, in ruling those who are under our authority, must be aimed at their hearts, and directed by wisdom and prudence, no less than by affection, to bringing their hearts into that state of love to God and of obedience to him springing from faith, without which all our doings are in his esteem nothing worth. We know that the grace of God, the power of his Holy Spirit, working inwardly and invisibly, must be the effectual agent in the accomplishment of this design, a design which none but Almighty power can effect; but we know also that the Spirit of God in bestowing his grace works by outward and visible means. He is especially promised to prayer. "Your heavenly Father will give the Holy Spirit to them that ask him," said our Saviour Christ. Parents and masters, therefore, must have

recourse to this help, in order to obtain that grace and power without which they can do nothing successfully and to good purpose. And the kind of prayer to which they must have recourse must be not merely private prayer, or teaching their children and servants to pray in secret by themselves; nor merely intercessory prayer, or praying themselves in secret for their children and servants; but also family prayer, prayer offered up to God with their children and servants; prayer, in which their children and servants can take a part with them, can lift up their hearts, and unite their voices together, and so confess and acknowledge that God is in the midst of them, that he is the supreme Head and Ruler of families from the chief to the lowest member; and that they delight in owning his sovereign authority, and in paying him jointly, as well as singly, that worship and honour which are his due. Without this addition to the other means of exercising care over the younger and inferior members of families, those other means will be ineffectual; or, if they be of some effect, it will be because God is better than his promises, and works more freely and liberally than from his word we had a right to expect.

Ye, then, that are heads of families, whether parents or masters, or both, whatever station you occupy in the world, whether you be high or low, rich or poor, be careful as Christians, as members of the church of Christ, which is his body, that ye fulfil this duty. Let it be done daily, regularly, and devoutly. Let one period of the day at least, both morning and evening if possible, witness you bending in lowly reverence before your God and Father, even the God and Father of our Lord Jesus Christ, and worshipping him with your families "in spirit and in truth," heartily and sincerely, taking with you words, and turning to the Lord, and rendering to him the calves of your lips*.

* We may properly take the opportunity which these admonitions afford us of earnestly recommending "The Domestic Liturgy and Family Chaplain;" by the rev. Thomas Dale, M.A., canon residentiary of St. Paul's, &c. London: Longmans, 1846. This work, of which we do not design the present to be the only notice, contains the church services adapted for domestic use, and an appropriate sermon for every Sunday in the year. The name of Mr. Dale is a sufficient guarantee to its value.—Ed.

STOCKHOLM*.

No. I.

The Scandinavian peninsula is one of the few European countries that have yet some interest alike for reader and tourist. So long as both the kingdoms which compose it are inaccessible two-thirds of the year, and so long as travelling, as well as the entertainment for travellers, remains in its present rude state, we need not fear being deluged by books on Sweden and Norway. Whenever, therefore, a writer ventures into either realm, and especially when he plunges into the untrodden wilds at a distance from the coast, he is sure to carry our attention along with him, even if he have few of the qualities which we should like to see in one that undertakes to instruct or to amuse us. It is just so with Mr. Clausade. Doctor as he is in two faculties (law and medicine), he has no historical knowledge of Sweden; he has no acute views of society; he has no habits of meditation; he does not understand a syllable of Swedish; and his style is so full of provincialisms (he is evidently a Gascon), and even of vulgarisms, as at every moment to create a prejudice against him and his work. Yet, though we feel that we are in the society of a vain, weak, and ignorant man, we cannot readily lay down his book when we once take it up. Why? From no merit of his, certainly; but from the comparative novelty, and consequent interest, of several subjects which he touches. He does not acquaint us with the reasons which, in 1842, took him to the court of Charles John; but we may infer it to have been two-fold—to see a brother Gascon wear a crown, and to tell the world he had done so.

Mr. Clausade embarks at Dunquerque, and in due time reaches Hamburgh. Little as he admires the place, he has a relish for the good living. "In the morning, about eight, we had coffee; from ten to eleven, we had potatoes, butter, sausages, and ham; at two, after business on Change, appeared the more substantial varieties of the *table d'hôte*; and at night came supper on beefsteaks and salt meat. At these different meals, we were served with white bread in abundance (a delicacy for a Gascon), with delicious beer, and some glasses of good wine, of which several bottles were always consumed. If this regimen be not of the most delicate kind, and not very favourable to thought, of a surety it is salutary for the body." So enraptured is Mr. C. with his fare, that he recommends all his countrymen, who may visit Hamburgh, to take up their abode at the same hotel—*(Chez Bramber, à l'hôtel du commerce)*; and he observes, very wisely, "To live in Germany as one does at Dunquerque or Havre, would not be worth the trouble of leaving France."

Apart from its good living, Hamburgh must be a disagreeable town, if we can rely upon Mr. Clausade, who states that half the population are destitute alike of room and air; that a great proportion live below the level of the ground; that the streets are wretchedly narrow; that the houses are crowded together; and that in each of

* From "Voyage à Stockholm." By Amedée Clausade, Docteur en Droit, &c. Paris, De Perrodil. These remarks are from the "Athenæum," of March 7, 1846.

those dark prisons more human beings swarm than in any part of St. Giles's. How the great body of the population manage to breathe in such cells, choked up as they perpetually are by clouds of tobacco-smoke, is matter of wonder. "It must be use," observes our author; and he might have added, use from the very beginning of existence; for certainly no lungs but a Hamburgher's would work in such an atmosphere as he describes. To say nothing of twist and shag tobacco, the preparation and sale of which occupy thousands of hands, ten thousand more are said to be constantly employed in manufacturing cigars; and this we may readily believe if the gross produce be annually 150,000,000. 18,000,000 more are imported from Manilla and the Havannah; and, being mixed together, all of course are sold in Germany, or exported to other countries, as the genuine production of Cuba. Of these, what number is consumed in Hamburgh itself? It is 40,000 daily, or above 14,000,000 annually (the rest being dispatched to fumigate other atmospheres), without reckoning the consumption of tobacco in other forms!

Before leaving the place, Mr. Clausade must exhibit his national spirit in several characteristic remarks. It was founded, we are told, by Charlemagne—an assertion easily made, but impossible to be proved. When he talks of "the paternal domination" of France over that city, he forgets surely—or perhaps, like many of his countrymen, he denies—the terrible doings of Davoust, and the extortions even of the best governors. From such guilt, and from several individual acts of tyranny, even his idol Bernadotte is not free. Indeed, he himself relates one instance where the manager of the theatre, conceiving that, as this martial prince seldom went to the house, the empty box might be occupied, and having the boldness to put some persons into it, was instantly dragged to prison for the offence; nor was there any enlargement, without a formal application from the authorities. Again: if Hamburgh was not wholly destroyed during the late fire, whose is the merit? Guess, reader. Of the authorities? No: those aristocratic functionaries were as destitute of energy as the corporation of Bristol on a similar occasion some fourteen years ago? Of the rich inhabitants who united in their own defence? No: they were too imbecile and helpless. Of the patriotic citizens? No, no: if you guess (as Jonathan would say) for ever, you would never hit the mark. If the whole of Hamburgh was not laid in ruins—if one stone was left upon another—thank the French! "The French! how can that be?" Nothing can be plainer: while masters of the city, they instilled such a spirit into the citizens, that, though most of them stood idle spectators of the ruin, some (chiefly members of the civic guard) organized themselves, and saved the rest. It was not German self-interest, or German patriotism, that led to this natural combination: nothing of the kind! it was the French mantle falling on the choice few; the French, who in similar scenes had always acted with such noble self-devotion, such admirable promptitude! Honour to the brain which could discover so ingenious and convincing a connexion between events apparently so wide asunder!

But we must leave this city, without looking even at the ancient sculpture in the church of St. James, representing the "adoration of the magi," where, besides them and the "holy family," there are present a pope wearing the triple crown, a cardinal clad in purple and gold, several bishops in full pontificals, and a painter busily copying the scene! Neither can we make any stay at Lubec, notwithstanding the inviting legend as to the foundation of its cathedral, which tells us that, as Charlemagne was one day hunting in these parts, he caught a stag; but, admiring the beauty of the animal, he placed a golden chain round its neck, and let it go; that Henry the Lion, duke of Saxony, afterwards hunting in the same forest, had the misfortune to kill this very stag (a pretty old one it must have been—some 400 years!); that as the animal not only still wore the imperial ornament, but had moreover a cross on the forehead, the duke began to think, as well he might, that there was something like a miracle in the case, and that, fearful that he had killed an angel or a saint instead of a stag, he raised on the spot the stately cathedral of Lubec, dedicated to the queen of angels!

On reaching Stockholm, our author evinces his critical spirit by objecting to the legend relative to the foundation of the city:

"Among the Mother Goose tales gravely related by historians respecting the origin of this place, we may mention, as quite a model in its way, the one which follows. The inhabitants of Sigtuna, after the destruction of their city, loaded a beam with certain valuable effects, and threw it into the sea, with the intention of establishing themselves wherever it touched the land. The fated beam refused to advance further than the entrance of Lake Mœlar, and there accordingly they hastened to build the future capital of Sweden."

Had Mr. Clausade known anything of the pagan Scandinavians, he could not have been ignorant that this form of divination, this mode of leaving to the gods the choice of a future abode, was frequent in both Sweden and Norway. It was thus that the first settler in Iceland, as he approached the land, threw into the waves the consecrated door-posts of his house, and religiously accepted that part of the shore on which they were driven, as indicated by his deities. All the Swedish historians, ancient and modern (Geijer is the last), allude to this custom.

The very day of his arrival at Stockholm, our author found that, in one respect at least, a French king had introduced a French spirit. One of the police favoured him with a call, and produced a printed paper in Swedish, English, and French, with the following questions, which he was required to answer: "Who are you? What are you? Whence do you come? Whither are you going? What has brought you hither? What do you intend to do here? How long do you purpose to remain?" Half a century ago no such inquisitorial proceeding would have been allowed by so free a government. Of course, one reason for it may be to increase the revenue—all merchants and traders being subject to a tax; but this circumstance does not alter its offensive character. With such a custom, Mr. Clausade was probably not much dissatisfied; but he cannot forgive the Swedish capital its solitary and deso-

ɔk—its want of the *vie extérieur*, without ıe cannot see any enjoyment in life. There shop-windows richly or gaily adorned; no of goods or eatables; no show of domestic or scientific instruments: all such articles bought; but they are carefully excluded he sight, in one of the interior apartments. lution, however, is about to be effected: kseller have set the example; and in time will render it general, and will add puff- display. The second object (or we might aid the first) of our traveller's notice is the . He tells us that they are handsome in and amiable in mind; but we cannot allow ɔn to be a judge of such matters—certainly external beauty.

rowing at Stockholm is chiefly performed ecarlian women—a stout hardy race, but of onal attractions; and everywhere, indeed, e laborious occupations of life seem to be d on them quite as much as on the men. ı is not woman's paradise; and, as to purity ls, Stockholm, though more decent in out- ɔpearance, is, our author thinks, more cor- an Hamburg itself. The diet is meagre— contrast with the good living of Hamburg: ls may be as frequent, but they are vapid substantial. To make amends, however, h poor fare, the Swede drinks frequently ıstily; though his beverage is awful— d brandy and peppered rum, if the terms applied to liquors which can boast of small ion with grape or sugar-cane. Extract rit from potatoes, colour it, and pepper it, ı have brandy; mix it with something else, ıu have rum. It is not easy to conceive ıe natives are supported; but vegetables, in water till dissolved, with occasionally at, ham, or bacon, rye, or oat bread, and ıppear to be the stock dishes. Wheat is ıown. The annual consumption per head ıout the kingdom is said to be about nine litres only (the litre is very near an Eng- art), while in France, we are told (an ob- xaggeration), it is above two hundred. ead in common use resembles our sea- only it is darker; and it easily keeps good e year. The natives ought to have good ven to the close of life.

rding to the Swedish constitution, religious on is sacred, though dissent from the Lu- standard of orthodoxy is not exempt from sabilities. There is a Roman catholic cha- Stockholm; but the priest dares not preach uliar doctrines in the vulgar tongue; when ı use the Swedish, he must not deviate from nts of faith common to all Christians. Of ablished clergy, Mr. Clausade speaks fa- ly. They attend punctually to their pro- l duties, and at the same time do not neg- her literature or science. Their livings are h; but they frequently improve their in- by marrying well. The bishoprics are of alue—the poorest, that of Hoernesand, worth about three hundred pounds, which den is a considerable income, especially as, ition, every prelate holds land, to be cul- for his own advantage. The average for ven bishoprics is, at least, double the sum ntioned. There is only one archbishopric —Upsala—of which the revenue, independent of a considerable farm, is about one thousand pounds per annum. The number of clergy is said to be three thousand six hundred; and the patronage is administered with little corruption. On the vacancy of a living in the royal gift (and many are the livings thus circumstanced), a list of three persons, named by the consistory of the district (which consists of both lay and clerical members), is presented to the king, who chooses any one of them—usually the first. In the other livings, the minister is elected by the parishioners, though generally with the approbation of the bishop. In like manner, when a see is vacant, the clergy of the diocese meet, and prepare their triple list, to be laid before the monarch. On the vacancy of the primacy, candidates are chosen by the clergy of the whole kingdom, assembled in each diocese; and the three bishops who have the greatest number of votes are in like manner submitted to the crown for the selection of one. It appears, therefore, that the crown has no direct patronage, though its recommendation of a candidate may often be successful. Thus the evils both of royal, aristocratic, and episcopal patronage are obviated by a procedure as uniform as it is simple.

SKETCHES FROM NATURAL HISTORY.

No. LXV.

THE CUCKOO.

(Greek, κοκκυξ; Latin, *cúculus*; Italian, *cucco, cúculo, cucúglio*; French, *coucou.*)

"Cuckoo! cuckoo! cuckoo! I cry;
I come to tell that the paths are dry:
I come to tell that the frost is gone,
And a cheerful time is coming on;
For the wintry storms are heard no more,
And the smiling spring stands at the door;
And radiant skies, and balmy showers,
Will cover the fields with leaves and flowers.

"Cuckoo! cuckoo! cuckoo! I sing;
And welcome news to the land I bring.
I have flown afar, over earth and sea,
In England's pleasant valleys to be,
When the daisy decks the village green,
And the early primrose flowers are seen;
When the forest buds begin to swell,
And the violets spring in the sheltered dell.

"Cuckoo! cuckoo! cuckoo! I cry;
And the children hear me joyfully:
As with laugh and bound they hasten out,
The valley rings with their merry shout;
Gleeful and gladly they frolic along,
And cheerfully mock the cuckoo's song.
Cuckoo! cuckoo! cuckoo! they cry;
They are light of heart, and so am I."*

THE return of the cuckoo from Africa, where it is supposed to pass the winter, is the harbinger of the speedy advance of summer. Its singularity, in two respects, renders it most interesting. Most people know it only as a voice.

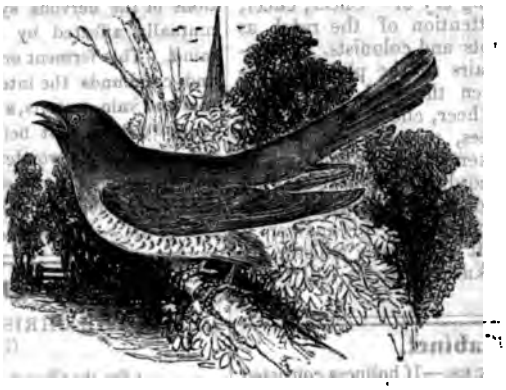
"O cuckoo, art thou bird, indeed,
Or but a wandering voice?"

says Wordsworth. And the schoolboy in Logan's ode does not see the bird:—

"The schoolboy, wandering through the wood
To pull the primrose gay,
Starts, the new voice of spring to hear,
And imitates thy lay."

"Sweet bird!" he adds, in allusion to its migrations—

* Miss S. Waring's "Minstrelsy of the Woods."



"Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year."

The cuckoo, however, has been heard to sing as it flew. As an omen of summer, and coming in the thick of the spring flowers, its two soft mellow notes are precious to the ear. Musicians have observed that the notes begin with the interval of a minor third, then proceed to a major third, then to a fourth, and, lastly, to a fifth. At the close of the season it occasionally repeats the first note several times. To this circumstance, with reference to which Mr. G. White writes, "I will add the following memoranda from the seventh volume of the 'Transactions of the Linnæan Society':—'The cuckoo begins early in the season with the interval of a minor third: the bird then proceeds to a major third, next to a fourth, then to a fifth; after which he voice assumes without alteration a minor sixth. This curious circumstance was, however, observed very long ago; and it forms the subject of an epigram in that scarce black-letter volume, 'The Epigrams of John Heywood, 1587.'"

"Use maketh maistry: this had been said alway;
But all is not alway, as all men do say.
In April the koocoo can sing her song by rote:
In June, of tunes she cannot sing a note;
At first, koo-coo; koo-coo still she can do;
At last, kooke, kooke, kooke—six kookes to one koo!"*

The upper portion of the cuckoo is of a dark ash colour; the lower, partly pale ash and partly white; the bill, black; the inside of the mouth red; the circles round the pupils of the eyes yellow; the legs yellow and short. During the first year it is of a reddish brown; and for the first twelve days it has a hollow in the back, which is then filled up. It arrives in England early in the spring, and almost invariably quits us by the first of July.

The cuckoo's depositing its egg—which is speckled, and about the size of a blackbird's—in the nests of other birds, especially the water wagtail and hedge-sparrow, is unquestionable. There can be no doubt of the fact, or of the young one's ousting the progeny of its foster-mother. It sidles underneath them, and jerks them out. It now seems to be clearly ascertained that the cuckoo takes the egg in her bill, and drops it in the nest she has chosen. The young cuckoo is supposed to be furnished by nature herself with the hollow in its back in order to enable it to perform this trick of supplanting; and it has been conjectured that the parent is unable to rear its own offspring in consequence of the imperative call it feels to carry its notes with it to different countries. Nature has chosen to supply those countries with a flute-player; and it does not become our petty insight into her mysteries to pronounce on the means which she thinks proper to take for the purpose.

Our poets have hardly been so happy as usual in their fancies on this bird, which is strange. Chaucer and others downright abuse it; Spenser calls its note "shrill;" Shakspere speaks of it only in jest; Milton tells us, with no very clear meaning, of the "shallow cuckoo's bill;" and Thomson, no less obscurely, calls it the "hollow cuckoo." Wordsworth's "voice" is the best: it answers to the feeling entertained on the subject by all the world.

It was doubted whether cuckoos were carnivorous; but Reaumer, by breeding up several, found that they would feed on bread or corn; but flesh and insects were their favourite nourishment. Their gluttony is not to be wondered at, considering the capacity of their stomach.

About the first week of July the old ones quit this country, and the young ones follow in succession; and, as their new abode is not known, some suppose that they lie hid in hollow trees, and others that they pass into warmer climates.

Of the cuckoo, there are many kinds in various parts of the world, differing in colours and size. Latham makes forty species. There is a large-spotted cuckoo in the south of Spain; and at the Cape of Good Hope a black-crested species. Only the common and spotted cuckoo have been seen in Europe.

The most singular of the species is the cuculus indicator (bee cuckoo, or moroc), a native of the Cape, which has the faculty of pointing out to man, and to the quadruped called ratel, the nests of the wild bees. It is exceedingly fond of honey and of the bee maggots; and its services are generally rewarded by leaving it a small portion of the spoil. In appearance it differs not much from the common sparrow, except in being somewhat larger, and of a lighter colour. It has also a white spot on each shoulder, and its tail feathers are dashed with white. The morning and evening are its principal meal times; at least, it is then that it shows the greatest inclination to come

* See Bennett's notes on White's Selborne.

forth, and, with a grating cry of "Cheer, cheer, cheer," to excite the attention of the ratel, as well as of the Hottentots and colonists. Somebody then generally repairs to the place whence the sound proceeds; when the bird, continually repeating its cry of "Cheer, cheer, cheer," flies on slowly and by degrees, towards the quarter where the bees have taken up their abode. The persons thus invited accordingly follow, taking care at the same time not to frighten their guide by any unusual noise, but rather to answer it now and then with a soft and gentle whistle, by way of letting the bird know that its call is attended to.

The Cabinet.

EXTERNAL OBSERVANCES.—If holiness consisted in the most exact and painful observance of religious duties, or if it were their necessary result and consequence, Saul of Tarsus must have been a holy man. A more precise ritualist, probably, never lived. "After the straitest sect of our religion," he says, "I lived a Pharisee: "I profited in the Jews' religion above many of my equals in my own nation, being more exceedingly zealous of the traditions of my fathers." Nor does it appear that he indulged in any wilful sins. His persecution of the church was, he conceived, a religious duty: "I really thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." "I did it ignorantly, in unbelief." According to the views he entertained, he was at once consistent and devout. And yet he was unholy—an entire stranger to the work of grace upon the soul. Having a name to live, he was dead—dead in trespasses and sins. The condition of his heart was bad. Malignant passions raged there uncontrolled. He was fierce, heady, high-minded; he was arrogant, cruel even to ferocity, and a man of blood. Conversion changed all this; and he became a pattern to the church in all gentleness and meek submission. The man who once "breathed out threatenings and slaughter," became one of the most patient sufferers of an age of martyrs. Of himself he could say, "Being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat." Nor was it upon one only the change was wrought: the whole fabric and texture of his heart was changed; of which his meekness was at once a proof and consequence. He now cultivated inward purity. He struggled against an evil thought or a carnal appetite, as against a deadly foe. He not only received the truth that Jesus was the Messiah; but he proceeded to another step, distinct from this, and in fact lying far beyond it—he lived a life of faith on the Son of God.—*Rev. J. B Marsden's Discourses on the Festivals.*

LUXURY.—The soul of man was supposed by many ancient sages to be thrust into the human body as into a prison, for punishment of past offences: but the worst prison is the body of an indolent epicure, whose blood is inflamed by fermented liquors and high sauces, or rendered putrid, sharp, and corrosive, by a stagnation of the animal juices through sloth and indolence; whose membranes are irritated by pungent salts; whose mind is agitated by painful oscillations of the nervous system; and whose nerves are mutually affected by the irregular passions of his mind. This ferment on the animal economy darkens and confounds the intellect: it produceth vain terrors and vain conceits, and stimulates the soul with mad desires, which, not being natural, nothing in nature can satisfy. No wonder, therefore, there are so many fine persons of both sexes, shining themselves, and shone on by fortune, who are inwardly miserable and sick of life.—*Bishop Berkeley.*

Poetry.

DEATH, THE CHRISTIAN'S ENTRANCE INTO GLORY.

(For the Church of England Magazine.)

WHAT, though the gates of death be dim and drear;
What if his deep cold waters ever roll
Their still, inevitable waves—
Noiseless though strong, unceasing though unseen—
Shall we not breast them? O, when Jesus calls,
Shrink not, nor fear to feel their sure approach.
Say, do they chill? how narrow is the gulf!
And are they dark? the crest of yonder wave
Shall lift thee to the view of paradise,
Angels, and God. 'Tis but a moment;
Swifter than ever flash'd the lightning
Through the firmament, 'twill bear thee
To heaven's all blessed and eternal shores.
There shall no sun—though glorious, often dimm'd
With stormy clouds and chilly mists of earth—
Shine on the land with chequer'd, fleeting beams.
There shall no moon shed o'er a sleeping world
Her faint and shadowy rays; for night
Is swallow'd up in day, and day is lost
Amid the sevenfold light of Jesus' face.
Time is no more; for, O, that little drop
We think so much, has mingled with the sea
Of God's eternity! Hark! how the shouts
Of praise and triumph, chorussed by the tongues
Of thousand thousands, peal and swell around
Like mighty thunderings, or the awful voice
Of waters in their strength! and, hush! amid the pause
(If pause may be), how sweet some spirit pours
His hymn to saving love, and mercy free!
His harp of gold, that cannot be unstrung,
His voice no longer hoarse with 'plaints of earth,
His spirit joy, his head with glory crown'd,
Angels his friends, and heaven for his home.

H. E. C.

January, 1846.

THE SOJOURNER.

(For the Church of England Magazine.)

"What have I left, that I should stay and groan?
The most of me to heaven is fled:
My thoughts and joys are all packed up, and gone,
And for their old acquaintance plead.
O show thyself to me,
Or take me up to thee!"

GEORGE HERBERT.

O, PENSIVE wanderer! Contemplation calls
Thy musing spirit to her groves of peace,
Banded with students, who beyond the walls
Of cloistered thought desire not to transgress.

Here make thy stay: here, traveller, pitch thy tent:
Here brood in thoughtfulness, and learn content.
"And how can I, a wandering man,
Pitch e'en a tent in such a scene?
Thought must ascend—the future scan—
Feel the unknown, and see th' unseen.
For earth is not a resting-place,
Content abides not here;
And I am but a sojourner,
As all my fathers were."

Ambition seeks thine ear. Her frescoed hall
Depicts with vivid power earth's varied scene:
The coward, saith she, ne'er will climb at all,
But stifle life in listlessness, I ween.
Arise! To nature's prompting prayer be kind,
Claim the prerogatives of man, of mind.
"And why should I, no citizen
Of this illusive home,
Spend time upon the waning scene
That soon shall meet its doom?
For earth is not my resting-place,
Though bright its charms appear.
What am I but a sojourner,
As all my fathers were?"

Pleasure, in jewelled drapery arrayed,
Amid the smoke of incense and the glare
From lustrous altar, bids thee leave the shade,
The dull, dusk shade of thought, and hasten where
Her minions spend their unrecorded hours,
While music tinkles from her summer bowers.
"And how can I, a promised heir
Of hope that never fades,
Pause in her meads, however fair,
Or haunt her fairy glades?
There is a home of sweetest rest,
Unknowing change or tear—
I am but a poor sojourner,
As all my fathers were."

F. J.

St. John's College, Cambridge.

Miscellaneous.

PURGATORY AND CHARITY.—(Extract of a private letter from Rome).—"My health has much improved since I have been in Italy; but my spirits have been cast down at witnessing the soul-destroying idolatry which darkens the souls around me. Well may I call it idolatry; for, though times are changed, the religion of the country has stood immovable: disguise it never so much, paganism is still supreme. Terms only are changed: the Romans, who worshipped Jupiter, now deify Ignatius Loyola: the Latin, who adored Juno, the queen of heaven, and Venus, the goddess of beauty, has but transferred his idolatry to another queen, and for the patroness of Achilles beads before St. Philomena. I have heard upwards of fifty discourses since I have been in the 'eternal city:' Alas! I am constrained to exclaim, with the Mary who had so much forgiven her, 'They have taken away the Lord; and we know not where they have laid him.' I will give you one instance of the prevailing character of Roman preaching at the present day: it is from notes made in the church of the jesuits. 'The souls of all believers pine in purgatory; and the pains of purgatory are greater than those of hell itself; neither can any say how long they will endure. Lo! while you are sitting quietly on these benches, may be you have some relative or friend writhing with agony, and crying out, 'O God, I beseech thee, deliver me from the horrible torments I am suffering, and admit me to enjoy the glory of thy presence!' But, what answer does Eternal Justice make? 'Thou canst not be released from prison, for thy debt is not yet paid.' You will ask me why I bring so dreadful a scene before you. How can we administer comfort to souls in purgatory? Yes, you can, my dear hearers: it is in your power to administer comfort to them; for the keys of purgatory hang under your own roofs; and these keys are, some of that gold and substance you possess. Dear hearers, I adjure you to give it freely; for giving such as this is 'the very perfection of charity.' Know, too, what will be the recompence awarded you: the Eternal will send one of his angels to the gates of purgatory, with this message of mercy to the soul you have freed: 'It was thy doom to have passed years after years in this prison; but it has been thy happiness to have left behind thee a relative—a friend—a neighbour; he has not forgotten thee, but paid the debt thou owedst. Depart now, and go and taste the peace of God.' While this faithful soldier of Loyola was thus harrowing the feelings of his auditory, two separate collections were made among them. But the climax of blasphemous 'fables' is contained in the few words which follow: I took them down as they came from the lips of a preacher in another church (the church of St. Lodovico): "The kingdom of heaven was divided into two parts, as soon as Christ had cried on the cross, 'It is finished.' The kingdom of justice was assigned to Jesus, who is now become an austere judge; and the kingdom of mercy to Mary, with whom alone it rests to open the gates of heaven." I observed a notice stuck up in the jesuits' church, intimating that the pope granted one hundred years' indulgences to all who should repeat, so many times a day, the subsequent prayer: 'O, spotless Virgin, queen of heaven and angels, I worship thee! It is thou that hast delivered me from hell. It is from thee, wholly and solely, that I expect salvation' (tutte la mia salute). Can you now be surprised that I should speak of Rome as being, probably, the most corrupt city I have visited? A wild tree, with no graft grafted in it, cannot bring forth other than wild fruit. No wonder I should have met with Italian priests who were shocked to hear me affirm that 'Luther was not the offspring of Satan and a harlot.'"—*A. D. C.*

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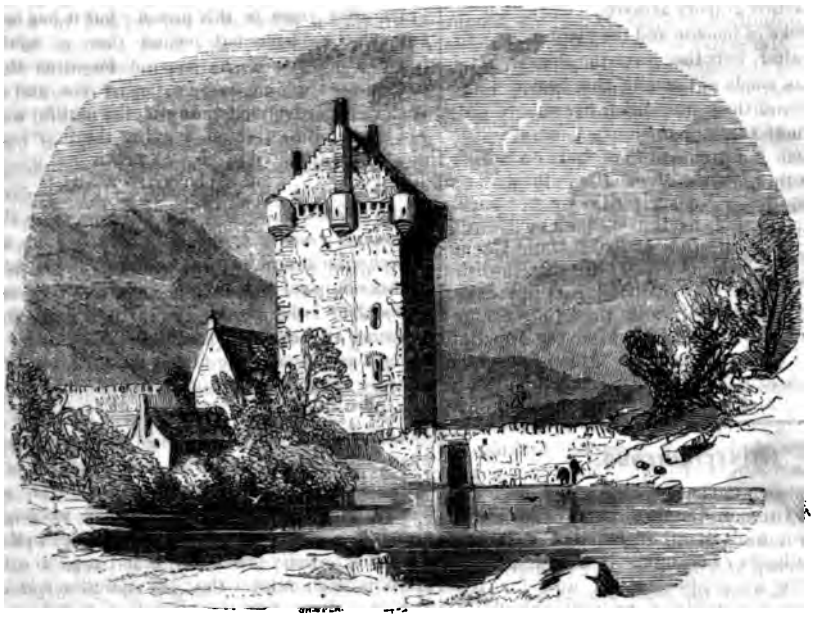
THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 588.—JUNE 13, 1846.



CAWDOR CASTLE.

If the name of this castle (anciently Calder) be not sufficient to excite curiosity, the beauties of its situation, the freshness, in which all its appurtenances of ancient feudal gloom and grandeur and means of defence remain, will amply recompense the tourist for the trouble he may be put to in visiting it.

Perched upon a low rock, overhanging the bed of a torrent, and surrounded on all sides by the largest-sized forest trees, which partly conceal the extent of its park, it stands a relic of the work of several ages, a weather-beaten tower, encircled by comparatively newer and less elevated dwellings, the whole being enclosed within a moat, and approachable only by a drawbridge. This castle is still inhabited: the staircase, the rongrated doors and wickets, the large baronial kitchen, partly formed out of the native rock, the hall, the old furniture, the carved mantel-pieces, the quantity of figured tapestry, and even the grotesque family mirrors in use 200 years ago, are still preserved. The drawbridge and gateway are particularly worthy of notice.

Tradition asserts that good king Duncan was murdered in this castle by his relative Macbeth, his sister's son. Some of the old Scottish chronicles, as interpreted by Lord Hailes, refer to a smith's hut in the neighbourhood of Elgin as the place where the mortal blow was given, and render it probable that the unfortunate monarch breathed his last within some of the religious houses then built there; while Shakspeare and

his commentators, following the authority of Buchanan, assign Macbeth's castle at Inverness as the scene of the murder. Few would feel an interest in searching out the disagreeable truth on this point, even were it now practicable to do so. It is undoubted that Macbeth may have had strongholds in all the places mentioned, as on his marriage he became, in right of his wife Gruoch, maormor or great celtic lord of Moray, having by birth the same power attached to that name in the adjoining county of Rose, and that king Duncan was betrayed and slain while residing at one of his nephew's castles, on his way to reduce Torfin, the Scandinavian Jarl of Caithness, to submission, he having refused to surrender the customary tribute to the Scottish crown.

Malcolm (Duncan's eldest son, and afterwards called Caenmore, the large-headed) fled, on his father's death, to England, where he was courteously received by Edward the Confessor; and, waiting there till the dissensions betwixt the usurper Macbeth and the Scottish nobles presented him with a favourable opportunity for recovering his inheritance, he at length sallied across the border, supported by an English army of ten thousand men, under the command of his own maternal grandfather, Siward, earl of Northumberland. Macbeth's inveterate foe, the thane of Fife, raising the standard at the same time for the lawful monarch, entered Angus-shire, and encountered and defeated his great enemy near his own castle of Dunsinane.

Such is the bare outline of facts on which the deeply exciting tragedy of Macbeth was reared by Shakspeare. No such title or person, however, then existed as the "thane of Cawdor;" but there is no question as to Malcolm Caenmore having allotted large estates to the English and Flemish knights who assisted him in recovering his native possessions, and that they thenceforward surnamed themselves after the appellations of the lands thus acquired. Among others, a sir Hugh Horstrott obtained Macbeth's estate in Nairnshire; and, assuming the name of Calder, he has since been regarded as the first thane; the thaneage of Calder, or Cawdor, including (at least in subsequent charters) not only the principal messuage lands, but also the barony of Ferintosh, in Ross, and several parts of Stratherrick, Strathnairn, and Strathdearn, and a large portion of the lands of Glammis in the Mearns; all of which were hence politically, and for several other purposes, considered as pertinents of the sheriffdom of Nairn. The original name Horstrott is mentioned in family charters still extant; but for many generations the only surname by which the family was known was that of Calder of Calder, now pronounced Cawdor.

At whatever time the title of "thane" became common, mention is made of the thanes of Calder in the records of Nairnshire so early as the year 1295; although, from what has been said, they undoubtedly had possessions there long prior to that date. They were constables of the royal fortress of Nairn; and to this day the constabulary garden in Nairn, partly surrounded with the old castle wall, is the property of the family. Hence Calder must have been a residence of minor importance; and, indeed, the oldest part of the present tower was only built, according to "Shaw's History of Moray," in the year 1450. Family papers say the royal licence for erecting the fortalice had been issued so far back as the year 1393.

Thane William, who completed the keep, lived till about A.D. 1500; his son John married Isobel Rose, daughter of Kilravock, and, dying in 1494, left one posthumous child, a daughter, named Muiriel, or Marion. Kilravock intended this heiress for his own grandson, her first cousin; but, Kilravock being pursued in a criminal process for robbery, in joining Mackintosh in spoiling the lands of Urquhart of Cromarty, Argyle the justice-general got the award of Muiriel's marriage of the king, A.D. 1495, and she was sent to Inverary in the year 1499. In autumn of that year, Campbell of Inverliver, with sixty men, came to receive the child, on pretence of sending her south to school. The lady Kilravock, her grandmother, that she might not be changed, seared and marked her hip with the key of her coffer. As Inverliver came with little Muiriel to Daltulich, in Strathnairn, he was closely pursued by Alexander and Hugh Calder, her uncles, with a superior party. He sent off the child with an escort of six men, faced about to receive the Calders; and, to deceive them, a sheaf of corn, dressed in some of the child's clothes, was kept by one in the rear. The conflict was sharp, and several were killed, among whom were six of Inverliver's sons. When Interliver thought the child was out of reach, he retreated, leaving the fictitious child to the Calders; and he was rewarded with a grant of the 20*l.* land of Inverliver. It is said that in the heat of the skirmish Inverliver cried, "'*Sfadu glaodh o' Lochow, 'sfada cabhair o' chlan Dhume,*" i. e., "'Tis a far cry to Loch Awe, and a distant help to the Campbells:"—now a proverb signifying "Imminent danger, and distant relief." Subsequently (in 1510), this heiress was married to sir John Campbell, third son of Argyle; and thus the family name of Calder was lost; and the after-additions to the castle were reared by the Campbells, whose coats of arms are inserted at the several dates in the walls.

Immediately opposite the outer gate to the lawn is seen a hawthorn tree: another stood, some years ago, in the old garden towards the inn (the ancient hostelry of the demesne); and a third, still rooted in the earth, is shown in the dungeon of the tower, extending its stem to the ceiling. Tradition relates that the founder was led, either by a dream or the advice of a wizard, to build this castle at the third hawthorn tree, where an ass laden with a chest of gold should stop; and prosperity to the house of Cawdor is still expressed in the wish, "Freshness to its hawthorn tree."

The bed and chamber in which, according to family legends, Macbeth murdered king Duncan, were till lately shown to strangers; but a fire, which broke out some years ago in the great tower, destroyed every vestige of them, and nothing but the stone-vaulted roof could have saved the whole building from destruction.

Between the ceiling and the roof of another part of this castle, lord Lovat was concealed for a short time after the battle of Culloden. When he found it becoming the abode of too many of his enemies, he let himself down from the battle-

nents by a rope, and escaped to Morar, on the vest coast, where he was ultimately seized.

Since their union with the family of Argyle, rosperity seems to have attended constantly on he proprietors of Cawdor; and by marriage they ave acquired the estates of Stackpole Court, ogirthen, and Golden Grove, in South Wales, nd they have recently been elevated to the eerage.

The scenery about Cawdor castle, as already tated, is of the richest and most picturesque lescription. In the park are several of the largest aks, sycamores, limes, elms, ash, and pine trees n the north of Scotland; one magnificent stem f ash alone measuring twenty-three feet in cirumference at a foot from the ground, and seventeen feet in girth at the distance of eight feet from he root. The garden also presents a fine specinen of an ancient yew tree; and the adjoining woods and rocks abound in many interesting lants, deserving the search of the botanist.

About two miles and a half south of the castle, nd not far above the junction of the primitive neiss with the secondary conglomerate rocks of he district, an ancient lake seems at one time to ave covered an elevated piece of flat or boggy round. It appears to have burst its barrier sudenly, when the mass of rushing waters instantly lunged into the soft sandstone strata, and scooped ut for themselves a deep, narrow, tortuous chanel, now the course of the gentle burn which ipples past the castle wall. Another stream joins t from the westward, called the burn of Auchinlown, the sides of which are more open, but carcely less rocky than the other, which is styled he Hermitage burn, from an old rustic bower, uilt on the top of one of its projecting cliffs; the ite perhaps, in truth, of some ancient hermit's ell. Nowhere is the tendency of conglomerate ocks to crumble into pyramidal detached masses, r alternate semicircular protuberances and hollows, nore beautifully displayed than in the channel of his burn; and hence the walks cut along its ides wind about in many beautiful curves, exibiting most picturesque combinations of rock nd foliage, with occasional glimpses of the disant plains of Moray and Nairnshire, backed by he bluff Sutors of Cromarty, and the varied outines of the mountains of Ross and Sutherland. ight, airy wooden bridges have also in several laces been thrown across, connecting the oppoite sides together. The triangular space between he two burns, extending nearly to 520 acres, has lso been traversed by walks, which in the whole xceed ten miles in length; and here they pass hrough an old oak and beech wood, seldom surassed in the size, variety, and beauty of its single rees and forest glades. Birch, alder, and hazel, orm an outer fringe to the forest; while immense quantities of woodbine, aloe tree, and ushes of juniper, broom, and holly, were entwined together; composing an almost impenerable brake, till lately opened up by the axe, and udiciously thinned and lined off as native evergreens. They now form ornamental shrubs along he new-made walks.

I have only to add that the [illegible] formerly the private chapel [illegible] astle) is also worth seeing, on [illegible] he old inscriptions and [illegible]

which it contains. The ride to the bridge of Dulsie, on the Findhorn, about eight miles, likewise conducts to some beautifully wooded scenery and waterfalls; and, in the same direction, the traveller will find the military road leading to Strathspey, which passes by the very ancient and curious castle of the Cumings, built on an island in Lochindorbh. The old military road to Dulsie bridge and Strathspey is, however, now impassable for vehicles; and the traveller, wishing to reach this part of the Findhorn or Strathspey, must follow the Nairn road for four miles, where a district road branches off, conducting across the hill straight to Farness bridge (twelve miles from Cawdor), on the Findhorn, below Dulsie bridge, and to the New Inn, fifteen miles from Forres, and thence by a parliamentary road to Grantown, where, in sight of the river, a branch road to the left passes behind Coulmony, and crosses the Findhorn some four or five miles lower down than Farness, by the bridge of Daltulich, a mile or so above Relugas, on the Divie. A road has been partially formed from Cawdor by Keppernoch, connecting with the Farness road; which, when completed, will shorten the distance by three miles, and will most probably become a principal line of communication from Grantown to Inverness.

Two miles east of Cawdor, and near the house of Geddes, are the ruins of Raits castle, anciently the seat of the Mackintoshes of Raits. According to Shaw's "History of Moray," this castle also at one time belonged to a Rait of that ilk, who, having killed Andrew, thane of Calder, about the year 1404, was banished from the district; but afterwards founded the family of Rait, of Halgreen, in the Mearns. The castellated part is gone; but a religious edifice, apparently of a more modern date than it could have been, remains. At the south corner it is terminated by a round tower (lately formed into a dovecot) resembling those attached to the bishop's palace, at Kirkwall, in Orkney, and Spynie, in Morayshire. The arches and windows in other parts of this building are pointed, light, and elegantly finished.

THE MOUNTAINS OF THE BIBLE.

By Dr. Wilkinson.

No. V.

GERIZIM, EBAL, AND THE MOUNTAINS OF SAMARIA.

It will be recollected that it was from the mountains of Ebal and Gerizim respectively that God commanded the blessings and the curses to be pronounced upon the Israelites on their entrance into the promised land, after the passage of the Jordan: the blessing was directed to be put upon Mount Gerizim, and the curse upon Mount Ebal.

These mountains are situated in a beautiful plain in the south of Samaria, or, as it is described in the book of Deuteronomy, "the champaign over against Gilgal, beside the plains of More[illegible] which they rise abruptly to the height [illegible] 600 feet; but the plain itself is elevated [illegible] they are considerably higher above [illegible] the sea. In size, figure, and height, [illegible] remarkable similarity. It has been [illegible]

by many travellers, that it would seem as if the blessing still lingered upon Gerizim, and the curse upon Ebal: the latter appears rocky and barren, with a few scattered olives and prickly pears, but in many places naked, and altogether destitute of verdure; whereas the former has not the same sterile and gloomy appearance, but on the sides of its shady ravines are to be seen indications of cultivation and fertility—cornfields and gardens and olive-yards. The valley which separates the two mountains, and which is described by all, who have visited it, as one of peculiar luxuriance and beauty, rather more than a league in length, is not above two or three hundred paces wide. We may, therefore, readily imagine how such a solemnity as that described in Josh. viii. might have taken place in the audience of all the assembled people. In the midst of the valley was placed the ark of God, with the priests and Levites standing round. On the sides of Ebal were stationed six tribes, confronting the other six on the declivity of Gerizim. The voices of the band of Levites, giving solemn utterance to the curses, would float upwards amidst the stillness of the solemn assembly, and be echoed to by the "deep amen" of the tribes which covered Ebal. Again would the Levites pronounce the blessings, which would alike be solemnly responded to from Gerizim. "This lovely valley formed a noble sanctuary, with these rocky mountains for its walls, and only heaven for its canopy. And where can we meet with a scene of more true sublimity than was witnessed here, when a covenanted nation bowed their heads before the Lord, and uttered their loud 'amen' alike to his promise and his threatening?"

Immediately underneath Mount Gerizim lies the city of Nablous, the site of which is identical, beyond all question, with that of the ancient Shechem, or Sychar. The present name appears to be a corruption of "Neapolis," or new town. It is one of the few places in the Holy Land the ancient name of which appears to be superseded by that which it received from its foreign conquerors. In the romantic beauty of its position, few places exceed this town. "There is nothing in the Holy Land," says Dr. Clarke, "finer than the view of Nablous from the heights around it. As the traveller descends to it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves all around the bold and beautiful valley in which it stands." "We had often read of the verdure and beauty of this scene," says Mr. Bonar; "but it far exceeded our expectations. The town, with its cupolas and minarets, is peculiarly white and clean, and is literally embosomed in trees. In the gardens beside us, we saw the almond-tree, the pomegranate, the fig, the vine, the carob-tree, and the mulberry; oranges also, with golden fruit, and a few graceful palms." Some of the precipices of the mountain so overhang the town, that a person speaking loudly from the top may be very well heard below; which throws light upon the circumstance of the top of this mount being selected by Jotham to deliver to the men of Shechem his parable of the trees: "He went," it is said, "and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken, ye men of Shechem, that God may hearken unto you" (Judges ix. 7). In this city there is, to this day, a synagogue of Samaritans; and this singular people still attest their origin, by going up four times every year in solemn procession to the top of Gerizim, regarded by them even yet as the "place where men ought to worship:" for which they now assign the same reason that the woman of Samaria did—that "here their fathers worshipped." These times are the feast of the passover, when they pitch their tents all night upon the mountain, and sacrifice seven lambs at sunset; the feast of tabernacles, when they sojourn here in booths constructed of branches of the arbutus; and the great day of atonement, in autumn. On these occasions, they begin reading the law as they set off, and finish it above. On this mountain, it will be recollected, the Samaritans erected a temple in opposition to the second temple of the Jews. In one part of the table-land, upon the top, are to be seen the ruins of an immense structure of hewn stone; and the building which they formed appears to have consisted of two adjacent parts, each measuring about 200 by 250 feet. The walls in some places are nine feet thick. A stranger is at first naturally struck with the idea that this must be the remains of the ancient Samaritan temple; but Dr. Robinson considers there is sufficient reason to believe that it was a fortress erected by the emperor Justinian. The Samaritans attach no sanctity to these remains. On the south side of them are a few flat stones, under which, the guide who conducted Dr. Robinson informed him were the twelve stones brought out of the Jordan by the Israelites, and that they would remain there till El-Muhdy (the guide)—for this, and not Messiah, is the name they give to the expected saviour—should appear. He could not tell when he would appear, but there were already some tokens of his coming. Further on, towards the south, is a large naked surface of rock, which he said was their holiest spot; and around are slight traces of walls, which might very probably have been those of the ancient temple. This spot is the *kibley* of the Samaritans. They always turn their faces towards it in prayer; but, when upon the spot itself, it is lawful for them to pray in any direction. Dr. Robinson, and most travellers who have visited this spot, notice the continuance of the long-subsisting enmity between the Jews and the Samaritans. They have still, generally speaking, "no dealings" one with another: they neither eat nor drink, marry, nor associate one with another. Mr. Bonar requested a Jew to conduct him to the Samaritan synagogue in Nablous. He led him to a fine-looking man at a shop in the bazaar, to whom he pointed him with a look of contempt, saying that he was "a Samaritan."

In the immediate vicinity of this mountain was undoubtedly the "parcel of field which Jacob bought of the sons of Hamor, the father of Shechem;" and there is satisfactory reason to believe that "Jacob's well" is still there. Dr. Robinson, a very scrutinizing traveller, who puts little trust in tradition—although, as in the present instance, Jews and Samaritans, Christians and Mohammedans, are all agreed in it—observes, with regard to the well now shown as Jacob's: "I am not aware of any thing in the nature of the case that goes to contradict the current tradition; but, on

on other hand, I see much in the circumstances calculated to confirm the supposition that this is he spot where our Lord held his conversation with he Samaritan woman." And again: "I think e may rest with confidence in the opinion that his is Jacob's well." It has been stated as an bjection, that a well should have been dug here t all in the immediate vicinity of many natural ountains; but Dr. R. is disposed not to consider his a difficulty, upon the supposition that this ell was actually dug by the patriarch in conexion with the parcel of ground bought of Hamor. It was the practice of the patriarchs to dig ells where they sojourned; and, if Jacob's field ere here by the mouth of Shechem, he might prefer ot to be dependent for water on fountains which ay higher up the valley, and were not his own. It as been remarked by most who have visited it hat the well is deep. Unlike all other fountains nd wells in this vicinity, in which the water is ithin reach of the hand, it still requires "something to draw with." Mr. Calhoun, when he isited it, ascertained that its depth was as much as seventy-five feet, and that it contained bout above ten or twelve feet of water. Here, hen, it was, at the very base of Gerizim, we ay reasonably imagine, that "Jesus, being earied with his journey, sat upon the well." Here he testified to the Samaritan woman, "The our cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;" nd, as he cast his eyes from hence, over the ields already waving in the lovely vale of ychar, whilst he saw the people flocking from he neighbouring city, at the persuasion of the oman, who said, "Come, see a man who told e all things that ever I did," he said to his disciles, "Say not ye, There are yet four months, and hen cometh harvest? Behold, I say unto you, Lift p, your eyes, and look on the fields; for they are hite already unto harvest" (John iv.).

From the base of these mountains a level and road highway—doubtless often occupied in ormer ages by the kings of Israel, who were interested in keeping the road to their capital in ood repair, and still one of the best roads in alestine—conducts to the hill on which stood he ancient Samaria. Less lofty than the eminences by which it is surrounded, and which are esignated in sacred writ as "the mountains of Samaria," its position and present appearance re worthy of particular notice in illustrating cripture history, and furnishing an especial instance of the fulfilment of the sure word of prophecy. The city of Samaria, it will be recollected, was built by Omri, who "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city after the owner of the hill" (1 Kings xvi. 24), about 925 years before Christ. From that time it was the seat of government and the royal residence of the kings of Israel successively, till, in the reign of Hoshea, about 740 B.C., it was besieged by Shalmaneser, and its inhabitants carried into captivity—that wicked and idolatrous city, against which are directed so many awful denunciations in the prophetic writings. Here it was that the wicked Ahab built his house of Baal: here the cruel Jezebel ruled: here, too, the prophets Elijah and Elisha uttered their tremendous warnings and performed their deeds of wonder. It was subsequently rebuilt, with much strength and magnificence, by Herod the Great, to whom it was given by Augustus, and who called it Sebaste, in honour of that emperor. And this was the city on which Philip the Evangelist conferred greater honour and more solid benefit than it had ever experienced in the days of its regal magnificence; for "he preached Christ unto them;" and "there was great joy in that city" (Acts viii. 6). The natural position of Samaria, for strength as well as beauty, must have been nearly unrivalled in the Holy Land, and far have exceeded that of Jerusalem. Situated on a fine, large insulated hill, and encompassed all round with a deep valley, nothing in the ancient system of warfare but famine could have reduced such a place. This was "the strength of Ephraim;" and, if we imagine the surrounding mountains to have been covered, as they doubtless were, with rich and luxuriant vegetation, whilst this fruitful hill arose in their midst, with its summit adorned with palaces and towers, we do not wonder at its having borne the appellation of "the crown of pride." But, woe to them that trust in the mountain of Samaria: "Woe to the crown of pride, to the drunkards of Ephraim:" they "shall be trodden under feet; and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up" (Isa. xxviii. 1-3, 4). He, whose loving-kindness had been forgotten, whose laws had been violated, and whose injured majesty had been insulted, solemnly declared by his prophet Micah, "I will make Samaria as an heap of a field, and I will pour down the stones thereof into the valley" (Micah i. 6). And, at this day, the valley is literally filled with masses of stones, thrown down from the site of the ancient city. Here, they are found gathered into heaps; there, are broken columns—in some places, a capital; in others, finely carved basements—on one side, seven; on another, seventeen; on another, fifty-six—many broken across, and some with only the base remaining. The remains of an old Greek church form the only solid ruin now left. The inhabitants of the country, in order to make room for their fields and vineyards, have swept off the old houses, and poured the stones down into the valley; so that the whole face of one part of the hill suggests the idea that the buildings of the ancient city had been thrown down from its brow. The present appearance of the hill is so graphically described by one of the writers above alluded to, that I cannot refrain from transcribing one striking paragraph: "It filled the mind with solemn awe to read over, on the spot, the words of God's prophet, uttered 2500 years before: 'I will make Samaria as an heap of a field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.' Every clause reveals a new feature in the desolation of Samaria, differing in all its details from the desolation of Jerusalem; and every word has literally come to pass. We had found both on the summit, and on the southern valley, at every little interval, heaps of an-

cient stones piled up, which had been gathered off the surface, to clear it for cultivation. There can be no doubt that these stones once formed part of the temples and palaces and dwellings of Samaria; so that the word is fulfilled: 'I will make Samaria as an heap of the field." We had also seen how completely the hill has been cleared of all its edifices; the stones gathered off it, as in the clearing of a vineyard; the only columns, that remain standing, bare, without their capitals; so that, in all respects, the hill is left 'like the plantings of a vineyard,' or like the well-cleared terraces, where vines might be planted*. Still farther, we had seen that the ruins of the ancient city had not been left to moulder away on the hill where they were built, as in the case with other ruined cities, but had been cleared away to make room for the labours of the husbandman. The place where the buildings stood has been tilled, sown, and reaped; and the buildings rolled down over the brow of the hill. Of this the heaps in the valley, the loose fragments in the rude dykes that run up the sides, and the broken columns in the way down the valley, are witnesses; so that the destroyers of Samaria (whose very names are unknown), and the simple husbandman, have both unwittingly been fulfilling God's word: 'I will pour down the stones thereof into the valley.' And, last of all, we had noticed that many of the stones in the valley were large and massy, as if they had been foundation-stones of a building, and that, in many parts of the vast colonnade, nothing more than the bases of the pillars remain. But especially we observed that the ruined church had been built upon foundations of a far older date than the church itself; the stones being of great size, and bevelled in a manner similar to the stones of the temple-wall of Jerusalem, and those of the mosque at Hebron; and these foundations were now quite exposed. So that the last clause of the prophecy is fulfilled with the same minuteness: "I will discover the foundations thereof." Surely there is more than enough in the fulfilment of this fourfold prediction to condemn, if it does not convince, the infidel."†

The mountains of Samaria, which encompass the hill to which we have been referring, are within half-an-hour's distance of it on the north and south, and still nearer on the east. I have noticed how beautiful must have been their appearance in the days of Israel's glory: at present they are uncultivated and bare. But there is hope in the end. The same immutable prophetic word tells of a day hastening on, whose rising beams shall gild them with a brighter refulgence than has ever yet shone upon them: "For there shall be a day when the watchmen, even upon Mount Ephraim, shall cry, Arise ye, let us go up to Zion to the Lord our God." "He that scattered Israel shall gather him." "Again will I build thee, and thou shalt be built, O virgin of Israel." "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things" (Jer. xxxi. 6, 10).

* The word in the original may signify either the bare vine-shoots, or the plat of ground where the vines are planted.

† Narrative of a Mission of Inquiry, &c., p. 221.

EASTERN BANQUETS*.

The entertainments spoken of in scripture, on however large a scale, and of however sumptuous a character, were all provided at the expense of one individual; the ἔρανος of the Greeks, to which every guest present contributed his proportion, being apparently unknown to the Jews, or at least practised only by the humbler classes; as some suppose that an instance of it occurs in the feast given to our Lord, shortly before his passion, by his friends in Bethany (Matt. xxvi. 2; Mark xiv. 1; comp. with John xii. 2). Festive meetings of this kind were held only towards the close of the day, as it was not till business was over that the Jews freely indulged in the pleasures of the table; and, although in the days of Christ, these meals were, after the Roman fashion, called "suppers," they corresponded exactly to the dinners of modern times, the hour fixed for them varying from five to six o'clock P.M., or sometimes later.

On occasions of ceremony the company were invited a considerable time previous to the celebration of the feast; and on the day and at the hour appointed, an express by one or more servants, according to the number and distance of the expected guests, was despatched to announce that the preparations were completed, and that their presence was looked for immediately (Matt. xxii. 8; Luke xiv. 17.) (Grotius, *in loc.*; also Morier's "Journey," p. 73). This custom obtains in the east at the present day; and the second invitation, which is always verbal, is delivered by the messenger in his master's name, and frequently in the very language of scripture: "Behold I have prepared my dinner: my oxen and fatlings are killed; and all things are ready" (Matt. xxii. 4). It is observable, however, that this after-summons is sent to none but such as have been already invited, and have declared their acceptance; and, as, in these circumstances, people are bound by every feeling of honour and propriety to postpone all other engagements to the duty of waiting upon their entertainer, it is manifest that the vehement resentment of the grandee in the parable of the great supper, where each of the guests is described as offering to the bearer of the express some frivolous apologies for absence, was, so far from being harsh and unreasonable, as infidels have characterised it, fully warranted and most natural according to the manners of the age and country. By accepting his invitation they had given a pledge of their presence; the violation of which on such trivial grounds, and especially after the liberal preparations made for their entertainment, could be viewed in no other light than as a gross and deliberate insult.

At the small entrance-door a servant was stationed to receive the tablets or cards of those who were expected; and as curiosity usually collected a crowd of troublesome spectators, anxious to press forward into the scene of gaiety, the gate was opened only so far as was necessary for the admission of a single person at a time, who, on presenting his invitation ticket, was conducted through a long and narrow passage into the receiving-room; and then, after the whole company were assembled, the master of the house shut the

* From Kitto's Cyclopædia.

door with his own hands—a signal to the servant to allow himself to be prevailed on neither by noise nor by importunities, however loud and long continued, to admit the bystanders. To this custom there is a manifest reference in Luke xiii. 24, and Matt. xxv. 10 (Morier's "Journey," p. 142.)

One of the first marks of courtesy shown to the guests, after saluting the host, was the refreshment of water and fragrant oil or perfumes; and hence we find our Lord complaining of Simon's omission of these customary civilities (Luke vii. 44; see also Mark vii. 4). But a far higher, though necessarily less frequent attention paid to their friends by the great, was the custom of furnishing each of the company with a magnificent habit of a light and showy colour, and richly embroidered, to be worn during the festivity (Eccles. ix. 8; Rev. iii. 4, 5). The loose and flowing style of this gorgeous mantle made it equally suitable for all; and it is almost incredible what a variety of such sumptuous garments the wardrobes of some great men could supply to equip a numerous party. In a large company, even of respectable persons, some might appear in a plainer and humbler garb than accorded with the taste of the voluptuous gentry of our Lord's time; and, where this arose from necessity or limited means, it would have been harsh and unreasonable in the extreme to attach blame, or to command his instant and ignominous expulsion from the banquet-room. But, where a well-appointed and sumptuous wardrobe was opened for the use of every guest—to refuse the gay and splendid costume which the munificence of the host provided, and to persist in appearing in one's own habiliments, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment; and our Lord therefore spoke in accordance with a well-known custom of his country, when, in the parable of the marriage of the king's son, he describes the stern displeasure of the king on discovering one of the guests without a wedding-garment, and his instant command to thrust him out (Matt. xxii. 11). At private banquets the master of the house of course presided, and did the honours of the occasion; but in large and mixed companies it was anciently customary to elect a governor of the feast (John ii. 8; see also Ecclus. xxxii. 1), who should not merely perform the office of chairman, ἀρχιτρίκλινος, in preserving order and decorum, but take upon himself the general management of the festivities. As this office was considered a post of great responsibility and delicacy, as well as honour, the choice, which among the Greeks and Romans was left to the decision of lot, was more wisely made by the Jews to fall upon him who was known to be possessed of the requisite qualities—a ready wit and convivial turn, and at the same time firmness of character and habits of temperance. The guests were scrupulously arranged according to their respective ranks. This was done either by the host or governor, who, in the case of a family, placed them according to seniority (Gen. xlii. 33), and, in the case of others, assigned the most honourable place near his own person; or it was done by the party themselves, on their successive arrivals, and after surveying the company, taking up the position which it appeared fittest for each, according to their respective claims, to occupy. It might be expected that among the orientals, by whom the laws of etiquette in these matters are strictly observed, many absurd and ludicrous contests for precedence must take place, from the arrogance of some and the determined perseverance of others to wedge themselves into the seat they deem themselves entitled to. Accordingly Morier, who is well acquainted with the manners of the Persians, informs us, "that it is easy to observe, by the countenances of those present, when any one has taken a higher place than he ought." "On one occasion," he adds, "when an assembly was nearly full, the governor of Kashan, a man of humble mien, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat, which he desired him to take" ("Second Journey"). As a counterpart to this, Dr. Clarke states, that "at a wedding-feast he attended at the house of a rich merchant at St. Jean d'Acre, two persons who had seated themselves at the top were noticed by the master of ceremonies, and obliged to move lower down" (see also Joseph. Antiq. xv. 2). The knowledge of these peculiarities serves to illustrate several passages of scripture, Prov. xxv. 6, 7; Matt. xxiii. 6; and especially Luke xiv. 7, where we find Jesus making the unseemly ambition of the Pharisees the subject of severe and merited animadversion. That class were notoriously eager to occupy the chief seats of honour when mingling in society with their fellow-citizens. Some unequivocal symptoms of such contention our Lord had probably witnessed in the house of the opulent Pharisee with whom he was dining; and, if he himself were sitting at the lower part of the table, the reproof of their pride and foolish ambition, conveyed in the parable he delivered on that occasion, would be the more pointed and severely felt.

It would be difficult within a short compass to describe the form and arrangements of the table, as the entertainments spoken of in scripture were not all conducted in a uniform style. In ancient Egypt, as in Persia, the tables were ranged along the sides of the room; and the guests were placed with their faces toward the walls. Persons of high official station were honoured with a table apart for themselves at the head of the room; and in these particulars every reader of the bible will trace an exact correspondence to the arrangements of Joseph's entertainment to his brethren. According to Lightfoot (Exercit. on John xiii. 23), the tables of the Jews were either wholly uncovered, or two-thirds were spread with a cloth, while the remaining third was left bare for the dishes and vegetables. In the days of our Lord the prevailing form was the triclinium. This effeminate practice was not introduced until near the close of the Old Testament history; for amongst all its writers prior to the age of Amos יָשַׁב (to sit) is the word invariably used to describe the posture at table (1 Sam. xvi., margin, and Ps. cxxviii. 3, implying that the ancient Israelites sat round a low table, cross-legged, like the orientals of the present day); whereas ἀνακλίνω, signifying a recumbent posture, is the word em-

ployed in the gospel. And whenever the word "sit" occurs in the New Testament, it ought to be translated "lie," according to the universal practice of that age.

The convenience of spoons, knives, and forks being unknown in the east (or, where known, being a modern innovation), the hand is the only instrument used in conveying food to the mouth; and the common practice, their food being chiefly prepared in a liquid form, is to dip their thin wafer-like bread in the dish, and folding it between their thumb and two fingers, enclose a portion of the contents. It is not uncommon to see several hands plunged into one dish at the same time. But, where the party is numerous, the two persons near or opposite are commonly joined in one dish; and accordingly, at the last passover, Judas, being close to his master, was pointed out as the traitor by being designated as the person "dipping his hand with Jesus in the dish." The apostle John, whose advantageous situation enabled him to hear the minutest parts of the conversation, has recorded the fact of our Lord, in reply to the question, "Who is it?" answering it by "giving a sop to Judas when he had dipped" (John xiii. 27); and this leads us to mention it as not the least among the peculiarities of oriental manners, that a host often dips his hand into a dish, and lifting a handful of what he considers a dainty, offers the ψωμίον or sop to one of his friends. However the fastidious delicacy of a European appetite might revolt at such an act of hospitality, it is one of the greatest courtesies that an oriental can show; and to decline it would be a violation of propriety and good manners (see Jowett's "Christian Researches"). In earlier ages, a double or a more liberal portion, or a choice piece of cookery, was the form in which a landlord showed his respect for the individual he delighted to honour (Gen. xliii. 34; 1 Sam. i. 4, ix. 23; Prov. xxxi. 15; see Voller's "Grec. Antiq.," ii. 387; Forbes, "Orient. Mem.," iii. 187).

While the guests reclined in the manner described above, their feet, of course, being stretched out behind, were the most accessible parts of their person; and accordingly the woman with the alabaster box of ointment could pay her grateful and reverential attentions to Jesus without disturbing him in the business of the table. Nor can the presence of this woman, uninvited and unknown even as she was to the master of the house, appear at all an incredible or strange circumstance, when we consider that entertainments are often given in gardens, or in the outer courts, where strangers are freely admitted; and that Simon's table was in all likelihood as accessible to the same promiscuous visitors as are found hovering about at the banquets, and entering into the houses of the most respectable orientals of the present day (Forbes, "Orient. Mem.") In the course of the entertainment servants are frequently employed in sprinkling the head and person of the guests with odoriferous perfumes, which, probably to counteract the effects of too copious perspiration, they use in great profusion; and the fragrance of which, though generally too strong for Europeans, is deemed an agreeable refreshment (see Ps. xlv. 8; xxiii. 5; cxxxiii. 2).

The various items of which an oriental entertainment consists—bread, flesh, fish, fowls, melted butter, honey, and fruits—are in many places set on the table at once, in defiance of all taste. They are brought in upon trays: one, containing several dishes, being assigned to a group of two, or at most three, persons; and the number and quality of the dishes being regulated according to the rank and consideration of the party seated before it. In ordinary cases, four or five dishes constitute the portion allotted to a guest; but, if he be a person of consequence, or one to whom the host is desirous of showing more than ordinary marks of attention, other viands are successively brought in, until, if every vacant corner of the tray is occupied, the bowls are piled one above another. The object of this rude but liberal hospitality is, not that the individual thus honoured is expected to surfeit himself by an excess of indulgence in order to testify his sense of the entertainer's kindness, but that he may enjoy the means of gratifying his palate with greater variety; and hence we read of Joseph's displaying his partiality for Benjamin by making his "mess five times so much as any of theirs" (Gen. xliii. 34). The shoulder of a lamb, roasted, and plentifully besmeared with butter and milk, is regarded as a great delicacy still (Buckingham's "Travels," ii. 136); as it was also in the days of Samuel. But, according to the favourite cookery of the orientals, their animal food is for the most part cut into small pieces, stewed, or prepared in a liquid state; such as seems to have been the "broth" presented by Gideon to the angel" (Judges vi. 19). The made-up dishes are "savoury meat," being highly seasoned, and bring to remembrance the marrow and fatness which were esteemed as the most choice morsels in ancient times. As to drink, when particular attention was intended to be shown to a guest, his cup was filled with wine till it run over (Ps. xxiii. 5); and it is said that the ancient Persians began their feasts with wine, whence it was called "a banquet of wine" (Esther v. 6).

The hands (for occasionally both were required), besmeared with grease during the process of eating, were anciently cleaned by rubbing them with the soft part of the bread; the crumbs of which, being allowed to fall, became the portion of dogs (Matt. xv. 27; Luke xvi. 21). But the most common way now, at the conclusion of a feast, is for a servant to go round to each guest with water to wash; a service which is performed by the menial pouring a stream over their hands, which is received into a strainer at the bottom of the basin. This humble office Elisha performed to his master (2 Kings iii. 11).

People of rank and opulence in the east frequently give public entertainments to the poor. The rich man in the parable, whose guests disappointed him, despatched his servants on the instant to invite those that might be found sitting by the hedges and the highways; a measure which, in the circumstances, was absolutely necessary, as the heat of the climate would spoil the meats long before they could be consumed by the members of his own household. But many of the great, from benevolence or ostentation, are in the habit of proclaiming set days for giving feasts to the poor; and then, at the time appointed, may be seen crowds of the blind, the halt, and the maimed, bending their steps to the

scene of entertainment. This species of charity claims a venerable antiquity. Our Lord recommended his wealthy hearers to practise it rather than spend their fortunes, as they did, on luxurious living" (Luke xiv. 12); and, as such invitations to the poor are of necessity given by public proclamation, and female messengers are employed to publish them (Hasselquist saw ten or twelve thus perambulating a town in Egypt), it is probably to the same venerable practice that Solomon alludes in Prov. ix. 3.

THE VICTORIES OF CHRIST:

A Sermon*,

By the Rev. Robert Williams, M.A.,

Curate of Carnarvon.

Isa. lxiii. 1.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."

There are few spectacles more glorious, my brethren, and which have a more thrilling effect on the minds of the beholders, than the return of a conqueror from an enemy's country. After having been engaged in an arduous conflict, on the issue of which mighty interests may have been suspended; when the victory is won, and the hero returns in triumph, great is the curiosity manifested to catch a glimpse of him: every eye is directed to his train; and all are ready to vie with each other in doing him honour.

As a nation, we have recently been turning with anxious looks towards our eastern possessions, and have, as it were, witnessed a struggle there involving consequences of no ordinary character. A deliberate and a well-organized attempt was made to invade our territories, which had it succeeded would have been an important step gained towards the overthrow of our moral power in India, and might ultimately have issued in the loss of the richest gem from England's crown. By the blessing of heaven, however, the British arms have again prevailed, and we are especially called upon as a Christian nation to render our grateful acknowledgments to the Lord, whose are the battle and the shield, for thus mercifully interposing on our behalf, and delivering us from the impending danger. Whilst, then, we do well in presenting, as we have done this morning, our thankful homage to the Most High for this his mercy, as well as in paying our tribute of admiration and honour to those brave men who have so nobly defended our rights in that distant clime, yet our attention is at this season directed to a far greater victory, viz., that of the Captain of our salvation over the powers of darkness and the grave. It is to this that the prophet refers in the striking words of the text: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save?"

Ere, then, the song of victory which the church has sung on this recent festival die on our ears, in enlarging on the words of the text, I invite your consideration—

I. To the conflict here referred to;

II. The triumph;

III. The declaration which the conqueror grounds on the victory obtained: "I that speak in righteousness, mighty to save."

I. We will consider the conflict here referred to. The appearance of the conqueror, as described in the passage before us, clearly shows that he has been engaged in some painful conflict: he is represented as "coming from Edom, with dyed garments from Bozrah," viz., from the enemy's country; and, when asked, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" he replies, "I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment." There is here an evident allusion to some severe struggle through which he had passed; and so, indeed, was the case with him. In the first prophecy that was delivered respecting the Messiah, reference is made to the conflict he was to sustain with the enemy of mankind, in those remarkable words spoken by the Lord to the serpent: "He shall bruise thy head; and thou shalt bruise his heel;" and, "when the fulness of time came, and he was made of a woman, made under the law," his life from beginning to end was one continued combat with the powers of darkness. When an infant at Bethlehem, Satan stirred up Herod to conspire against his life; and his parents were forced to flee with him to Egypt. When he entered upon his public ministry, immediately on his baptism by John, he was led up of the Spirit to the wilderness, to be tempted of the devil; and, doubtless, every opportunity was seized afterwards to shake his confidence in the Father, and to divert him from his purposes of mercy to man. But it was as he drew near the end of his course that he may be regarded as having sustained the heat of the conflict: when he crossed the brook Cedron, and entered the garden of Gethsemane, it was then that the enemy

* This sermon was preached when the thanksgiving-prayer for the victories in India was read.

rushed in upon him like a flood; and, when his soul was exceeding sorrowful unto death at the prospect before them, Judas came upon him with the multitude, and led him to the high priest's court. Now he is forsaken by all. "I looked," says he, "and there was none to help; and I wondered that there was none to uphold." And, after suffering every indignity and reproach, being condemned and scourged, he was led forth to be crucified. And there he hung, on Calvary's mount; heaven, earth, and hell arrayed against him, a mark for every enemy to shoot at; until, at last, his human nature sunk under the severity of the conflict: "he bowed his head, and gave up the ghost." We may well imagine that great must have been the joy of his enemies to have, as they supposed, thus prevailed against him, and to have worsted him in the conflict. Their joy, however, was to be but short-lived; for our text speaks

II. Of his triumph: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" Well, indeed, might the question be asked with some degree of surprise and incredulity, after having seen him so recently with his visage more marred than any man's, lying stricken, wounded, and dead. But his enemies did not understand that it was by dying the victory was to be won, and that through death he was to destroy death and him that had the power of death, that is to say, the devil. Having seen that his body was taken down from the cross, and consigned to the grave, to prevent its removal by his disciples, they adopt the precaution of setting a watch and sealing the stone of the sepulchre—vainly imagining that he was now placed beyond escape. Early, however, on the morning of the third day, whilst all was still in the mansions of the grave, and the king of terrors having undisputed sway, he suddenly breaks the fetters of the tomb: the stone is rolled away; and he rises, like the sun emerging from under a cloud, and bursting forth in full splendour. Though crucified through weakness a short time before, he now comes forth like a mighty conqueror—with "dyed garments," indeed, but sprinkled with the blood of his enemies, "travelling in the greatness of his strength," having obtained a signal and decisive victory over death and the grave, and disarmed them for ever of all power to injure those who have committed their souls to his faithful keeping.

III. But we proceed, in the third place, to consider the declaration which he grounds on the victory he achieved: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Yes, my brethren, this is the fruit of the victory of the Messiah, the Lord Jesus Christ: it constitutes him a Saviour, and places it beyond all doubt, that he is "mighty to save."

He is "mighty to save," in the first place, from the divine vengeance to which we have become obnoxious through sin. "He has stood in the sinner's stead:" the sword of divine justice awoke against him, and smote him, the just for the unjust. He has trod the wine-press of his father's fury alone; and of the people there was none with him. His own arm brought him salvation; and his fury, it upheld him. He fully satisfied the demands of the law; and, therefore, "he is able to save to the uttermost those that come unto God by him." To every penitent and believing sinner, that takes shelter under his wings, he says: "Fear not the stroke of vengeance; only believe in me; commit thy cause to my hands; and I will undertake for thee I, that speak in righteousness, mighty to save."

He is, again, "mighty to save" from the accusing voice of conscience. When the conscience is awakened to a sense of the guilt of sin, and writes bitter things against the sinner, bringing all the sins he hath committed to his remembrance, and he is well nigh overwhelmed at the prospect of the judgment to come, who can tell the value of peace at such a time? Duties will not calm the agitated soul: the tears of repentance will not wash away the guilt. But the crucified and risen Saviour says to all such: "Look unto me, and be ye saved; I that speak in righteousness, mighty to save." As we read in the gospel, this was the blood-bought blessing which he announced to his fearful disciples, when he appeared amongst them, on the first day of the week, saying unto them: "Peace be unto you!" And, if you want real peace of mind, if you desire to be delivered from the burden of your sins, and to have the conscience not lulled to sleep, but for ever cleansed from the guilt of sin, look to your risen Saviour; for his blood alone cleanseth us from all sin.

But lastly, he is "mighty to save" from the fear of death. There is an inward shrinking within us from this last conflict. We see and hear of others preceding us to that bourne whence no traveller returns; yet this does not overcome the apprehensions with which we regard the approaches of this last enemy; and many are the means resorted to to divert the mind from dwelling on it—as if

not to think of it would guard us against its stroke. But as it is appointed, my brethren, for "all men once to die, and after that the judgment," it becomes us as Christians, living in the light of the gospel, neither to give way to the fear of death, nor yet to dismiss all thoughts about our last change, and drown the anticipation of it in the giddy round of the world's pleasure, but rather to look to One who can support us and give us the victory. Our glorious Redeemer, by his victory over death and the grave, has "brought light and immortality to light," has dispersed the clouds which overhung the valley of the shadow of death, and has led the way to the realms of light and glory, in the land beyond the grave. He says to the children of mortality, who are believers in him, "Dismiss your fears: I that speak in righteousness am mighty to save. I have passed through the dark valley before you, and made a way for my ransomed to escape. My everlasting arms shall be underneath you; and I will conduct you safely to Canaan's shore. I am now preparing a place for you in my Father's house; and, ere long, I will come and take you to myself; that where I am you may be also. And, though your bodies shall be committed to the grave, and sleep in the dust, yet 'I am the resurrection and the life;' and, by virtue of your union with me, your bodies shall rise again, and be fashioned like my glorious body; and death shall have no more dominion over you; and you shall for ever enjoy my presence in glory."

These are some of the blessed and cheering consequences of our Lord and Saviour's victory. He has thereby given an indisputable proof that he is "mighty to save" all who put their trust in him—"mighty to save" them from the sword of divine justice, from the guilt and dominion of sin, from the fear of death, and able to make them more than conquerors over all their spiritual enemies. It is one, too, of the prophecies immediately connected with his death and his resurrection, that "he shall see of the travail of his soul, and be satisfied;" that many of the children of men, once led captive by sin and Satan, will grace the triumph of this mighty Conqueror, follow in his train, and be everlasting trophies of his power to save.

Having recently been observing the festival in commemoration of his glorious victory, have you, beloved brethren, bowed before him, and sworn allegiance to him? In the triumphal car of his gospel he is travelling amongst us in the greatness of his strength, "mighty to save;" and all his people are made willing subjects of his, in the day of his power. Have you cried to him, to be saved from the guilt and power of your sins, and to be brought unto the glorious liberty of the children of God? Are you found in the ranks of his followers? and is it your daily prayer that you may have grace to fight manfully under his banner against the world, the flesh, and the devil, and to continue his faithful soldiers and servants unto your life's end? Shall we gaze with admiration on the military chieftains of this world, participate in their joy as they lead their armies to victory, and delight to do them honour, and shall we be indifferent spectators of this mighty Conqueror, who with his own right hand and with his holy arm hath gotten himself the victory for us over sin, death, and the grave, and opened the gate of heaven to his believing and faithful followers? Whilst the earth's warriors are laid low, and their laurels faded and withered, this mighty Conqueror will be exalted far above all heavens, and will deck the brows of his soldiers with never-fading crowns of glory, which will sparkle with imperishable lustre throughout the endless ages of eternity. If you would, then, share the victory with him, you must follow him now in the field of battle: would you divide the spoils with him, you must make common cause with him now: his people must be your people, his enemies your enemies: you must take his yoke upon you, and learn of him, receive him as "the Lord your righteousness," and "live not to yourselves, but to him who died for you, and rose again;" and then he will acknowledge you as his own, when he cometh to be glorified in his saints, and to be admired in all them that believe. You shall experience in your own souls that he is "mighty to save" you from the guilt, the power, and the consequences of sin, and to make you more than conquerors over all your spiritual enemies. But, if there be any present who persist in sin, who refuse to bow to his golden sceptre, who harden themselves against him, be assured that he will travel in the greatness of his strength, mighty to destroy all his enemies: "These my enemies, who would not have me to reign over them, bring them hither, and slay them before me." I dismiss you, then, with the exhortation of the psalmist: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

THE DRESS-MAKER*.

"I will greatly multiply thy sorrow."—Gen: iii. 16.

"In the sweat of thy face shalt thou eat bread," was the minatory declaration pronounced by offended Deity over the prime offender of our race, against the law of love and holiness so wantonly and wilfully transgressed. Fearfully as our erring sire must have quailed under such a sentence, yet how would he have bowed beneath its weight, had he been enabled to foresee the self-inflicted aggravations of it under which his race were doomed to groan! Yes; and that curse of sin, with the accumulated weight of nearly thrice two thousand years, is now drinking up, not alone the sweat, but the vital moisture, the very heart-blood of thousands of the sons and daughters of Adam. Whither shall we go for a proof of this? To the slave-ship, freighted with a cargo of human wretchedness, at which the heart shudders and the cheek blanches? To the field of labour in the new world, where the fruit of the torrid soil is watered by the black man's blood and tears? Nay, fellow-Christian; the proof is nearer at hand. Come to your own gay and courtly metropolis; move through some of its fashionable lounges or promenades. See a joyous party pass to the wedding celebration, or bridal *déjeûner*, in the morning; or by night, and amidst the blaze of countless gas-lights, witness another whirling by to the opera or the ball-room; or another still, at a different period of the day, to the courtly assembly or drawing-room: the attires of all bespeak as much magnificence, as their countenances indicate hilarity. But what is the price of all, or much, of this? Scarce an eye rests on that wretched, meagre, woe-worn form, which steals by through the crowd, like the faded phantom of some buried joy; and yet hers is the heart which has been doomed to pine in unmitigated sorrow, in order to minister to the pride of this passing pageantry. Here is the wasted form, whose strength has been evaporated over the task of cruelty assigned to it, in order that these sons and daughters of pleasure may have their hour of gaiety, and glitter beneath the torch-light kindled at fashion's shrine. Let us turn from the passing equipages of wealth, and follow our suffering sister to the spot whither her sinking footsteps are hurrying. Poor, disheartened, shrinking creature! Thou needest not start with terror: the eye which is upon thee is not that of the lurking seducer, refuse of humanity! it is pitying respect which beholds thee. How would thy seared heart beat with hope and returning gladness, couldst thou but be assured of this!

The glittering throng is passed. The retired street is gained; or, it may be, a more pretending locale, for in such are often found the "Magasins des Modes," with a frontage-splendour which but mocks the lofty attic or out-door building, the seat of long-plied toil and labour.

The young "dress-maker" enters the bourne of her hasty walk; and hasty, indeed, has it been. The season of her apprenticeship has expired: she now ranks as an improver: her time is no longer her own; and, therefore, even a temporary absence from the scene of her almost incessant toil is an event nearly unknown to her. Eighteen summers have scarcely passed her by, yet is her frame bent by premature debility: the elasticity of youth and the bloom of health are gone; and, in their place, the haggard look of decay has settled on her worn and pallid face: the hopeless air of civic slavery is thrown around her wasted form. Different, indeed, was the prospect of her childhood. Born in a happy and healthful country home, until death sundered the parental tie, and changed circumstances obliged her to look to her own labour as a source of support, she knew of toil and travail but in name. It is otherwise now: witness the scene she has entered. The contrast, so far as regards brightness of light, in the night season, is, indeed, complete; but this dazzling change is too dearly purchased, the few remaining particles of wholesome atmospheric air being totally consumed by the gas-lights which flame overhead.

But why, after the almost unexampled indulgence of an hour's walk in the city air, has the work dropped from her motionless fingers? Is it so, indeed? Yes, goaded and jaded nature has sunk beneath its load—she faints. And well may spirit, as well as body, now sink. The hour's walk has revealed a truth, the bare contemplation of which, in prospect, had given her unspeakable anguish of heart. One surviving earthly relation she had hitherto known—not a mother, but one who, in seasons of sickness and sorrow, by counsel and care, had endeavoured to act a mother's part. She is dead; and, with her, earthly hope seems also to die. Hence mind and body are prostrated. The faint passes over: it is too accustomed an event in the dim and stifling work-room, to attract much notice; and the task is again plied. That task is, however, one of more than ordinary urgency—it is "court mourning;" and our sufferer passes the midnight hour, still bowed down over it. Morning, a city morning, casts its dubious dawn over the unwholesome room, and still the task proceeds; the hapless daughters of toil, or, rather some of the weakest and most exhausted of the party, having, by special indulgence, enjoyed a broken slumber of some half-hour's duration, among the "cuttings" which lie on the floor.

This has been the last day of the "dress-maker's" wearisome week. It is now the sabbath. Its noon is approaching; and the fair and courtly customers of the establishment, of which our sufferer is an inmate, are anxiously awaiting the arrival of the mourning-dresses, without which they cannot appear in public. They are gratified: the costly equipages, with crape-clad and liveried attendants, roll to their usual Sunday destinations. The funeral-anthem and sermon are enjoyed, and descanted on. All this is well, it may be; but where is the mourner, whom we left heart-sick and faint in the still crowded and busy work-room? She, too, has been abroad, for it is Sunday; and that work-room, at least during the afternoon of the day of rest, is generally void

* This paper forms the second chapter of "The Dress," a prize essay, by the rev. William M'Ilwaine, minister of St. George's, Belfast, awarded to him by the "Association for the Aid and Benefit of Dress-makers and Milliners," under the patronage of her majesty queen Adelaide, and the presidentship of the right hon. the lord Ashley. The claims of this society are most imperative; and Mr. M'Ilwaine has placed the subject before the public with much tact, in its true and proper light.—Ed.

of its inmates. How, indeed, can it be otherwise? The proprietors have gone forth to enjoy somewhat of "the fresh air," at their suburban villa, after having, perhaps, received the usual gratification of attending the ministrations of their favourite preacher in the fashionable chapel; so that "dinner" is dispensed with for that day at their town establishment,* and the apprentices and improvers are permitted to enjoy themselves during the afternoon*.

Morning arrives once more; and its sixth hour finds her with head bowed down, pained back, swollen limbs, and straining eyes, at the allotted task. For how long a period, and with what results this bondage is likely to continue, our reader's imagination may readily determine.

The above is a sketch, it is true; but it is, nevertheless, a sketch from life. Its colouring is dark, but the subject demands this; nay, if the truth must needs be told, there are shades which might be added to this already soul-harrowing picture, of a still darker hue. The sufferings contemplated have been, in a great measure, bodily; or, at least, they may be viewed as bounded by time. But are there none connected with the moral and spiritual condition of the "dress-maker?" What human pen could venture upon the description of those feelings which crowd upon the spirit of this victim of the work-room, when the closing hour draws nigh? What skill could analyse the fearful mental struggle which has been undergone, before the habit of sabbath-desecration has been forced upon her once sensitively moral feelings, as to this point of God's holy law? Dark as is the outline, the filling up of such a sketch is infinitely more so.

Kind reader, you are now invited to test the reality of the picture presented. Trust not to the glossed exterior of an artificial or metropolitan existence; but peruse with attention the following reference to undoubted fact, and then judge whether an undue demand is made on your sympathy and exertions in behalf of your oppressed sisters in a common humanity.

To much that has been stated, it may, perhaps, be replied, that theory predominates over fact. It is, therefore, most desirable that somewhat of the latter, and that of an incontrovertible kind, may be furnished, in confirmation of the views above given; and here, alas! the materials are fearfully ample, the chief difficulty being that of selection and condensation. A few extracts from a valuable and voluminous body of evidence, collected for the "Children's Employment Commission" (1841), by R. D. Grainger, esq., will suffice our present purpose. They occur under the head of "London Dress-makers and Milliners," and refer to a class which, although not previously touched upon in this essay, contains within it sufferers to a still more lamentable extent than those who have come under our review. The testimony, in every instance, it may be observed, was given by the individuals themselves, each declaring their readiness to confirm what has been thus stated on oath. The following is the statement of one young person (No. 531) seventeen years old:

"Served an apprenticeship of two years at Norwich. Paid a premium of £50. The regular hours at Norwich were from eight A.M. till nine P.M. in the winter: in the summer, from seven A.M. till nine and ten P.M. Sometimes worked till ten or twelve: has done this for two or three nights together: never worked all night. Plenty of time was allowed for meals; was never hurried. * * * * *

"Came to London as an improver last season, because she had not been properly taught in the country; came for eighteen months; did not pay any premium; receives no wages, but is boarded and lodged. Has sufficient food, but it is of an ordinary or rather coarse quality. The hours in the season are from half-past six A.M., till twelve at night, frequently till one or two in the morning. The work has been carried on in this house all night, but not since witness has been there. On Saturday night they are never out of the room earlier than twelve. They begin on Monday morning at the usual hour, half-past six. The proprietor keeps only four young persons, to do work which would occupy eight; and the consequence is, that the interval of the two seasons of winter and spring where, in many houses, there is comparatively easy work, in this there is little or none. In these intervals the hours are from half-past six A.M. till seven, eight, eleven, and twelve. Had a fortnight's holiday after the season of last year.

"No fixed time is allowed for the meals, which are very hurried; is never allowed more than ten minutes or a quarter of an hour for dinner. Was told last season that she ought to take her breakfast standing; and almost every morning she was scolded for being too long at meals. Has black looks for dining at the house on Sunday: it is considered a 'great favour.' Witness's health has very much suffered since she has been in town. Has often sick head-ache: her back aches from sitting so long: her appetite at times is very bad. The work-room is very cold in the winter, and full of draughts. This winter her hands, especially one, got benumbed and blue, so that the work has dropped from them; was never in this state previously. Has often complained of a mist before her eyes, which comes on for some minutes, so that she cannot see her work. Would be very glad if the hours could be shortened; 'indeed she would.' Does not think she will be able to stand it much longer."

In the midst of such revolting statements as the above, in this body of evidence, it is refreshing to find some of a very opposite character. Thus, it is stated of one establishment (fol. 211) as follows:—

"In this establishment the young persons are most kindly treated, every attention being paid to their comfort. The hours are also comparatively moderate; and the health of the young apprentices is consulted in the busy season, by their being allowed to retire to rest earlier than the others."

But the eye is not long suffered to rest on such a relieving picture as this: the dark reverse too soon occurs. The following testimony, from a female of respectability (No. 547), speaks for itself:—

"Has been well acquainted with the dress-making and millinery business for several years;

* When the parliamentary inquiry took place, it was shown that, in some establishments, no dinner was provided on Sunday. The committee are happy to state, it is believed that no such instances now occur.

has had an establishment of her own for some years. During this period has known a large number of young persons who have been employed in various houses in London and the large country towns. Thinks that the business in some country towns is quite as laborious as in London, especially in the fashionable watering-places: this is principally owing to their having too few hands. Some years ago a young person came to witness, whose health was broken up from hard work at Bath. She had ulcers of the legs; and she left in such a state of health that there was no hope of her recovery. This young woman told witness that she had at night often 'lain down on the rug, because the time for rest was so short it was not worth while going to bed' She attributed the ulcers of the legs to catching cold on one of these occasions.

"In the London houses it is common, in the season, to work till twelve, one, or two in the morning, and frequently later, if any thing is wanted; it is not unusual to work as late as three or four on Sunday morning, or even till eleven and twelve in the day. Has often seen the boys go by with boxes of millinery on Sunday mornings, at ten, eleven, and twelve. Knows that in the season the work is, in most of the principal houses, carried on from between eight and nine A.M., till eleven and twelve at night, for two or three months together, often later. The young persons have often complained to witness of the effects on their health. Has frequently known the constitution to be seriously impaired, so that they are constantly taking medicine. Attributes this to long hours of work, long sitting, and want of rest, occurring to young persons of the age of fourteen to twenty. In some of the large houses the bed-rooms are too much crowded, which witness thinks is very injurious. The work-rooms are also often much crowded. Would not like to put a daughter of hers to the business. Thinks that if all the houses were restricted from nine A.M. till nine P.M., that it would be most beneficial, and not injurious to the trade. Witness herself very rarely exceeds nine P.M.; never ten P.M., in the busiest time; never begins earlier than half-past eight A. M., often later. 'Thinks, from what she has known, that no slavery is worse than that of the dressmaker's life in London; this is her firm opinion.'"

One other painful illustration may suffice (No. 565):

"Has been first hand, or superintendent, of the dressmaking department in a large establishment in London; has also been in other houses of business. In all these houses the hours are very late, in the season; and in many the food is very bad, often coarse. Before the 'drawing-room,' whilst witness was at a French house, has sat up two or three alternate nights in the week. At another house, where there were four or five young persons in the same sleeping-room, the witness often came at four or five in the morning, and said it was time for them to get up. They continued till twelve or one at night. On Saturday night, has very often been kept up till one or two on Sunday morning; having begun at four or five A.M. on the Saturday: this was because there was Sunday to rest. Has heard from young persons, who had been at a house in Leamington, that there they got up at twelve on Sunday nights to begin to work. The food is, to witness's knowledge, often coarse and insufficient. At one house, where they began at four or five A.M., the breakfast was not taken till half-past seven. On these occasions felt weak and exhausted.

No. 525, f. 204 (Miss H. B.)—"Is in business as a milliner, and has been altogether acquainted with the business several years. * * The journeywomen and improvers are worked the longest: the apprentices, being beginners, and not knowing the business so well, are sent to bed earlier. Has been herself in several houses in London. * * In the houses which are regulated (by which is meant those which do not make a practice of working all night) it happens that, if any particular order is to be executed, they go on later than eleven, often till two or three in the morning, and, if requisite, all night. In those houses which are not so well regulated, they often work all night: in the season they often go on till one or two in the morning. In one establishment, where witness formerly worked, during three months successively she had never more than four hours' rest; regularly going to bed between twelve and one, and getting up at four in the morning. On the occasion of the general mourning for his majesty king William IV. witness worked, without going to bed, from four o'clock on Thursday morning till half-past ten on Sunday morning; during this time witness did not sleep at all: of this she is certain. In order to keep awake she stood nearly the whole of Friday night, Saturday, and Saturday night; only sitting down for half an hour to rest. Two other young persons worked at the same house for the same time: these two dozed occasionally in a chair. Witness, who was then nineteen, was made very ill by this great exertion; and when, on Sunday, she went to bed, she could not sleep. Her feet and legs were much swollen, and her feet seemed to overhang her shoes. No difference is made as to the time of beginning in the morning, when the work has been carried on very late the night before. In some houses they work on the Sunday.

No. 528 (C. D.)—"The common hours in this establishment, in the spring season, are from eight A.M. till one or two the next morning; often till four or five. If they work till four or five, they get up to work at eight A.M., as usual. It may frequently happen that for three or four days in the week the hours are from eight A.M. till one, two, four, and five the next morning. It is almost invariably the case that the work is carried on all night, on the night before court-days. * * When witness was an apprentice, has sometimes laid down on the rug, and slept a few minutes, till she was called. * * Knows that there are several houses in London in which no meals are allowed, on Sunday, after breakfast. It is expected that they should obtain a dinner from their friends. Knows a young person who walked about the streets all day, in consequence of having been denied a dinner at her employer's. No exception is made in favour of those who have no friends in London. All the workwomen, in the season (about fifty), work in one large room. In the season, with the sun in the day, and the lamps at night, the place is extremely hot and oppressive.

Several young persons have fainted at their work. The sight is frequently affected."

No. 529 (Miss —). "Every season, in at least half the houses of business, it happens that the young persons occasionally work twenty hours out of the twenty-four, twice or thrice a week. On special occasions, such as drawing-rooms, general mournings, and very frequently wedding orders, it is not uncommon to work all night: has herself worked twenty hours out of the twenty-four, for three months together: at this time she was suffering from illness, and the medical attendant remonstrated against the treatment she received. He wished witness to remain in bed at least one day longer, which the employers objected to, required her to get up, and dismissed the surgeon. * * Has seen young persons faint immediately after the work was over, the stimulus or excitement which had sustained them having ceased. The digestion especially suffers, and also the lungs: pain in the side is very common; and the hands and feet die away from want of circulation and exercise, never seeing the outside of the door, from Sunday to Sunday."

And now, we ask, will the inhabitants of this professedly free country permit such a system of slavery to continue in the very heart of our population? Were these individual cases, selected almost at random from the mass of recorded misery and degradation just appealed to, the only ones which the spirit of Christian philanthropy—still, thank God, alive among us—was called upon to redress, ought they not to be sought out, and placed before the cognizance of the country, until that redress was amply achieved? This, however, is far from being a full statement of our case: our duty is to bring forward not such isolated instances as these, but an aggregate of sorrow, the very conception of which is startling. To do any measure of justice to the subject, it must be thus reviewed, and, if calmly considered, will, we feel persuaded, force conviction, even upon the hitherto incredulous, that from London, and this country generally, in this our day, a cry from the oppressed ascends into the ears of the Lord of Hosts, hardly less aggravated, in many instances, than that which resounded in the prison-house of Egyptian bondage.

The Cabinet.

"RUDIMENTS OF THE WORLD" are the inventions of the mind when left to itself, and framing its own religion. The natural heart turns to outward forms of mortification, of purification, which are to it in the place of sanctity. And they, who undertake to teach others, subject their followers to their ordinances. The Pharisees did this. They, indeed, were not left to themselves: they "sat in Moses' seat," and ought to have expounded the law of Moses, "neither adding thereto, nor diminishing from it." But our Lord reproved them, saying, "Ye make the commandments of God of none effect through your traditions;" and we learn from St. Mark that "the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And many other things there be, which they have received to hold; as the washing of cups, and pots, brasen vessels, and tables." After a like principle of nature, but with more excuse, the Hindoos have their "rudiments of the world," are governed by the maxims of their priests—instructing them to "abstain from meats;" to use ablutions at certain times, and in certain rivers; not to eat with those who are not of the same sect as themselves. The Mahometans have their fixed hours of prayer, their appointed words to repeat, and posture to use, their seasons of fasting and abstinence. Now, all these are "rudiments of the world:" they proceed from man, and not from God—from a principle of carnal, and not of heavenly wisdom. Yet some rules of this kind had been pressed upon the Colossians, "after the tradition of men, and not after Christ:" not after Christ, because he had not taught them; not after Christ, because they had another salvation in view than that which he had wrought, and pretended to another way of pleasing God than that which he had revealed. And therefore St. Paul asks, "If ye be dead with Christ from the rudiments of the world" (if Christ has freed you from the corruptions, the errors, the superstitions in which the world was held; if he is the light of the world, by which every man should walk and be guided), "why, as though living in the world," instead of being "taken out of the world," are ye subject to ordinances of man's invention, commanding you to touch not, taste not, handle not, to abstain from meats, to deny yourselves earthly gratifications, which God has not forbidden? Why not rather "stand fast in the liberty wherewith Christ hath made you free"? These things, like the matters which they concern, all "perish in the using," leave no lasting benefit on him who practises them. What follows, for instance, from the annual fast of the Mahometan, except an increased desire after self-indulgence? Is the Hindoo become more pure in heart because, after a weary pilgrimage, he has bathed in the sacred river? Were the Pharisees cleansed from the defilement of a proud and carnal heart, because they refused to eat with "unwashen hands"? There is nothing in these practices to affect the heart, to wean its affections from things below, or raise them to things above.—*Bishop of Chester's "Exposition of Colossians."*

Poetry.

THE MOTHER'S LAMENT.

(For the Church of England Magazine.)

THOU 'rt gone, my child, in youth's gay scene,
When life is dress'd in verdure green;
When troubles pass, as clouds do fly
Across a beauteous summer sky.

Thou'rt gone before thy budding prime
Had bowed the lover at thy shrine,
Or plighted troth at altar given,
Symbolic of the love of heaven.

I feel, I feel within my breast
A rising sorrow, not express'd;
A sorrow only woman feels
When lab'ring under earthly ills.

And yet I strive to bow below
The mighty hand which strikes the blow,
In love to win our hearts to him
Through whom all earthly blessings spring.

I know thou'rt bless'd and happy now;
I see the crown around thy brow;
I hear thee lisp the ransomed's song
In glorious hallelujahs long.

My child, my child, thou'lt ne'er return
To mourn on earth o'er sorrow's urn;
But, when I die, I'll meet thee there,
If with my Lord his cross I share.

W. JACKSON.

LAYS OF A PILGRIM.

No. IX.

"THY KINGDOM COME."

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name One."—ZECH. iv. 9.

TELL, prophet, of the hallow'd time,
When all shall own Messiah's name;
From thy 'rapt vision's depth sublime
The cheering promise came.

Back from thy view the vapours roll'd
That veil'd so long the slumbering world:
O'er the pale mists of coming years,
Thy glance the dread horizon clears:
Long centuries of discord's cry
Stay not the march of prophecy.
Beyond the clouds the orient gleams,
And far and wide the radiance streams:
Each lesser light fades from afar,
Before thy brightness, "Morning Star!"
O blessed hour, when strife shall cease;
When all shall own thee "Prince of peace!"
Upon that name the heathen calls:
Before that light their idol falls.
To every clime beneath the sun
Redemption's glorious tide shall run;
Through all the "islands of the sea"
That name alone shall worshipp'd be.
Hasten, O Lord, thy kingdom's power:
Dispel the darkness of this hour.
Spirit of truth! upon us dwell;
All discord and contention quell.
O'er us be thy blest influence shown,
"One Lord, one faith," one name to own!

Miscellaneous.

ELIOT'S INDIAN BIBLE.—I am going to give my young friends a specimen of the difficulties which some good men have encountered in endeavouring to give to the poor heathen the gospel in their own language. When our pious fathers landed on these shores, they found the people, then living here, in the deepest ignorance and degradation. They were all ignorant of the living and true God, and Jesus Christ, whom he has sent. Those good men were deeply affected by the guilt and misery of these Indians. They set themselves to work with the greatest earnestness and resolution to do them good. But the thing was most important to be done before any thing effectual could be accomplished for them. Their language had never been written. Now see the difficulty of making any thing of it. I will give you one word, and see what you would be likely to make of it. It is as long as the line of your kite. Just look at it—'Kummogkodonettoottummoouttiencngamunnonash.' There you have it just as I have copied it out of a book written in those ancient days. This Indian word means "our question." I was about to copy another; but I think you will be satisfied with this specimen. Think, now, what a labour it must have been for good old Mr. Eliot to get hold of such a language. "But that good man's name," says an old writer, "being spelled backward is Toile," and toil he did, till he travelled through this dreadful wilderness of hard words, and came out with a complete grammar of the language; at the end of which he inscribed the remarkable and most appropriate words, "Prayers and pains, through faith in Jesus Christ, can do any thing." When he had completed the grammar, his prayers and his pains carried him on till he had translated the whole bible into the Indian language, and Baxter's "Call to the Unconverted," and several English treatises of practical divinity and catechisms. It is an interesting fact, that this bible in the Indian language was the first that was ever printed in this country; and good old Cotton Mather says, "He wrote the whole translation with but one pen." My young readers can thus see that great difficulties have been encountered by the good men who have gone before us, in doing good to the heathen. But, in spite of them all, those pious men persevered; and we have their shining examples to cheer us in any hard labour we may be called to, in doing good to others. That noble motto, the inscription at the end of the grammar, which the excellent Eliot adopted, is the noblest that can be adopted. How much good each one of my young friends in their future life might do by making it theirs!—*American paper.*

GOING TO CHURCH.—Thou goest to church? No: thy body goeth there "alone." Thy spirit is roaming among its daily haunts; it has quitted its mortal covering, and is busying itself with worldly things; with some household care, a coming pleasure, a disappointment, a neighbour's fault or cross, or any other of Satan's temptations: in short, thy spirit is anywhere but in the house of God. Now, tell me, my friend, if I were to dress up a skeleton, and place it on the seat you are accustomed to occupy, would you dare to assert that it had taken part in the services of the church? Alas! how much better are we than dead corpses in the house of the Lord and his Christ's, if our spirit do not go up with us?—*S.*

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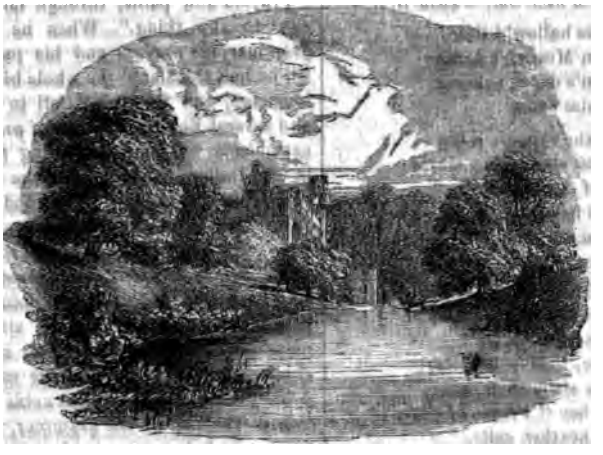
UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 589.—JUNE 20, 1846.



WARWICK CASTLE.

WARWICK is a very ancient town, eighty-four miles from London, situated on a rocky bank of the river Avon. It is stated by tradition to have been founded by Cymbeline, a British king, during the early sojourn of our Saviour. It is certain it was celebrated in the time of the Romans. It suffered much both from the Saxons and Danes, but was restored by Ethelfleda, a noble Mercian lady.

On the arrival of the Conqueror, and soon after the battle of Hastings, he built and fortified many noble strongholds for his safety, of which Warwick was one. The town was almost consumed by fire on the 5th of September, 1694, but was rebuilt in a much better style; a national contribution being made, amounting to £110,000.

In the reign of Edward I. the foundations were repaired by earl Guy, who, in 1312, with the earl of Lancaster, having taken Piers Gavestone, favourite of Edward II., on his route to Wallingford, brought him to the castle; from whence he was removed to Blacklow hill, about a mile off, tried, and beheaded.

It was deemed a place of such vast importance, that Henry III. required security of Margery, sister and heiress of Thomas earl of Warwick, that she should not take to husband any person whatever, in whom he could not repose trust as in himself, alleging, as a reason, the strength of the castle, and its vicinity to the marshes. In the civil wars, it was made a garrison for the parliament, by lord Brooke, and besieged by lord Northampton, in 1642. The prisoners taken at Edgehill were confined here.

The two great points in Warwick which attract the notice of the stranger, and which render it truly worthy of a visit, are the castle and the church of St. Mary, with its splendid Beauchamp chapel, containing the remains of many of the illustrious earls, with noble monuments erected to their memory. In the first year of Edward VI. John Dudley was advanced to the earldom; but, upon his attainder, in the first of Mary, the castle reverted to the crown. Queen Elizabeth give it to sir Andrew Dudley; but, for want of heirs, it again reverted to the crown. The castle was to this time the public gaol of the county; but the new proprietor rendered it a splendid private residence.

The castle is, in every sense of the word, a magnificent building. George IV. is reported to have said that it was the only castle in England he envied for a royal residence. The era of the erection is extremely doubtful. From "Doomsday Book," however, it would seem to have belonged to Edward the Confessor, as a special stronghold for the midland parts of the kingdom. The approach is partly cut out of the solid rock, the sides of which are covered with shrubs and evergreens; and the castle bursts suddenly on the view, with two huge towers, one as ancient as the Norman conquest, and the other as the reign of Richard II. The castle is surrounded by venerable trees; and in the grounds are some of the largest cedars in England, and some fine chestnuts. The river winds through the park and beautifully laid out pleasure-grounds, and adds greatly to the effect. The interior of the castle is not unworthy of its external appearance and situation. The immense hall has an oak roof and a marble floor; and its walls are decorated with ancient armour, &c., all kept in the most appropriate style of magnificence. When the doors are opened, there is a vista of three hundred feet from one end of the castle to the other, terminated at each extremity by windows of painted glass. Another passage is closed by a large picture of Charles I. seated on a grey horse, by Vandyke; and, as it is approached, the horse and rider seem instinct with life. Among the fine collection of paintings in the castle is a portrait of Ignatius Loyola, founder of the Jesuits, by Rubens—a magnificent picture. There are also originals of Henry VIII. and Anne Boleyn, by Holbein; various portraits by Vandyke, Titian, and Lely; and landscapes by Salvator Rosa.

The romantic tales respecting Guy, the renowned earl, are those of imagination; though to call in question their veracity would by many be deemed the grossest heresy.

In the grounds of the castle is the celebrated vase of the emperor Adrian, dug up and sent to England, and said to be the production of Lysippus, a statuary of the age of Alexander the Great, and capable of containing 160 gallons, and which has been often copied in England.

"Stout Guy of Warwick, may we pass unharm'd
Thy wicket-gate? And will thou not come forth,
With thy gigantic mace, to break our bones,
Nor seethe us in thy cauldron, whence of yore
The blood-red pottage flow'd?
A glorious haunt
Thy race have had, 'neath these luxuriant shades,
From age to age. Around the mighty base
Of the time-honour'd castle, lifting high
Rampart and tower and battlement sublime,
Winds the soft-flowing Avon, pleased to clasp
An infant islet in her nursing arms.
Anon her meek mood changes, and in sport
She leaps with frolic foot from rock to rock,
Taking a wild dance on their pavement rude;
Then, half complaining, half in weariness,
Resumes her quiet way.
Would that I knew
The very tarret in this ancient pile
Where the sixth Henry had his tutelage,
Wearing, with tasks, ten tedious years away.
The mother's tear was on his roundet cheek,
When stately Beauchamp took him from her arms,
An infant of five summers, to enforce
His knightly training. Press'd the iron hand
Of chivalry all harshly on his soul,
Keeping its pulses down, till the free stream
Of thought was petrified? Perchance the sway
Of such stern tator might have bow'd too low
What was too weak at first; and so, poor king,
Thou wert in vassalage thy whole life long,
The scorn of lawless spirits, on thy brow
Wearing a crown, indeed, but, in thy breast,
Hiding the slave-chain.
In yon lofty hall,
Hung round with ancient armour, interspersed
With branching antlers of the hunted stag,
Fancy depictureth a warrior-shade,
The swarth king-maker, he who bore so high
His golden coronet, and on his shield
'The bear and ragged staff.' At his rough grasp
The warring Roses quaked; and, like the foam
That crests the wave one moment, and the next
Dies at its feet, alternate rose and sank
The crowned heads of York and Lancaster.
Gone are those days, with all their deeds of arms,
Their clangour echoing loud from shore to shore,
Rousing the 'shepherd maiden' from her flocks,
To buckle on strange armour, and preserve
The endanger'd Gallic throne.
With traveller's glance
We turn'd from Warwick's castellated dome,
Wrapp'd in its cloud of rich remembrances,
And took our pilgrim way. There many a trait
Of rural life we gather'd up, to fill
The outline of our picture, shaded strong
By the dark pencil of old feudal times.
We saw a rustic household wandering forth
That cloudless afternoon, perchance to make
Some visit promised long; for each was clad
With special care as on a holiday.
The father bore the baby awkwardly
In his coarse arms, like tool or burden used
About his work, yet kindly bent him down
To hear its little murmur of delight.
With a more practised hand the mother led
One who could scarcely totter, its small feet
Pitting unequally, from side to side
Its rotund body balancing. Alone,
Majestic in an added year, walk'd on,
Between the groups, another ruddy one.
She faltereth at the stile; but, being raised
And set upon the greensward, how she shouts,
Curvets, and gambols like a playful lamb,
Plucking, with pride and wonder, here and there,
Herbing or flower, o'er which the baby crows
One moment, and the next, with chubby hand,
Breaketh in pieces like a conqueror!
On went the cottage group; and then there came
A poor old man, wrinkled and alone,
Clad in his almshouse garments. Slow he moved,
And painfully; nor sought the human eye
As if expectant of its sympathy.
He hath no children in his face to smile,
No friend to take him by the wither'd hand,
Yet looketh upward; and his feeble heart
Warms in the pleasant sunshine.
Yea, look up!
The world hath dealt but harshly; and old time,
That cunning foe, hath all thy nerves unstrung,
And made thy thin blood wintry. Yet look up—
The pure, pure air is thine: the sun is thine;
And thou shalt rise above them, if thy soul
Cling to its Saviour's skirts. So be not sad
Or desolate in spirit, but hold on
A Christian's faithful journey to the land
Where palsied limbs and wrinkles are unknown."

MRS. SIGOURNEY.

Biography.

REV. SAMUEL REDHEAD, LATE VICAR OF CALVERLEY, NEAR BRADFORD, YORKSHIRE.

No. II.

In the year 1822, Mr. Redhead was appointed, by lord chancellor Eldon, to the vicarage of Calverley; and it consequently became necessary that he should bid adieu to the people amongst whom, for sixteen years, he had so zealously, affectionately, and successfully laboured. But the close connexion, which for so long a period has subsisted between a devoted pastor and an attached flock, cannot be dissolved without feelings of intense pain and inexpressible regret. And hence we find that, on the day when he was publicly to bid them farewell, minister and people were alike overcome with grief. In a letter which Mr. Redhead wrote to one very dear to him, he gave the following account of this trying

occasion: "The morning congregation," he remarks, "was larger than usual, and the sacrament numerously attended. A chastised expression of sorrow sat upon each countenance, as if some melancholy event were anticipated or had taken place. We separated in silence, and in the afternoon assembled with unusual sensations. A few tears portended what would happen. I felt tolerably well when I went into the pulpit. My text was Acts xx. 32. My feelings soon overpowered me, and frequently interrupted my utterance. The congregation, which was large, was dissolved in tears; and many gave vent to their feelings by sobbing aloud. I know not that I ever witnessed a scene so affecting. It is impossible for me to describe it, or to tell you all I felt."

On leaving the immediate neighbourhood of Bradford, Mr. Redhead was presented with a copy of "Horne on the Study of the Holy Scriptures," by a few friends, whom he was in the habit of meeting every fortnight, for the purpose of promoting religious edification. The spirit by which he was influenced will sufficiently appear from the following brief extract from the letter which he addressed to the donors: "Assured of an interest in your esteem, I would beg an interest in your prayers also, that I may prove faithful to the charge over which I am placed, and successful in winning souls to Christ, and building them up in the faith and the hope of the gospel. And God forbid that I should cease to pray for you, that grace and mercy and peace may rest upon you all, unto eternal life in Christ Jesus our Lord."

The parish of Calverley consists of the townships of Calverley-cum-Farsley, Pudsey, Idle, and Bolton, and contained, according to the census of 1821, 14,128 inhabitants, of whom not more than 500 were resident in the village of Calverley. According to the census of 1841, however, the entire parish contained 24,000, and the village of Calverley more than 1,000 inhabitants. The district under the immediate charge of the vicar consisted of the village of Calverley, Farsley, and several hamlets, scattered over an area of three miles by two, and containing a population, in 1841, of between 3,000 and 4,000 souls. At the time of Mr. Redhead's appointment to the vicarage, the church-accommodation in this large parish consisted of the parish church (supposed to have been built in the reign of Henry II.), dedicated to St. Wilfred, and capable of containing four hundred persons; a church at Pudsey, calculated to hold 2,000, and a small ancient chapel at Idle. The chapel at Idle was too small for the wants of the population; and accordingly, on the 28th of April, 1828, Mr. Redhead laid the first stone of a new and handsome church, with accommodation for 1000 persons, and preached the consecration-sermon in it on the 31st of August, 1830.

The village of Farsley contained no church; and, therefore, the inhabitants of that populous district—estimated at 2,500 souls, and situated at a distance of two miles from the parish church—enjoyed the immediate pastoral superintendence of the vicar. For more than twenty years Mr. Redhead zealously and faithfully laboured in this portion of his parish, regularly visiting from house to house, expounding to the people the word of God, and administering reproof, rebuke, or exhortation, "with all long-suffering and doctrine." But he was, nevertheless, perfectly aware of the advantages which the inhabitants of Farsley would enjoy by having a resident minister in the midst of them; and it was not long before he endeavoured to accomplish this object of his ardent desire. His first efforts, however, were unsuccessful; and it was not until the year 1842 that he was enabled to carry his benevolent designs into effect. It was on the 8th of July, in that year, that he laid the foundation-stone of a sacred edifice, dedicated to St. John the Evangelist, surrounded by a great number of clerical and lay friends, and a large concourse of people from the surrounding district. The consecration sermon of the same church was preached by the bishop of Ripon, on the 27th October, in the following year.

It was a matter of great thankfulness to Mr. Redhead that he had been, at last, enabled to complete the building of a church at Farsley. The people also were prepared, by his previous labours, in some measure to estimate the privileges which were thus conferred upon them; although they deeply regretted that they should henceforth be separated from the immediate superintendence of the pastor whom they affectionately loved.

The total expense of building the church, including the fittings-up, amounted to 1,882*l.* 10*s.* 10*d.* The site, in addition to a liberal subscription, was generously given by the lord of the manor, the late Thomas Thornhill, esq.

But Mr. Redhead's labours, in reference to church-accommodation, did not terminate with the completion of the church at Farsley. In the year 1844, the venerable parish-church was pronounced to be in so dilapidated a condition as to require very extensive reparation. The whole matter was laid before a vestry-meeting, when the parishioners refused to make a rate. There were those, however, who knew how to value the house of God; and amongst them were the inhabitants of the village of Calverley especially, whose feet were wont, from sabbath to sabbath, to tread the sacred courts; and they nobly resolved that the holy and beautiful house in which their fathers had worshipped should not be permitted to decay. A spirit of pious emulation stirred in their hearts; and, assisted by some distant friends and the strenuous exertions of the vicar, they raised the funds necessary for accomplishing their great and praiseworthy object, involving an expenditure of more than 700*l.*

The venerable but renovated fabric was reopened for the public worship of God on Friday, Nov. 15, 1844. On this memorable occasion the people willingly offered according to their ability, and the very liberal sum of 129*l.* 12*s.* 5½*d.* was realized. Mr. Redhead thus notices the munificent contributions of his people, in a letter to an absent member of his family: "You, my dear," says he, "will rejoice with us in our joy, and give thanks and praise to the Giver of all good, who hath put it into the hearts of his servants to offer so willingly after this sort towards the restoration of our venerable and dilapidated house of prayer, in which his people for so many gene-

rations have been wont to assemble, to offer up their weekly sacrifices of prayer and praise to God, their Creator, Redeemer, and Sanctifier, and to hear the joyful sound of that gospel which is the power of God unto salvation to all them that believe."

When a clergyman is appointed to a vacant incumbency, it often happens that he is not received with great cordiality by the people, simply because they desired the appointment of some other person. It was so in the present case. The former vicar, who lived to be upwards of ninety years of age, had for a long time been assisted by a curate, who resided with him in the vicarage, and discharged all the duties of the pastoral office. The services of this gentleman were very acceptable to the people; and they would gladly have had him promoted, when death had removed the venerable Mr. Faber from his office. Mr. Redhead was a stranger to the people; but their feelings of regard and attachment were soon drawn forth by the conciliatory kindness of his manner, and the interest which he evinced in all their concerns. The high estimation in which the new vicar was held, very shortly after he became resident, will sufficiently appear from the striking remark of the excellent and venerable parish-clerk: "We prayed for silver," said he; "but God has given us gold."

Mr. Redhead preached his first sermon, at Calverley, on the 22nd September, 1822, when he took for his text 1 Cor. ii. 2: "I determined not to know anything among you, save Jesus Christ, and him crucified." On every recurring anniversary, he addressed his people from the same words.

In the discharge of the various duties of the pastoral office, Mr. Redhead was most exemplary and indefatigable. No difficulties daunted, no labours distressed, no opposition dismayed him. His great object was faithfully to perform his Master's work in advancing the spiritual interests of those who were committed to his charge. Considerations of personal ease or convenience were never suffered to interfere with his public duties: his desire was to spend and to be spent in the service of his Lord and Saviour. Every Sunday, in addition to two full services in the church, he regularly attended twice at the Sunday-school, and opened it with prayer, and in the evening gathered around him, in his own house, the elder children of the school, for catechetical instruction, and reading the bible. He always enjoyed this latter service with peculiar pleasure, and spoke of it as one of his most delightful employments. Whatever had been the labours of the day, and they were sometimes very heavy, nothing could induce him to forego meeting his children; and he frequently expressed the opinion that this was one of the most extensively useful of all his ministerial occupations. Many cheering instances occurred of the consistent conduct and happy death of those thus instructed; and many more are left behind, who are now adorning their Christian profession, and are steady and consistent members of the church of England*.

But, in addition to the public services of the church, which, including marriages, churchings, baptisms, and burials, were frequently very onerous, and the catechetical lecture to the children on the Sunday evening, Mr. Redhead also employed other means for the purpose of promoting the spiritual instruction of his people. He had always one weekly lecture in the village, and another at four hamlets in the township, in rotation. Every Thursday evening he devoted to the instruction of a bible class in his own house; and on the Friday evening, immediately preceding the administration of the sacrament of the Lord's supper, he had a preparatory service with his communicants. He had, further, frequent meetings with his Sunday-school teachers, and also quarterly missionary meetings.

It will sufficiently appear, from the foregoing, that, during the earlier part of Mr. Redhead's residence at Calverley, he had many trials and discouragements to bear; but he, nevertheless, steadily, zealously, prayerfully, went on in the discharge of the duties of his sacred office; and at length it was his happy privilege to witness the result of his labours, in many being added to the church, of such as should be saved.

For seventeen years after Mr. Redhead's appointment to Calverley, he performed the entire duty without assistance. In the year 1839, however, the Pastoral Aid Society made him a grant, by which he was enabled to secure the services of a curate, on whom devolved the care of the more distant places, whilst Mr. R., with increased energy, devoted himself to the home district. His delight was in doing his Master's work; and he valued the services of an assistant chiefly because he was thus enabled to carry out, more efficiently than could otherwise have been the case, the object of his most ardent desire—the spiritual instruction and consolation of those committed to his charge.

As a preacher, Mr. Redhead was plain, simple, earnest, practical, and affectionate—alike without ornament and without reserve. As an expositor of scripture, moreover, he was clear and judicious, and carefully avoided all fanciful or merely ingenious interpretations.

The duties of a clergyman are partly public and partly private; and it may, perhaps, be doubted which of the two is most extensively beneficial. There is an old adage which says that "a house-going parson makes a church-going people;" and unquestionably there is considerable truth in the observation. When a clergyman is only known as a preacher, and only seen in the pulpit, he fails to possess that influence over his people which every minister of the gospel ought to have; and the consequences are prejudicial to the interests of religion.

But not only was Mr. Redhead thus habitually diligent in visiting his people, but the occurrence of special circumstances invariably ensured an early attendance at their residences. If, for example, he noticed the absence of any one from church, he was sure to be with them early in the week, to know what had prevented them being present within the courts of God's house. And the effect of this surveillance was to prevent persons absenting themselves on vague and frivolous pretences. In seasons of sickness and distress, also, he was prompt and unceasing in his attentions,

* In the year 1840, the old school-room being found insufficient for the wants of the village, a new one was erected, capable of accommodating 200 persons. The average attendance for some years has been 150.

ministering to the necessities of the sick and dying, interceding for them at the throne of grace, and affording them such instruction or consolation as their several cases might demand. However unseasonable the time, he was always ready to attend the bed-side of the afflicted; and the silent hours of the darksome night have not unfrequently found him in the cheerless cottage, administering comfort to the sick and dying. No personal inconvenience could prevent him, no hazard of infection could deter him from obeying what he conceived to be the call of duty.

Not only, however, was Mr. Redhead diligent in going about amongst his people, but he was also freely accessible to them at home. The vicarage at Calverley was always open to those who wanted advice in temporal matters, and especially to such as wished for direction in their spiritual concerns: the visits of the latter always afforded Mr. R. sincere pleasure.

During the latter years of Mr. Redhead's life, his mind was often greatly disquieted by the dissensions and distractions existing in the church. He witnessed a fearful struggle going on for the introduction of useless ceremonies and obsolete observances: he noticed the anti-Christian spirit which too often manifested itself between members of the same church, on subjects of no vital importance: he heard of strange doctrines being promulgated from some of the pulpits of the establishment: in short, he saw some of the direful consequences which spring from a divided church; and the sight distressed him. He felt that the church was in danger of being substituted for the Saviour, and the ceremonials of religion for the peaceable fruits of righteousness. In his letters and conversation this was often the topic of discourse; and, after enlarging on the subject to a greater or less extent, he generally concluded with the consolatory reflection: "Well, the Lord reigneth." "O, of what use to me, in my present circumstances," said he, when lying on his dying bed, and within a short period of his departure, to the writer of this memoir, "are all discussions relating to forms and ceremonies, surplices, copes, and genuflexions? O, no: the sole object of my desire is, that I may be found in Christ, 'not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'" "Yes, sir," remarked the writer; "this is the only ark of safety;" when he immediately replied with much animation and with holy jealousy, "What is the ark—the church? Some people call the church the ark; but Christ is our only refuge and help."

For two months preceding the Christmas of 1844, in consequence of the severe and protracted illness of his curate, Mr. Redhead took the entire duty of his church and district alone: it was painfully evident to his family, however, that his strength was unequal to his exertions. The last Sunday on which he ever preached—Dec. 22, 1844—was divided between his own church and that which he had been the means of erecting at Farsley. He preached at the latter in the morning, and took the services of the former in the afternoon. On Christmas-day he again took the services in his parish-church.

This was the last time he was permitted to take any public duty. The symptoms of an exceedingly painful disease, from which he had suffered occasional attacks since August, 1838, speedily set in, and baffled all the means which the skill of his able and indefatigable medical attendants could suggest. His affliction was very severe, and continued through several months, but was throughout borne with the most exemplary patience and entire submission to the Divine will. His confidence in God was unshaken; and he repeatedly said that some of the happiest nights he had ever spent were those on which he had lain awake on his sick-bed. There was a degree of calmness and composure, of peacefulness and fortitude, displayed by him, which powerfully struck every one who had the privilege of visiting him. "I have no feelings of triumph," said he to the writer, at a period when his exhaustion was extreme, and he spoke only in a whisper—"but peace, perfect peace." His mind was stayed on God; and to him he constantly gave thanks for all the comfort and support which he experienced. When dictating a letter to a distant friend, he said: "Tell him how I have been in deep affliction, and brought as it were to the gates of the grave, and how I have been supported and comforted in the midst of this long trial. Say much for the glory of God, but nothing for that of the creature."

He took an amount of duty on Christmas-day, 1844, to which he was altogether unequal. On the 1st of January, 1845, there is the following entry in his diary: "This day I spent entirely in bed. Such is the uncertainty of all human things, that we know not what a day may bring forth. It is a duty, and will be for our advantage, patiently to submit to the providential dispensations of the great Disposer of all events, whose we are, and whom we are bound to serve and to glorify with our bodies and our spirits, which are his. What may happen in the course of the present year is all concealed from our view in great mercy; but, whatever it may be, all things are under the guidance of infinite wisdom and love, and will work together for good to them that love God, to whom be glory for ever. Amen."

Two days after the foregoing entry he was seized with an alarming attack of illness, which, however, had so far subsided by the latter end of the month, that he was advised to go to Cheltenham, for which place he set out on the 31st. On the preceding Sunday, he attended divine worship in his church in the afternoon; and, at the conclusion of the service, he left his pew, and went into the reading-desk, from which place he spoke to his people for about five or six minutes, taking a most affecting leave of them. He exhorted them to continue in unity and godly love, and expressed a hope that he might be restored to them in the fulness of the blessing of the gospel of peace. He concluded his short address by quoting Acts xx. 32, and 2 Cor. xiii. 11, and afterwards pronounced the blessing*.

The people were quite overcome and bathed in tears, at witnessing their venerable and venerated pastor thus addressing them in great weakness, but in much affection.

* Mr. Redhead was publicly prayed for in his church from the commencement of his illness, and peremptorily refused leaving home till he had publicly returned thanks in the congregation, for what was hoped to be his restoration.

On the Sunday morning, after his arrival at Cheltenham, he attended divine service at Trinity church; and this was the last time he was permitted to enjoy the privilege of public worship. In the afternoon of the same day he was seized with a return of his severe pain; and medical assistance was called in. On the 3rd of February, he writes: "Very languid, and little or no appetite. It is the Lord: let him do what seemeth him good. I am altogether his, and altogether at his disposal; and, if henceforward I should be a broken vessel, or altogether thrown aside, the work of the Lord shall not stand still, for he requires not my services." Mr. R. remained at Cheltenham for more than two months, without experiencing any decided benefit from the change he had undergone, and arrived at home again on the 8th of April, where he was welcomed by a peal from the bells in the tower of his much-loved church. Shortly after his return, however, he had another severe attack of the same acute form of his painful disease, which continued for a whole week, and necessarily induced great depression and exhaustion.

During the months of May and June, Mr. Redhead was almost entirely confined to bed, and for six weeks could not lie in any posture, except on his back. His nights were frequently sleepless; but he spoke of them as being, nevertheless, delightful, from the spiritual refreshment which he experienced. It was during this period of weakness and of pain that he determined on having his communicants in small companies assembled round his bed, in order that he might speak unto them the word of God, and bear testimony concerning the comfort and consolation, the peace and assurance which he had experienced during the period of his long affliction. The first party of fifteen assembled on Thursday, the 5th of June. The interview was most affecting. For a few minutes he was quite overpowered by his emotions; at length, however, he was raised up in bed, and, looking on his weeping people, addressed them in the words of St. Paul: "What mean ye to weep and to break mine heart?" and then, after imploring their prayers, and the assistance of the Holy Spirit, he spoke to them for half an hour, telling them of the love he bore to them, of his ardent longings after them—that, though their appointed shepherd was laid aside in the good providence of God, the chief Shepherd was still among them. He assured them that, although he could not be bodily present with them as heretofore, his spirit still held communion with them in the house of God, at the table of the Lord, at their homes, among their families, in all their concerns, having them still in his heart; rejoicing over them when he heard of their good conversation in Christ; sorrowing if he thought that any among them were careless or lukewarm in their attendance on the means of grace, and praying for them that they might be kept in unity and godly love, and be in all things examples to those around them. He then spoke to them more particularly of the love of God, and especially of his own experience during his illness—telling them of his strong consolation, unwavering faith, and unbroken peace, and of his desire to leave himself entirely in God's hands, whether for life or for death. He then gave them his blessing, shook hands with each as they passed his bed, and addressed a few parting words to each, suitable to their respective circumstances. On the 9th, 11th, and 13th, he had similar parties, to whom he spoke in deep solemnity and in much affection, testifying to all the faithfulness of God in the great things he had done for him.

On the 22nd of July, in accordance with the recommendation of his medical attendants, Mr. Redhead was removed to Harrogate. In a few days after his arrival there, he became extremely ill; and the faint hopes which had previously been entertained by his medical advisers speedily became dissipated. But, severe as were his sufferings and imminent as was his danger, his faith and confidence in God never wavered. The pain which he experienced was frequently of the most excruciating character, and his debility was extreme; and yet, in the intervals of comparative ease which he experienced, he exhibited the utmost composure, and even cheerfulness of mind. He delighted to hear the word of God read to him, and generally selected the portions himself. He also derived much comfort from selections which he made from the prayers of the liturgy, and especially from those in the service for the visitation of the sick, which were daily read at his bed-side. At other times he would repeat hymns and psalms, and spiritual songs, or, if he was too weak to engage in the exercise himself, would request some member of his family to read to him such as he selected. On one occasion, when Toplady's beautiful hymn,

"Deathless principle, arise,"

was being recited to him, at the line

"Shudder not to pass the stream,"

he exclaimed, with much animation, "No, no, no; why should I? I shall probably have much to suffer before I reach the shore; but I hope faith, strong faith, will be given me according to my need;" and then triumphantly exclaimed: "O grave, where is thy victory? O death, where is thy sting?"

Early in the month of August, Mr. Redhead became anxious to be once more removed to Calverley; and, accordingly, although the journey was attended with considerable hazard, it was undertaken with the consent of his medical advisers, and he was brought to his much-loved home in safety. On being removed from the carriage to his own bed-room, he completely lost his consciousness; and, for several hours, fearful apprehensions were entertained that he would not rally. About nine o'clock in the evening, however, he revived; and, on opening his eyes, and finding himself at home, he clasped his hands together, and exclaimed with deep solemnity, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul; and forget not all his benefits, especially in bringing me, in so much peace and comfort, to my much-loved home." Thus, the offering of praise and thanksgiving to the God of all grace and mercy was the first language which he uttered when he became conscious of the situation in which he was placed; and this accorded well with his general custom, which was, "in every thing, by prayer and supplication, with thanksgiving, to make his requests

known unto God".* Mr. Redhead survived for nearly three weeks after his removal from Harrogate. During the greater portion of this time his sufferings were very acute: the pain which he experienced was exceedingly severe, and his debility extreme; in addition to which he was distressed with frequent vomiting, and was scarcely able to take any sustenance. A table-spoonful of milk and two of water, repeated at long intervals, was for some time all the nourishment he could take. But, in the midst of this complicated affliction, his mental faculties remained clear and vigorous, and he delighted to speak of the mercies he continued to enjoy. No word of murmuring, no expression of impatience ever escaped him: he regarded his affliction as the appointment of an all-wise and all-merciful God; and, consequently, the language of pious resignation to which he repeatedly gave utterance was, "Even so, Father; for so it seemeth good in thy sight." For some time before his death he had given up all hope of being restored to his family and his people: he felt that he was hastening towards the grave; but yet he patiently, nay, even cheerfully tarried the Lord's leisure, while he was animated with the bright prospect of being finally, and in due time, put into possession of that rest which remaineth for the people of God.

The energies of a constitution naturally robust for a long time successfully resisted the fatal tendency of his disease: the period at length arrived, however, when resistance could be no longer offered. For eight months his sufferings had been constant, and sometimes intense. Many a time had he been apparently at the point of death, and as often had he rallied in a manner which surprised those who were around him. But the appointed time at length came when his spirit should return to God, who gave it. On the morning of the day on which he died—August 26th—his remaining strength was manifestly diminishing very fast: he lost the power of speech, but remained in great calmness and composure, and evidently engaged much in prayer till an early hour in the afternoon, when he peacefully and quietly, without a struggle or a groan, exchanged the sufferings of time for the glories of eternity. The manner of his departure most strikingly illustrated the truthfulness of the following admirable lines of Mrs. Barbauld—

"How blest'd the righteous, when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!

"So fades a summer-cloud away:
So sinks the gale, when storms are o'er:
So gently shuts the eye of day:
So dies a wave along the shore.

"A holy quiet reigns around,
A calm which life nor death destroys:
Nothing disturbs that peace profound,
Which his unfetter'd soul enjoys."

The mortal remains of Mr. Redhead were committed to the family vault, in Calverley churchyard, by the venerable archdeacon Musgrave, on the morning of Monday, Sept. 1st, amidst a large concourse of sorrowing parishioners, who were subsequently addressed, in reference to this mournful event, in an excellent and appropriate sermon, by the rev. James Knight, M.A., of Sheffield, who selected as his text on the occasion, Heb. xiii. 7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

The preceding details will render any special enumeration of the mental qualities and spiritual graces, by which Mr. Redhead was distinguished, altogether unnecessary. His loss will be long and severely felt: his family will mourn the removal of a kind, affectionate, amiable, and judicious head; society a consistent, peaceful, exemplary member; the poor especially, a tender, thoughtful, sympathizing friend; and the church a godly, pious, faithful minister—one who in prosperity or adversity, in suffering or in health, in life and in death, was, through the grace given unto him, an example to his flock—a workman that needed not to be ashamed.

* During the whole of his illness he never took anything, either as food or medicine, without previously asking the blessing of God upon it.

ANTI-ROMANIST MOVEMENT IN GERMANY.—THE APOSTOLICAL CHRISTIANS.

BAPTISM OF A JEW AND JEWESS.

"ACCORDING to my promise, I proceed to give you an account of the baptism of our Jewish proselytes. It took place at two o'clock in the afternoon of the 1st instant. On the preceding evening, as well as the Sunday before, Dr. Jettmar had announced the intention to baptize them, from the pulpit, and exhorted the congregation to offer up fervent prayers in behalf of the catechumens, that the Lord would by his Holy Spirit render them meet to receive the holy sacrament of baptism for the remission of their sins. The place of worship was prepared and lighted up for the occasion; and the table and windows were decorated with flowers. Both the body of the hall and the choir were crowded with individuals of all classes. The competent number of witnesses (sponsors) was appointed. Dr. Jettmar began the ceremony by placing himself at the communion-table; but the catechumens, with the witnesses, took their seats outside the door; the congregation singing, 'There is none other salvation.' The minister then offered up an impressive prayer, in which he implored the Lord Jehovah to vouchsafe his blessing on the occasion, so that it might prove a means of grace and salvation to the baptized, and of edification to his flock. He then read Ephes. iv. 1-6, and afterwards proceeded with some of the elders to the door, where he asked the catechumens for what object they had presented themselves? They answered, that they were desirous of being baptized, and admitted members of the congregation. He then solemnly inquired of them, whether they were ready to renounce the devil, the world, and all their own works and ways, and whether they believed in God the Father, God the Son, Jesus Christ our Redeemer, and God the Holy Ghost, our Comforter, putting these questions conformably with the apostolical symbol; whether they would dedicate their lives to the triune Godhead, at all times faithfully serve and obey him, and stedfastly adhere to the confessions and articles received by the flock, to their lives' end? They answered these interrogatories affirmatively and in a loud voice, calling upon

the Lord to be their helper. The minister then solemnly admonished them that the Lord was present, and heard their plighted vow; called upon the congregation to be witnesses of it, and warned them that that hour would one day be a witness either for or against them. Hereupon the prayers, as prescribed by the apostolical church, began; and, while the congregation were repeating the Lord's prayer aloud, the catechumens were conducted into the centre of the hall, where the font had been placed. The minister then examined them in the leading doctrines of the Christian religion; and the firm and distinct answers which they gave bore testimony that their hearts were fully impressed with the saving truths of the gospel, and that they felt a sincere desire to be received into the church of Christ their Saviour. They were next required to make confession of the faith into which they desired to be baptized; and, upon this, they, with much devotion and gladness, pronounced the three articles of the Christian faith. Baptism, according to the ritual of the apostolical catholic church, was then administered to them; and the rite was closed and sealed by a loud 'amen' on the part of the congregation. A more solemn or interesting scene I never witnessed.

"The minister then ascended the pulpit, and took for his text John iii. 1-13. In his discourse he showed what the life of the believer must be, if it were in harmony with his baptismal covenant: he reminded his flock of the obligations and responsibilities it imposed upon them, and set forth the precious promises which holy baptism imparted to us. The minister concluded by reminding his flock that the newly-baptized were now become members of Christ's body; that they (the flock) were responsible for walking faithfully, as ensamples to them; and that it was their duty to pray for them diligently.

"We look forward with much anxiety to your reply to the humble request conveyed in my last. May the Lord move you, and aid you with the means, to accede to it*!

"It is now a daily rule with every member of our flock to pray for a blessing upon it, at seven o'clock every morning and evening. We assure ourselves that we are not forgotten in your petitions to the throne of grace. May the comfort and benediction of the Lord abide with you and all who love his appearance!

"*Berlin, March* 17, 1845."

THE LORD'S SUPPER.

At the monthly meeting of the apostolical catholic flock in Berlin, held in March last, the rev. Dr. Jettmar, their pastor, having exhorted them to come frequently to the Lord's table, and reminded them that the believers, in earlier times, came frequently, and the first disciples every day, to break bread together, it was observed by some members, who had but recently renounced the errors of Rome, that the Roman church required that its members should communicate once a year only, namely, during Lent, and that they considered it would be sufficient if, instead of this, they attended the sacrament twice, or, at the most, three times a year, adding that it was not right, they thought, to take it too often. The worthy pastor here remarked, that it was very sad that any Christian should have to ask a kalendar how many times it was needful for him to partake of the Lord's supper. And a Jewish convert, whom he had baptized but the day before, having then requested permission to give his opinion, he expressed himself to the following effect: "According to the teaching which I have received from the Lord, and the longing of my own heart, I do not think we can partake of his supper too often; for that feast is the seal and pledge of the forgiveness of our sins; and how can I receive it too frequently? In his supper, my Redeemer, in a mystical manner, makes himself one with me: I receive him by faith into myself, and I cannot thus receive him too often. In his supper, likewise, I am strengthened to every good work, and receive grace and power to fight against sin; and can I be so strengthened too often? For my own part, I will come to the Lord's supper as my own heart may impel me, and whenever our dear pastor may invite me."

* The appeal for succour, in aid of the scattered flocks, which, like that in Berlin, are fighting the good "fight of faith" against the deceived German catholics and benighted Romanists, was responded to, so far as the means of a few Christian sympathizers admitted. Messrs. Coutts and Co., and Messrs. Barnett, Hoares, and Co., have kindly consented to receive further subscriptions in behalf of the "faithful poor," who constitute these flocks of "apostolical catholics."

THE APOSTLE'S HOPE, AND GREAT PLAINNESS OF SPEECH:

A Sermon

(Preached in Bermuda),

BY THE RIGHT REV. EDWARD FEILD, D.D.,

Lord Bishop of Newfoundland; late Michel-Fellow of Queen's College, Oxford.

2 COR. III. 12.

"Seeing, then, that we have such hope, we use great plainness of speech."

THE hope of which the apostle speaks, shared by himself and his fellow-labourers in the ministry, was an assured expectation of success in their work. This expectation was established on two distinct grounds. The first ground of expecting success was in the nature of that gospel they were commissioned to preach. They were persuaded generally that the gospel was the appointment and work of God, and, therefore, that God (who is able) would support, and carry it on, and accomplish in it the good purposes of his will. Such was his promise to the prophets of the first covenant: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 10, 11).

But more particularly the apostles were persuaded also that the gospel of Jesus Christ was appointed by God to take the place of all other revelations of his will, or rather to be their crown and completion. They knew that the types and figures of the law, and all the services of the tabernacle and temple, which had been maintained and preserved by God himself for so many generations, were but intended to prepare the way for the full revelation of his mercy in Jesus Christ. They were "a shadow of good things to come; but the body is of Christ" (Col. ii. 17). "Grace," said our apostle, "is given unto me, that I should preach among the Gentiles the unsearchable riches of Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephes. iii. 8, 10, 11). If, therefore, God had guarded with so much jealousy the religion of the law, and had made it honourable, how undoubtingly might they conclude that he would preserve and magnify the everlasting gospel of his grace! "If that which was done away was glorious, much more that which remaineth is glorious" (2 Cor. iii. 11).

But a confident expectation, that Almighty God will bless and establish his own greatest and best work, is not of itself sufficient warrant to men of their success in promoting it. God's counsel will assuredly stand, and he will do all his pleasure; but the times and seasons he must appoint, the means and instruments he must choose. That the gospel was now to be preached to all nations would not be a licence to any persons to preach it, much less a warrant to expect success in preaching it, unless God himself had appointed and commissioned them for the work. Faith, we certainly know (*i. e.*, the faith of the gospel), "cometh by hearing" (Rom. x. 17); and then the question will naturally arise, "How shall they hear without a preacher?" (Rom. x. 14). But the apostle who puts that question immediately adds, "How shall they preach, except they be sent?" (Rom. x. 15); and the sending of preachers is God's prerogative. "The Lord," as says his psalmist, "gave the word: great was the company of the preachers" (Ps. lxviii. 11). And our blessed Master's direction to his disciples was (even when they saw the fields white already to harvest), "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke x. 2). "No man," says the apostle, "taketh this honour unto himself (*i. e.*, lawfully and religiously), but he that is called of God" (Heb. v. 4).

But, when the appointment and call of God are positive and clear, whether by his extraordinary interposition, as in the case of St. Paul, or by the fixed and ordinary directions of his providence, as in Timothy and Titus, such preachers are undoubtedly sent by God, and may as undoubtedly expect that the work of the Lord will prosper in their hands. This, therefore, was the second and more particular ground of the apostle's "hope." He believed, and was sure that Almighty God had given to him and the other apostles, and to those who by himself and the other apostles were chosen and appointed to the work, the ministry of this blessed gospel, to publish the glad tidings of salvation through Jesus Christ. "All things," he says, "are of God, "who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 18, 20). This persuasion, while it would keep them humble, showing them that they were but instruments in God's hand, inspired them at the same time with just confidence of the glorious and happy results of their ministry; that God would both qualify them for the work, and reward their labours in it with some and sufficient success: "Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life" (2 Cor. iii. 4-6: "Therefore, seeing we have this ministry, as we have received mercy, we faint not" (2 Cor. iv. 1).

Such, then, was the supporting and animating "hope" of the apostle and his fellow-labourers in the gospel. They constantly and confidently expected, whatever might be their disappointments and hindrances, that God would own and prosper his work in their hands, and would reward them with such sufficient and glorious success, as his wisdom should see fit.

I intend, on the present occasion, to direct your attention chiefly to the effect of that "hope" declared in my text: "Seeing, then," the apostle says, "that we have such hope, we use great plainness of speech." This de-

claration may be understood and applied in two ways. The "plainness of speech," which the apostles used, may be understood as relating either to the freedom and fulness with which they published the whole nature and purpose of God's mercies in Christ, or to the boldness and faithfulness with which they reproved every prevailing error, whether of doctrine or practice, in every place. But both these ways must be supposed to make out complete and sufficient plainness of speech in publishing a divine message of such universal interest and obligation, and so contrary to man's wisdom and will.

Let us, in the first place, consider and apply the words as relating to that freedom and fulness with which the apostles declared the will and purpose of God, in the revelation of his mercy in Jesus Christ. This distinction St. Paul expressly makes between the rites and ceremonies of Moses, and Christ's gospel—that the Jews, under the former dispensation, were prevented from looking to the end and object of their law: "Moses," he says, "put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:" "That veil," he adds, "is done away in Christ" (2 Cor. iii. 13, 14). Though Moses told the Jews that "the Lord God would raise up unto them a Prophet from the midst of them, unto whom they should hearken" (Deut. xviii. 15), which words we now understand as relating to Jesus Christ the Lord (see Acts iii. 22, and vii. 37), yet did he never instruct them who Jesus Christ was, or in what manner he would atone for their sins, and bring them to that better country, of which their Canaan was the shadow and type: on the contrary, he but shadowed forth a way of redemption in sacrifices and ceremonies, which, at the same time that they led towards, and prepared them for, yet concealed from their view, the one final and sufficient oblation of Christ for the sins of the world. "The Holy Ghost signified," (we are told) by these services and offerings, "that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, which could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 8-10). But the object and endeavour of the apostles was to set forth, in the fullest and clearest terms, that God had given his own only-begotten Son to die upon the cross, as a sacrifice and propitiation for the sins of all who would repent and be baptized in his name. They declared, therefore, in the first place, who and what Jesus Christ was; that he was the blessed, only-begotten Son of the most high God, "the brightness of his glory, and the express image of his person" (Heb. i. 3); that "all the fulness of the Godhead dwelt bodily in him" (Col. ii. 9); and that he was, and is, himself "over all, God blessed for ever. Amen" (Rom. ix. 5). They declared that this Son of God was offered, and offered himself, upon the cross; —dying there as a victim and sacrifice for the sins of the whole world—of all who would repent, and believe. "God set him forth," they said, "to be a propitiation through faith in his blood" (Rom. iii. 25). The only way —but that a certain and all-sufficient way—of obtaining pardon for past sins, and grace to walk in newness of life, and so finally inheriting the promises, was through faith in that atoning blood, by believing and obeying Christ as the Son of God and Saviour of the world.

Now, it may appear to us nothing wonderful or strange that the apostles should publish freely and openly these most gracious and glorious truths. There was no reason, we may perhaps think, why they should change or conceal them in any part. But we must always remember that these doctrines, though clear and familiar to us, were very strange and very offensive to all persons, both Jews and Greeks, among whom the apostles went. "Christ crucified" was, so the apostle tells us, "to the Jews a stumbling-block, and to the Greeks foolishness" (1 Cor. i. 23). It was, therefore, a difficult and dangerous work, and required all the support of their hope to preach the doctrines of the cross. These doctrines, however, they constantly, openly, and unreservedly taught, in all the fulness in which they can be set forth by human words. For the proofs of this assertion, if any be needed, we might refer either to the preaching of the apostles, as recorded in the Acts, or to any of their epistles. Indeed, all the epistles are, from the beginning to the end, a setting forth of Christ. "Other foundation," they declare, whether of doctrine or practice, "can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). They never think of propounding any way of pardon and peace in respect of past sins, or any rules of holiness and of fruits meet for repentance, nay, they never expect or allow good works at all, except as flowing from a true and lively faith, a faith which accepts and looks to the Lord Jesus Christ in all his offices of mercy and grace. The common duties of children

and parents, or of servants and masters, are all to be done, and then only properly done, "as unto Christ" (Ephes. vi. 5). In short, every blessing and privilege of man's moral or spiritual state, forgiveness of past sins, present holiness, grace to live and grace to die, are all given and multiplied to him through the knowledge of God and of Christ Jesus our Lord.

Now, secondly, it follows that, if these great doctrines are plainly revealed, they are so in plain words. They are not, I mean, obscurely hinted at, or left to be discovered by a critical examination and comparison of texts; but they are expressed in simple and positive terms, which require only to be received only in "an honest and good heart" to bring forth all their blessed fruits. Accordingly our apostle declares that he was "sent to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross," he adds, "is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i. 17-24).

No words could more positively declare that, as earthly wisdom and eloquence were not needed, so were they expressly and purposely avoided in declaring the testimony of God, and bringing men to this obedience of faith. Nay, God was pleased to render such arts impossible to be attained or used by the apostles generally and first preachers of the gospel, by choosing them for the most part from among the poor and unlettered sort; as the same apostle remarks: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. But," he adds, "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 26-31). And then he goes on to declare his own practice in this regard: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 1-5).

Again, in the third place, this plainness of speech implies that nothing was said to accommodate the forms and doctrines of the gospel to the prejudices and passions of men; I mean, by altering or concealing any of its divine characters and requirements. No doubt there was just tenderness, both felt and shown, to unavoidable ignorance, and honest though mistaken zeal, even as Saul the persecutor had himself obtained mercy, "because," he says, "I did it ignorantly in unbelief" (1 Tim. i. 13); but that tenderness was not shown, and indeed could not be shown, by hiding any part of God's will and counsel, which it was necessary should be received or known. It was only thus that St. Paul took to record his Ephesian converts, that he was "pure from the blood of all men;" that he "had not shunned to declare unto them all the counsel of God" (Acts xx. 26, 27). If, therefore, any were found who, like the Jews, went about to establish their own righteousness, and would not submit themselves to the righteousness of God, Christ was nevertheless set forth as "the end of the law for righteousness, to every one that believeth" (Rom. x. 4). If any supposed, or pretended to suppose, that they might sin because they were not under the law, but under grace, the thought was condemned at once, as a wicked perversion of Christ's holy doctrine: "God forbid," says our apostle, "that we should say or think so:" "Know ye not that, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16). If any excused themselves from any duty to God or man, they were solemnly reminded that "the grace of God that bringeth salvation hath appeared to all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus ii. 11-14). Thus there was no abatement, in any case, of the divine character and requirements of the gospel. Proud Jews must renounce their own righteousness, and submit to the righteousness of God: ungodly Gentiles must crucify the flesh, with its affections and lusts: the wise of this world must become fools, that they might be wise: no excuse was allowed for any wilful error, no licence given to any wilful sin.

This remark leads directly to that second sense in which I said the words of the text might be understood, viz., as expressing the boldness and faithfulness with which every offence was exposed and reproved, whether of doctrine or practice. Thus, when St. Paul preached to the unbelieving Jews, he reproved them for their blindness and hardness of heart (Acts xxviii. 25, 28); when Felix, an ungodly Gentile, sent for him, and heard him concerning the faith in Christ, Paul "reasoned of righteousness, temperance, and judgment to come" (Acts xxiv. 25). In writing to the Christians at Corinth, he sharply rebukes them for disorderly behaviour at the Lord's supper, and for suffering one to remain in their communion who had been notoriously guilty of a foul crime. He declares further, that he "wrote these things being absent, lest being present he should use sharpness, according to the power which the Lord had given him" (2 Cor. xiii. 10). "Being absent," he says, "I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you" (2 Cor. xiii. 2, 3). The Galatian Christians are rebuked no less plainly, for their perversion of the doctrines they had received of him: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 1-3). These instances sufficiently prove that his ministry every where was "in plainness of speech," such as he declares to have been at Thessalonica: "Yourselves, brethren, know our entrance in unto you, that it was not in vain: for even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to preach unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. ii. 1-4).

Let us now proceed to consider how this "great plainness of speech," which the apostles used, should concern and affect us.

The first feeling, I think, which naturally arises in every Christian's mind, is that of devout thankfulness to Almighty God, for causing the great truths of salvation—truths hidden from ages and generations—to be now revealed and published to the world; and in terms which are sufficiently clear and full to all reasonable and right-minded men, that there is no need of any great schooling, nor indeed of any schooling but that of the heart, to understand the things that concern our peace, and to be made wise unto salvation. Had the matter been left to the wise, or the scribe, or the disputer of this world—I mean, had it depended on the wit and wisdom of men to find out and declare the way of God's justifying the sinner—we know that none would have had the power, and we may fear that few in this respect would have had the will, to use "great plainness of speech." But, blessed be God, that way has been fully and clearly revealed to his chosen servants, the ministers of his word and will, and as fully and clearly published by them to all the world. How plain and gracious, and yet withal how solemn and awakening, is that declaration of our apostle, in his former epistle to these Corinthians: "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures" (1 Cor. xv. 1-4)! And then, comparing his labours through grace, with those of the other apostles, he proclaims of them all: "Therefore, whether it were I or they, so we preach, and so ye believed" (1 Cor. xv. 11).

It is possible that an objection or difficulty may occur to some minds, in respect of this "great plainness of speech," in two different ways: first, it may be contended that, if the

deep things of God are made thus plain and common to men even of small learning and simple understandings, there can be no great wisdom or wonder in them—nothing, in short, to reward or satisfy the inquiries of the wise and the scribe. But our apostle takes care to prevent such derogatory conclusions; for, directly after declaring that his speech and his preaching were not with enticing words of man's wisdom, he adds: "Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew; for, had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 6-9). In the admiring contemplation, the belief and expectancy of these things, there must surely be matter enough to exercise every understanding, and to satisfy all hearts. As, says the apostle in another place, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. iii. 20, 21).

It may be objected, in another way, that, if the truths of God, which relate to our salvation, are so plainly revealed, there is no danger, and, some would say, no possibility, of mistaking them; and, then, what occasion is there of those many cautions not to be deceived? or what so great need that some man should guide us, that we may understand what we read? (see Acts viii. 30, 31). We answer, in the first place, that to many, to the great mass of mankind, and particularly to Gentiles and unbelievers, even the most plain and necessary doctrines could not be intelligible, nay, commonly could not be declared or known at all, without a preacher. This, I think, is evident to all who reflect a moment upon the necessary ignorance, and the want of leisure and opportunity, in so many thousands, who may yet, by hearing, be sufficiently instructed to know at least what is good and what God requires of them—to believe and obey to the saving of the soul. And, we are sure, the histories of all conversions and of all extensions of the gospel (which have been ever by faithful preachers setting forth and declaring the great truths of the scriptures, as received and maintained in the church), nay, the scriptures also themselves, tell us the very same: I say, that to many, to the majority, guides and ministers will still be necessary to teach even the first principles of the doctrine of Christ. "Hearing," the apostle tells us, "is by the word of God" (Rom. x. 17). But further, mysteries there surely are of godliness, as of nature—many deep and secret things in holy scripture, where room is easily found to misjudge and mistake, to fall into strange and deadly errors. We have the best authority for saying that in St. Paul's "epistles are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction" (2 Pet. iii. 16). So St. Peter teaches us. Still, therefore, it may be necessary, in this respect, that some man should guide us—should declare the true interpretation, the safe and profitable application, according to the tradition and judgment of the church. But most especially, and without any doubt, there is need of the teaching of the Holy Spirit; not merely, as in the case of the apostles, to "lead men unto all truth," but that we may know the things that are freely given to us of God, and have joy and peace in believing.

There is no blessing or privilege without a correspondent duty and responsibility. If the apostles in their preaching and writing have used "great plainness of speech," what excuse can be found for those persons who mistake and pervert the most necessary truths—who pretend they have not light and evidence enough to know the certainty of those things wherein they have been instructed? How utterly inexcusable must they be who misspend their time in wresting "some things hard to be understood, to their own" and (it may be) others' destruction, when there are so many doctrines (and those the most necessary and comfortable ones) by studying which, with prayer and in a teachable spirit, they might, as they are commanded, "grow in grace, and in the knowledge of their Lord and Saviour Jesus Christ" (2 Pet. iii. 18)! "Wherefore," said an apostle, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious" (1 Pet. ii. 1-3).

Lastly, we may learn from this subject what preachers follow, in their teaching and ministry, the pattern of Christ's holy apostles: surely they only who use "great plainness of speech." Our hope is, or ought to be, the

same as theirs—the glorious hope that God will be pleased, by our means and ministry, to make himself and his gospel known and received in the world; and, therefore, our method is, or should be, the same, "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2); setting forth without concealment or reserve, though, of course, in due order and proportion, all the counsel of God; for how otherwise can we take to record our people that we are pure from their blood, and denouncing the just judgments of God, in the church's censures, upon all ungodliness and unrighteousness of men? And then, with clearer consciences at least, and, I trust, with better prospect of success, we shall call upon our people to perform their duty in this regard—I mean, to receive with a glad mind and will our plain declarations of God's truth and purpose in Christ Jesus—"to know them which labour among them, and are over them in the Lord" (1 Thess. v. 12); that is, to know our calling and authority, and always to pray for us, "that we may open our mouth boldly, to make known the mystery of the gospel; that therein we may speak boldly, as we ought to speak" (Eph. vi. 19, 20).

FLOWERS.

No. VIII.

THE YELLOW WATER-LILY.

"That peerless lily to the light
'Her chalice rears', of purest white;
And bees, and many-coloured things,
With dappled coats and glittering wings,
Unceasing hum the leaves among,
As if to swell the matin song
That rises now from vale and glen,
From warbling birds and grateful men.
Each little insect's world of care,
Perchance of visions, fond as fair,
Of cherish'd homes and infant race,
And all that charms their natal place.
But who, in truth, may guess or tell
What thoughts those tiny bosoms swell?
O, I could sit beside the brink
Of that bright lake, and soothly think
Of him who made the mountain high,
Yet bends on earth a watchful eye;
Who bade the flower, of peerless white,
Uplift her petals to the light,
That stand like burnish'd pillars round
To guard from harm her fairy ground.
Where summer-creatures love to dwell,
And sip from out the brimming well*;
The well, though full and brimming over,
Yet leaping o'er its margin, never.
Fair flower, thou art not made in vain,
Nor yet to grace that watery plain,
Nor yet that living things may dwell
Within thy bounds, beside thy well;

* Nectary, or honey-cup, in which many flowers secrete a sweet juice.

But aye that erring man may look,
And read, as from an open book,
Of him who, when on earth he trod,
Drew oft from flowery brake, or sod,
Or warbling bird, in glade or glen,
Lessons of truth for anxious men."—MISS ROBERTS.

GREEK, *νυμφαια* (belonging to the nymphs); Latin, *nymphæa* (the same); Italian, *ninfea*, *nenufar*, or *nenufaro* (the same); French, *lis des étangs* (pond lily), *volet* (volant), *plateau* (platform), *jannet d'eau* (water-yellow).

The water-lily (otherwise called "water-rose," or "water-can") is no lily, but only so called from the general whiteness of the flowers, though there is also the yellow water-lily and the blue. The yellow water-lily, which is the subject of the print, is very common. It has large round leaves, and a large flower so filled with petals as almost to appear double. It seems to float on the water, projecting upwards its round buds.

The roots of the water-lily have an astringent, bitter taste, and are used in Ireland, in the Highlands of Scotland, and in the island of Jura, &c., to dye a dark brown colour. Swine are said to eat them; but goats are not fond of them; and horses and kine refuse them. The flower, the herb, and the root were formerly used in medicine, but are all now obsolete.

Water-lilies have been universal favourites.

e ancient name almost identified them with
water-nymphs themselves; yet the only pas-
ge in poetry I can call to mind worth repeat-
about them is from Keats' poem of "Sir
lidore":

"And now the sharp keel of his little boat
Comes up with ripple, and with easy float,
And glides into a bed of water-lilies.
Broad-leaved are they; and their white canopies
Are upward turn'd, to catch the heaven's dew."

"Those who love to walk beside the little bays
inlets of alpine lakes, at that glorious hour
en the rising sun lights up a purple glow on
mountains' tops, may see the elegant water-
gradually unfolding her splendid white or
kish flowers:

'The water-lily to the light
Her chalice rears, of silver bright.'

nulating her sister lily, the sacred lotus of the
le, she arises from off the water, and throws back
petals, as the sun gains an ascendancy; till, at
gth, she is seen floating on the bosom of the lake,
beautifully reflecting the warm beams of the
ridian sun. Thus calmly floating, whether
the bosom of a native lake, or whether on the
ters of the Nile, whether bearing the familiar
pellation of 'the water-can,' or that of the sacred
tus,' the white lily and her congener are every-
ere distinguished for their surpassing beauty;
w gently heaving, as the waters heave beneath
m; now shaken by the breezes that sweep
shly across the stream; and now stationary,
en the sun is at its height, and the mirror-like
face of the lake reflects the grandeur of the
untains by which it is encircled. Water-insects
d a shelter among their ample leaves; a place
refuge when sudden storms disturb the waters,
d rain-drops begin to fall, that might crush them
their weight. There is much in each of these
ely flowers to excite the admiration of the most
arious; their snowy whiteness, their watery
me, the sparkling bubbles of pure oxygen gas
at are copiously evolved from the leaves, and
ich shine like diamonds in the sunbeams; the
ght insects that sport around, and the reflection
their flowers in the tranquil mirror on which
y frequently repose. But there are other things
n these to speak of, and to admire; less obvious,
leed, but not less curious or less expressive of
goodness, who called the water-lily into being.
ose pure and ample petals, which delight us
their beauty, are arranged like concave mir-
s, white, and highly burnished, for the purpose
reflecting the full power of the sunbeams on the
llow stamens, and of counteracting the effects
at might otherwise result from the humid atmo-
here in which the lily grows. The leaves too,
w curious they are! Unlike those of land-
nts, the under-surface is more thickly coated
an the upper, in order to prevent their exquisite
chinery from being injured by constantly remain-
g on the water. The reverse of this is seen in all
h trees, or plants, or flowers, as grow on land.
each, the upper surface is thickly or slightly
rnished, according to the places of their growth,
their exposure to wind and rain. The delicate
en leaves of such plants as open in warm wea-
er—for example, the vine, the rose, or honey-
ckle—look as if a brush lightly dipped in var-
h had passed over their upper surfaces; while
those of the laurel or the bay, the holly or the common ivy, are richly varnished on both sides, because they are liable to be shaken up and down by eddying winds, and are consequently exposed to the action of heavy rains.

"The lily is open at noon-day, with her brilliant petals and bright yellow anthers; but, gradually as the sun declines from his meridian height, so gradually shuts up the flower. Raised from out her watery bed, expanded and kept open by the stimulus of light, no sooner does that exciting cause begin to lessen, than the lily closes; and, when the last faint rays of the setting sun have faded from off the lake, the flower has folded up her petals. Then, having lost her buoyancy, she sinks by her own weight into the stream, which closes around her like a curtain, and the lily is no longer seen. He who delights in the solitude of nature, to walk beside a mountain lake when the moon is up, and every glen and mountain is veiled with slight wreathing mists, would seek in vain for his favourite flower. He might have thought to see her looking full towards the glorious moon, pale, yet lovely, and reflecting her cold beams, as the moon herself reflects the beams of the sun; his witness in the heavens that, though unseen by man, he is shining still. The bright sun will call that lily forth again to clothe the waters with fresh beauty; but, when the seeds are ripe, the purpose of her growth is finished. Where the petals and the leaves have floated, the heavy seed-vessel may be upborne no longer: the leaf-stalks, which arose from out the bottom of the lake, presenting a canopy of leaves and flowers to the action of the sun and wind, with all their exquisite mechanism for the purposes of life and nutriment, have done their work. Pressed down by the terminating weight, they sink gradually; and, in sinking, bring down with them the ponderous and many-celled globes containing seed. The globes then decompose into a gelatinous mass, and the disengaged seeds become deposited therein. If the bed of the mountain-lake, or river, be rich in soil, the vegetable decomposition serves to enrich it still more: if pebbly, the gelatinous mass forms a nucleus around the seeds, in which they may quickly germinate. When this is done, a bulbous root, descending from each little seed, fixes itself in the soil or among the pebbles; and forth from each springs up a leaf-stalk, which often rises to a considerable height from out the bosom of deep waters. And thus, from year to year, the lakes and rivers of this and other countries are beautifully varied with the floating globules of the water-lily" (Miss Roberts).

THE WHITE WATER-LILY.

Miss S. Waring thus writes in her "Wild Garland":

"The *nymphæa alba* may be justly called the most magnificent of our wild flowers. It has been considered as a rival to the magnolia of America, which indeed it strongly resembles when the blossoms of that shrub are partially expanded. It is more rare than the *N. lutea*, but is nevertheless abundant in many parts of the kingdom. We can recall with delight, as no doubt many of our readers can, pleasant boat-excursions, in July or August, when our path in the waters has been skirted by widely-extended beds of white water-

lilies, sometimes edging the shores with a deep, waving border of flowers and foliage, bending with every undulation of the stream; sometimes running up in broad alleys, between the flags and reeds, which seem to have broken their ranks, and made an opening, to give them room. It is scarcely possible to imagine anything more beautiful than these fine blossoms, each one floating on a broad green leaf, which spreads beneath it as it rises to the surface of the water, and looks like a salver of *verd antique* supporting a vase of ivory. In Egypt this flower was dedicated to the moon. It grows luxuriantly in the Nile, and was the more reverenced from that circumstance, since the river was itself held sacred by the inhabitants of the land. These 'white blossoms of the Nile' were considered emblematic of purity and chastity; and the bands of virgin-priestesses, who ministered in the temples, wore them wreathed in their hair, on solemn or festive occasions, as their most appropriate ornament. It should also be remembered that it is a flower of this tribe, though not the *N. alba*, which is so celebrated by the poets of the east. The *N. nelumbo* is the *lotus* of India; the theme of legend and of song in every age of oriental literature.

"THE WATER-LILIES.

'Broad water-lilies lay tremulously,
And starry river-buds glimmered by;
And around them the soft stream did glide and dance,
With a motion of sweet sound and radiance.'

How swiftly flew the hours away,
When we launched our barque on the lilied tide:
Our course beneath Cambrian mountains lay;
And many met on that lovely day,
Who had long been sever'd wide.

Then his merry song the wild bird trill'd;
And, floating around us, those lily flowers,
Their ivory cups with crystal fill'd,
Seem'd to wait on our course with dews distill'd
From founts in their secret bowers.

While we listened to tales of that ancient land,
And her earliest strains of minstrelsy,
Still round us circled that graceful band,
And their proffered gifts, with willing hand,
We caught as we glided by.

Alas! those gifts had no potent spell,
The pleasures of friendship or love to prolong:
Ah, no; for, wherever earth's children dwell,
The tide of grief o'er their borders will swell,
And silence the gayest song.

Of the friends who met on that river's side,
How few shall meet on an earthly shore!
For not ocean and land alone divide—
There were partings there that must ever abide,
Till we meet to part no more.

And well we know that stormiest days
May swiftest speed our course to heaven:
Yet our hearts should swell with the notes of praise,
While memory calls back the scattered rays,
And gleams in mercy given.

But the Christian blesses affliction's dark tide,
He knows there is balm for his deepest woe:
Though the friends he has loved have fallen by his side,
Though the hopes he has cherished have faded and died,
Still the healing waters flow.

And ours be that high and celestial love
That changes the dross of earth to gold,
And reads such deep lessons in nature's store,
As urge on the lagging spirit to soar
Where loftier scenes unfold."

Miscellaneous.

THE HUNTER'S MASS.—The "Rheims Journal" mentions that, "on St. Hubert's day, the club of horn-hunters (chasses-à-cornes) at Rheims, of which the count Duval de Beaulieu is chairman, caused a solemn mass to be celebrated in honour of the saint, who is the Romanist patron-saint of huntsmen, in the church bearing his name in that town. Such of the members of the club as held the rank of masters attended the mass in full costume, and were seated in the choir during this 'religious solemnity.' After certain parts of the service the masters played pieces of hunting-music (particularly St. Hubert's march) on their horns; responses being made from the nave, where the keepers and grooms were stationed. The hounds (for which the club is justly celebrated) were fastened to the church pillars; and, after the service was over, the keepers distributed pieces of bread among them, which had been consecrated in the name of St. Hubert." How doth not the blindness of superstition hunt the soul, to take and destroy it!—*S***.

DEATH-DAY OF LUTHER.—The death-day of Luther, which was celebrated throughout Germany on the 18th of Feb., had, as may be supposed, an especially zealous commemoration at Wittenberg. The king and princes attended divine service at the parochial church, in the morning; where they were met by all the population, and a deputation from the university of Halle; and then proceeded, so accompanied, to visit the house of Luther, called the Augusteum, and the church of the chateau, where he exhibited his ninety-five theses. Here, after another service and sermon, a solemn chorus was chaunted over the tomb in which rest the ashes of the great reformer. In the afternoon, Mozart's requiem was chaunted in the church of the chateau; and a sermon was preached in the open air, in presence of Luther's statue; the ceremonial concluding by the singing of Martin Luther's celebrated hymn, "Ein fester burg ist unser Gott," and a general illumination.—At Berlin, the royal library contributed to the national celebration an exhibition, during three days, of a great variety of objects—such as pictures, engravings, manuscripts, rare books, &c.—relating to the great protestant leader and the persons with whom his reforming mission placed him in more immediate relation; a portion of its treasures which, at other times, the public is not admitted to see. Bust-portraits of Luther and Melancthon, painted in oils by Lucas Cranach; the full-length portrait of Luther, at the age of fifty-nine, painted on parchment by the same, with the autograph of the original; a variety of woodcuts and engravings on copper, representing the reformer dying, executed in 1546, the year of his death; the sceptre of silver-gilt (the property of the university of Berlin), borne by the rector of the university of Wittenberg when receiving Luther's oath as doctor of theology; a great portion of Luther's autograph German translation of the bible; a variety of letters from his hand; eighty-three printed volumes, containing his marginal notes; and a copy of the first edition of the famous ninety-five theses, were amongst the articles of traditional interest displayed on this occasion.—*Athenæum*.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 590.—JUNE 27, 1846.

(Ivy Church, Glendalough.)

GLENDALOUGH*.

No. I.

THE valley of Glendalough, commonly called the Seven Churches, is situated in the barony of Ballinacor, twenty-two Irish miles from Dublin, eleven from Wicklow, and five from Roundwood. It is a spacious valley, between one and two thousand yards in breadth, and about two miles and a half in extent, having lofty and precipitous mountains hanging over it upon every side, except on that by which it is entered between Derrybawn on the south, and Broccagh mountain on the north.

"You pass up the valley," says a spirited describer, "through which a stream winds, for about half a mile, and, ascending an eminence in the road, see before you, at a quarter of a mile distance, the site of the bishopric and abbey of Glendalough. Nothing can be more grand and interesting than this view. The principal ruins stand on a green eminence, that slopes down gradually from the breast of a mountain-ridge, separating two deep glens, and terminating in a rich verdant swell just above the churches: the vale to the left is that of Glendalough (the glen of the two lakes): that to the right, neither

* See "Guide to County of Wicklow." Dublin: Curry, jun., and Co. From "Dublin Penny Magazine."

so extensive nor so deep, nor surrounded by such precipitous mountains, contains some rich lead mines, in full work. At the foot of the eminence on which the ruins stand, the streams, flowing from the glens to the left and right, unite, and form the river, which, running down by Lara, falls into the Ovoca. The ruins are more interesting from their grouping and position than from any grandeur in their separate parts. Here is a lofty and perfect round tower; and here is one of the old stone-roofed buildings, similar to that on the rock of Cashel, and at St. Doulough's, near Dublin, which is called Kevin's Kitchen*. From the round tower there is a full view up the two glens, and down the valley towards Lara. You enter the churchyard surrounding those buildings by an old ivied Saxon arch, which is now only kept from falling by the ivy that surrounds it. I repeat that there is nothing in these buildings peculiarly interesting — it is their extraordinary position, in the midst of the lonely mountains, placed at the entrance of a glen singularly deep and secluded, with its two dark lakes winding far in gloom and solitariness, and over which deep vale hang mountains of the most abrupt forms, in whose every fissure, linn, and gorge there is a wild and romantic clothing of oak and birch and holly."

On the southern side of the vale are the hills of Derrybawn and Lugduff; in the latter of which is St. Kevin's bed, a natural excavation in the front of a perpendicular rock, thirty feet above the surface of the lake.

Between Lugduff and Derrybawn is a stream of peculiarly clear and cold water—dangerous to bathe in, as the sun has no influence on its surface at any period of the day, from the thickness of the woods overhanging it, and from the narrowness and depth of the dell. A little to the east is an extraordinary fissure, where the horizontal strata of mica slate, composing the mountain's brow, are cleft perpendicularly; and one part of the hill appears to have sunk below the level of the other: this is called the Giant's Cut. I believe such an appearance is called, in miners' language, a fault; and in every instance where it occurs the strata fall down more or less, and then at a lower level continue their course, at the same angle with their horizon.

We recommend the tourist to visit the curiosities of Glendalough in the order of the following description:—

The first ruin on the roadside, on the north of the vale, is usually called the Ivy church. It was a small chapel, originally roofed with stone, at one end of which are the remains of a round tower, perfectly detached from the body of the church, although only by the distance of a few few feet. The ruins of this church are too imperfect to detain the tourist long.

At the distance of about a quarter of a mile are the supposed ruins of the famous city of Glendalough. The origin of this city, and its celebrity as a seat of learning, are attributed to St. Mochuorog or Mocorog, a Briton. A little paved space, of a quadrangular form, now called the market-place, indicates its site: from this a paved causeway led to Hollywood, on the borders of the county of Kildare, through the vale of Glendason. This little Appian way, which is yet visible, was composed of blocks of hewn stone, placed edgewise, and was about twelve feet in breadth.

Not far from the village is a rivulet, called St. Kevin's Keeve, which is said to possess miraculous powers.

Near the cathedral stand the ruins of a small building, probably used as a sacristy, or place where the relics and religious vestments were preserved. Visitors are recommended to turn round three times in this closet, as a preventive of future head-aches. In the confused heaps around these buildings a stone is pointed out bearing three figures: that in the centre represents some religious person, on whose right hand is a pilgrim, leaning on his staff, and on the left, a sinner extending a purse of money, as a commutation for penance*.

Several remnants of crosses lie scattered up and down, the most remarkable of which is that standing in the cemetery of the cathedral, eleven feet in height, and formed of one solid block of granite. Certain miraculous properties are attributed to this; but it is first necessary that the votary should completely embrace the stone, making his hands meet at the opposite side. The stranger naturally walks up to the front of the cross, and, throwing his arms about the stone, attempts to unite his hands: this he will soon find impracticable, from the great breadth of the flat front; but upon changing his situation, and standing close up to the narrow side of the shaft, the object will be easily accomplished.

To the west of the cathedral stood our lady's church. This could not have been a very extensive structure originally; but, from the traces still discoverable, it appears to have been built with more architectural taste and knowledge than the

* St. Kevin, the founder of the first ecclesiastical building here, died A.D. 618, in the 120th year of his age; having resigned the care of the bishopric six years before. The see of Glendalough, after the resignation of St. Kevin, continued, under a regular succession of bishops, to flourish for 600 years; when, on the death of William Piro, in 1214, it was united to the see of Dublin, at the suggestion of cardinal Pasaro, who had delivered one of the palls to the metropolitan bishop; and this union was confirmed by pope Honorius, in 1216. The sept of the O'Tooles, however, could never be induced to acknowledge the authority of English archbishops of Dublin, but was still governed by Irish bishops of Glendalough for many years, till 1497, when friar Dennis White, the last bishop, formally surrendered possession of the see of Glendalough, and the authority of the archbishop of Dublin was fully acknowledged. It appears, from the records of the see, that Glendalough was the depository of the wealth of the neighbouring septs, was frequently plundered by the Danes and also by the English; after whose invasion the city was never able to preserve the importance it had previously maintained. In 1359, Piers Gavestone defeated the sept of the O'Byrnes at this place; and, having rebuilt the castle of Kevin, and opened the pass between it and Glendalough, presented an offering at the shrine of St. Kevin. In 1398, the English forces burnt the city, which never afterwards recovered its prosperity. In 1580, one of the Fitzgeralds, uniting with lord Baltinglass and a chieftain of the O'Byrnes, occupied this valley in open hostility to the government; and the lord-deputy, Grey, who had just arrived from England, and was totally unacquainted with the country, gave orders for their immediate dislodgment. The officers who had assembled to congratulate him on his arrival accordingly led their troops to the valley; but, as they began to explore its recesses, perplexed with bogs and overhung by rocks, a volley was poured in among them from an unseen enemy, and repeated with dreadful execution. Audley, Moore, Crosby, and sir Peter Carew, all distinguished officers, fell in this rash adventure; and lord Grey, who had waited the result on an eminence in the vicinity, returned with the remainder of his troops to Dublin. On the suppression of the disturbances of 1798, Dwyer and his followers took refuge among the fastnesses of Glendalough, and remained in perfect security in the mountains till they procured an amnesty from the government.

* This is Ledwich's explanation, which is much ridiculed by Dr. Lanigan.

's. The doorway must have been admirably
ated: in the lintel was wrought a cruciformed
ment, not unlike the flyer of a stamping press.
walls, as high as the doorway, are of hewn
of a large size, and the remainder of a rag-
, admirably cemented. The eastern window
like that of the cathedral; but it is now in a
ous condition.

. Kevin's Kitchen is now the most perfect
e Seven Churches. It is roofed with stone,
has a steeple at one end, a perfect miniature
e round towers. It was lighted by one win-
, the architrave of which was of freestone,
y sculptured; but want of good feeling and
od taste permitted this enriched moulding to
rried away, and bruised into powder for do-
ic purposes. The interior measures twenty-
feet nine inches in length by fifteen in breadth:
eight is twenty feet, and the thickness of the
s three feet six inches. At the eastern end,
rch, the chord of which measures five feet
inches, opens a communication with a smaller
el, ten feet six inches in length, by nine feet
inches in width, having also a small eastern
low. The several lower courses of the walls
f a coarse mountain-granite: their thickness
ree feet, and height about twelve: the door
feet eight inches high, two feet four inches
at the top, and four inches wider at the bot-
; the stones running the entire thickness of the
.

he belfry, which rises from the west end of
church, is a round tower, about fifty feet in
ht: it is accessible by a small aperture in the
ng, over which, between the cove and the
, is a large dark void: it was lighted by a
ll loop-hole near the summit. The roof of the
rch, which is still perfect and very curious,
mprised of thin stones or flags, neatly laid,
with a very high pitch: the ridge of the roof
irty feet, while that of the double building at
east end is only twenty.

eneath the dark, frowning cliff of Lugduff, on
tle patch of arable land, almost inaccessible,
pt by water, are the ruins of a church, called
apull-na-Skellig—*i. e.*, the Temple of the
ert or Rock: it is also called the Priory of the
k, and St. Kevin's Cell. Here the saint used
clude himself for the Lent season, and spend
ime wholly in penitence and prayer. It was
window of this cell, while in a supplicating
ude, and with one hand extended, that a
kbird is said to have descended, and dropped
eggs in St. Kevin's hand. Tradition states
the saint never altered the position of his
d or arm, until the poor creature had hatched
eggs; which is the reason that all representa-
s of St. Kevin exhibit him with an outstretched
d, and a bird perched upon it.

ear the Rhefeart church is a cairn, or circular
p of stones, round which pilgrims perform their
ointed penance.

he description of the most eastern church—
aps the most important, and which is nearest
he entrance of the vale—has been intentionally
posed, because the visitor generally enters at
northern side of the valley, and, making a
sit, takes his leave by the south. This is gene-
y called the abbey, and was dedicated, like
cathedral, to St. Peter and St. Paul. St.
Kevin's well lies near the pathway leading from the Rhefeart church to the abbey. The abbey appears to have been the most masterly specimen of the art of building amongst this extensive collection of architectural remains. It originally consisted of two buildings parallel to each other, and of curious and beautiful workmanship. The eastern window was ornamented with rich sculpture. Several of the carved stones were removed and used as key-stones for the arches of the bridge at Derrybawn; but some very curious devices are still to be seen: on one is an engraved wolf, with his tail in his mouth—the whole figure within a triangle. The wolf was an old inhabitant of Glendalough, and not totally extirpated till 1710. The triangle may have some reference to the Trinity, which we know was illustrated by the trefoil or shamrock by St. Patrick. On another stone, two ravens are represented pecking at a skull, a mere emblem of mortality. Runic knots may be discovered on several stones: on one is seen a wolf, the tail of which is entwined in the hair of a man's head; and on others wolves, or, rather, wild beasts in general, are represented devouring human heads—all simple emblems of mortality. These specimens are quite unique in Ireland.

Why there were exactly seven churches can be explained only by stating that the ancient Irish attached some peculiar merit to this number: witness the seven churches at Cluanmacnois, Iniscathy, &c., and the seven altars at Holy Cross and Clonfert, &c.

There is one monument of antiquity, of more remote date, most probably, than the churches themselves, not yet noticed, although the visitor never loses sight of it during his peregrination through the extensive vale of Glendalough—that is the round tower. The use of these extraordinary buildings is not yet fully ascertained*.

Before taking leave of these interesting ruins, we will draw again upon the author before quoted:

"A cemetery is often an interesting, sometimes even a beautiful spot. I suppose not, here, such a dank, noisome enclosure as a city churchyard; neither do I contemplate that finished specimen of Parisian affectation Père la Chaise; but I summon to my fancy the burying-ground of some English village, surrounding a parish church, gray and time-touched, like its venerable vicar, but, like him also, firm, orderly, and upright—a shady place, where—

'The rude forefathers of the hamlet sleep,'

under chestnuts that witnessed the Norman invasion, and yews that supplied, during the wars of the Plantagenets, the tough bow for the formiable archery of England; or I would rather ponder on such a spot as this at Glendalough, surrounded as it is by mighty mountains, dark winding glens, all its lakes and streams, rocks and waterfalls, in keeping and accordant association with a place of ruins—ruins that testify of altars and of a priest-

* A recent antiquarian, Mr. Petrie, appears to have thrown the light of historical evidence upon this "vexata questio" of the learned brotherhood. His essay was honoured with a prize and medal, by the unanimous decision of the Royal Irish Academy. His conclusion is, that these towers were belfries and places of strength attached to ecclesiastical edifices. His arguments, it is generally admitted, are free from conjectures, and founded on authentic history, as well as the actual sites, positions, and architectural characters of these ruins.—Ed.

hood overthrown, a workshop made desolate, a people scattered and peeled—where the long, continuous shadow of the lofty and slender round tower moves slowly from morn till eve, over wasted churches, overturned oratories, shattered crosses, scathed yew-trees, and the tombs—now undistinguishable—of bishops, abbots, and anchorites, walking its round as time-sentinel, and telling forth to the Ancient of days, how many suns have run their diurnal and annual course since these holy men of old had descended to their graves.

"I certainly did feel strongly impressed with the scene around, and entered into abstracted communion with the 'genius loci;' and my imagination had Coemgen, and Moliba, and Aidan, and their successors, Malachy and Laurence O'Toole, passing before me, and mourning over this their sanctuary, their mountain-retreat for ascetic contemplation, now trodden underfoot by the ruthless spoiler, and become curious for its desert loneliness and hoary desolation; where the carrion crow croaks hoarsely from the briared chapelry, where she has made her a nest, and where the fox, the martin, and the wild cat now find their hiding-places. Such were the imaginings that came thick upon me, as I walked across the churchyard of Glendalough; and, after all, they were unfounded fancies I was then possessed of. For it was not the work of the Reformation to cause these ruins: it was not the church-spoiler of Henry's or Elizabeth's day, nor yet the curse of Cromwell, that swept all here into desolation; as we have the best authority for supposing that, long before the changes brought about by protestantism, or even before the suppression of monasteries, this place had become a ruined and deserted scene. An archbishop of Tuam, cited by Ware, writing above six hundred years ago, mentions that this place, though from ancient times it was held in great veneration on account of St. Kevin, had now become so deserted and desolate, that, instead of being a retreat for churchmen, it had become a den of robbers and the resort of thieves; so much so, that more homicides and crimes are committed in this valley than in any other place in Ireland."

MISSIONARY RECORDS.

No. XIII.

"O Lord, seeing that no man can come unto thee, except thy Father draweth him, we most heartily beseech thee, which art our only Mediator and Advocate, to pray unto thy heavenly Father, that he may have mercy upon the enemies of thy word, and turn away his wrath from them, lighten his loving countenance upon them, give them his good Spirit, and make them thy true and unfeigned disciples. Grant also, O sweet Saviour, which willeth all men to be saved and to come to the knowledge of the truth, that all such as walk in ignorance, blindness, and error, for lack of doctrine, may have faithful preachers sent unto them, which may instruct them with thy heavenly word, bring them out of darkness into light, deliver them from the bondage of men's traditions, and place them in the sweet liberty of the Spirit. So shall it come to pass, that they, which are not thy people shall be thy people, and they, which now abhor and deface the glory of thy holy word, shall be the valiant promoters and defenders of the same; and that all such as have heretofore walked, through ignorance, in all kinds of superstition and ungodliness, shall henceforth walk in the glorious light of thy gospel, and praise thee and magnify thee, obey thee and serve thee, in holiness and righteousness, all the days of this life, unto the glory of thy blessed name. Amen" (Becon).

RABBINICAL DESPOTISM.—"Melancholy as it is to witness the abject and destitute condition of the Jews in the holy city, the view of their moral degradation inspires still deeper sentiments of commiseration. It is scarcely possible to conceive the mental thraldom in which they are bound under the ecclesiastical authority of their rabbis; in fact, rabbinism is a system far more refined, complicated, and exacting than popery itself. It embraces not only all religious observances, but rules with despotic control every act of civil life. Claiming the exclusive superintendence of meats and drinks, and determining the lawfulness or unlawfulness of the same, it separates, by a broad demarcation, the Jewish community from all the rest of mankind. These peculiarities, fostered by habit and confirmed by superstitious reverence, constitute the most formidable barriers with which the missionary has to contend in his relations with this singular and interesting people. On the least indication of an inclination to Christianity, the powerful machinery of caste is brought to bear against the suspected individual, and, in the majority of instances, succeeds in arresting, if it does not crush, the rising disposition to inquiry. . . . The records of the Jerusalem mission afford abundant proof of the truth of this observation, in the opposition which has been raised against the medical department of the mission, through all the exhaustless means of deep-rooted and inveterate prejudice. To those who are ignorant of the spirit of Judaism, it must be a matter of surprise that such unwearied opposition should be manifested against an institution which offers relief for bodily pain and suffering, not as a bribe to proselytes, but, on the contrary, with such indulgences for prejudices in matters of meats and drinks, as to remove all objections, on that score, from the mind of the most scrupulous Jew. But the cause is palpable—it is the undying 'offence of the cross,' which is ever 'to the Jews a stumbling-block, and to the Greeks foolishness'" (letter from Dr. Macgowan, Hospital, Jerusalem).

COCHIN, MALABAR COAST.—"There has been throughout the year a gradual, though small, increase in the numbers who have 'renounced the errors of heathenism" (half the 29,000 inhabitants of Cochin are Romanists) "and the Syrian church, and have joined the mission. The labours of the missionary are directed to all ranks and classes among the natives. Education is specially offered to, and accepted by, many of the highest caste. Several Brahmin boys, as well as heathen adults, attend the school daily, and learn the English language. At an out-station, about twelve miles from Trichoor, there is a peculiar class of heathens, named Nayards; the very lowest class in Malabar, who live by begging, and are in a state of most deplorable ignorance. Among these a schoolmaster has been placed, and the principal collector of Malabar has benevolently seconded the labours of the missionary, by building several houses, and giving them land to cultivate. About sixty are being trained up to habits of industry and in Christian knowledge" (Report, Church Missionary Society).

TINNEVELLY.—"Number of communicants, 1864. In the Palameottah seminary, established some years ago, for the superior instruction of the more promising youths selected from all the district schools, there are 39 pupils: the number of schools

171; and they are attended by 2,895 boys, and 98 girls; besides 878 whose sexes are not specified, and 237 youths and adults, making a total of 3,808 pupils. During the year, there has been established at Palamcottah a normal school, for the instruction of native children in the English language, and on Christian principles, with an European schoolmaster; and also a normal female school, under the care of two English ladies. Measures have also been taken for the establishment of a printing-press for the mission; so that the mission establishments may now be considered as complete. An increasing diligence and desire have been manifested, on the part of candidates, to acquire the knowledge necessary for baptism; and the administration of that holy rite is regarded with deeper interest than ever. The zeal of the people to erect substantial churches in their villages affords another striking evidence of the steady progress of religion among them. At first they were content to subscribe, each member, one day's earnings, as an annual subscription; but many villages, unwilling to wait till their turn should come, have made large pecuniary contributions, in addition to their annual subscriptions, to procure the immediate erection of their churches. An edition of 'Bunyan's Holy War' has been printed, and has met with much acceptance. A second edition of 'Watts's Scripture History' has also been printed, consisting of 2,000 copies, and 10,000 copies of an edition of the revised 'small book of common prayer'" (Report, Church Missionary Society).

BORNEO.—"Our prospects are very dark at this time. The people at the nearest Kampang avoid coming near us, unless it is to steal or beg, or in hope of some sordid gain: they seem entirely to refuse instruction, and try to perplex us in every way they can; yet, we hope, not from a spirit of malice or hatred, but because they like to show their importance, or to show how far they dare to go in deeds of darkness. They seem to feel a savage pleasure in thinking themselves able to perplex a white man. The annoyances in themselves would not trouble us so much, if they were not so many additional proofs that this people are opposing themselves, and hardening their hearts against the gospel" (Eastern Female Education Society).

PRUSSIA.—Whole population, 1st Jan., 1844, 15,471,765; of whom there were 9,428,911 protestants, 5,820,123 Roman catholics, 1,879 Greeks, 4,313 Mennonites, 206,529 Jews, and 10 Mahometans. There were 16,668 churches and meeting-houses; of which 8,115 were protestant, and 5,182 Roman catholic. The number of the protestant parochial ministers was 5,839, who were assisted by 120 adjuncts; and of the Roman catholic incumbents 3,559, who were aided by 1,018 chaplains and vicars. Each protestant minister had, therefore, the charge of 1,613 souls, and each Roman catholic of 1,635.

THE BIBLE.—The total issue of the Auxiliary Bible Society, at Manchester, during thirty-four years ending the 30th Sept., 1844, amounted to 84,336, being an annual average issue of 5,712.

* * In the year ending 30th Sept. last, the sales exceeded 15,000, being nearly threefold that of the average of preceding years. And yet, in the month of October last, the sales at the depository amounted to 9,618; and so rapid has been the increase of demand, that, in the first eighteen days of November, 11,713 copies have been issued, the sales during ten days averaging more than 1,000 a day; but on Monday last the orders received amounted to 2,660, and on Tuesday and Wednesday respectively they reached 4,000; thus making the number required within three days, more than 10,000. The orders transmitted since the 1st of October, amount to more than 38,000 copies. It is not improbable that, in the contemplation of this vast distribution of the holy scriptures within the limits of a single auxiliary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these purchases have been made with a view to a re-sale at advanced prices. All my inquiries, however—and they have been neither few in number nor limited in extent—have failed to discover a single instance in which bibles or testaments have been purchased for pecuniary gain. The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer and the desire to purchase seem to have been alike spontaneous and simultaneous: teachers and senior children in Sunday-schools, clerks in warehouses and factories, serious young persons employed in the numerous and extensive cotton-mills, and others in various ranks of life, who had been graciously taught the value of the holy scriptures as a revelation of infinite love and mercy, appeared to be animated by one spirit. After imploring a blessing from on high upon their undertaking, they provided themselves with specimens of bibles and testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. * * In almost every instance the sales have been in single copies."

ROMANISM IN NORTH AMERICA.—When the United States first became an independent confederation, the number of the Roman catholic clergy did not exceed thirty; but in 1822 the papal see had been enabled to institute an archbishopric and seven episcopates. Since that period the Propaganda Society in Lyons has cultivated this field diligently, both by missionaries and pecuniary aid. Between the month of May, 1843, and the same month in 1844, the society has forwarded no less than 29,025*l.* to the several Roman catholic establishments in North America. And at this time the adherents of Rome in the United States amount to one million and a half of souls; and that country is divided into 22 dioceses, having 25 bishops, 634 priests, and 611 churches. Their churches excel all others in splendour; and Jesuits are to be found in every town, whose great aim is to make friends with the common people. The property of the churches is not vested in the congregation, but belongs to the pope's servants, the bishops.

H. S.

STOCKHOLM*.

No. II.

In Sweden, as is generally known, the clergy constitute one of the four great orders of the state; the others being the nobles, the burghers, and the peasants. Such has, for many ages, been the division; and it was confirmed in the new charter of 1809 and the following year, no less than in the act of union with Norway, in 1815. The nobles are numerous, there being about two thousand families; but, as the heads only of each house sit by right of birth in the diet, there are seldom above four hundred members present. The hereditary succession, however, will soon come to an end, and there will be an elective chamber of peers. Even the nobles have sanctioned the principle, which they consider better adapted to the progressive wants of society. The clergy are represented by their eleven bishops, and by a certain number of deputies from each diocese. "In general," says Mr. Clausade, "about three parishes return one deputy;" but either this is inaccurate, or there must be some mistake as to the total number of clerical deputies, which he estimates at about sixty only, including the bishops, and four lay members from the two universities, Upsala and Lund. This calculation would reduce the number of parishes to less than a hundred and forty; which, considering that the clergy are between three and four thousand, is a manifest error. The burgher deputies are returned by ninety-six municipalities. Of these, some depute three or four, some two, others one; and, in a few instances, several places join to return a single deputy. Stockholm returns ten. No deputy can be chosen under twenty-four; and there is a property-qualification, usually determined by the amount paid in taxes: yet each deputy, whether clerical, noble, or lay, is paid for his attendance at the diet. The most interesting of the four orders are, beyond doubt, the peasants; but care must be taken not to confound them with the wretched class which, in England and some other countries, passes by that denomination. The Swedish peasants constitute the bulk of the population (they exceed two millions), and occupy more than half the land in the kingdom. The majority of them might properly be called farmers, or rather yeomen, since their land is generally their own. The number returned to the diet is about a hundred and fifty; and, for the most part, each rural district returns one or more, according to its comparative population and wealth. There are instances, however, as in the burgher municipalities, where several of the poorer or more avaricious districts nominate the same deputy; thus, in the last diet, one individual represented thirty of these districts. All the four orders deliberate either separately or in common, according to the exigency of the occasion. They sit four or five months; but they are not annually convoked. By the constitution, indeed, five years may elapse between two consecutive convocations; but, generally, they meet about once in three years, or oftener, if the king sees fit to call them together. Their functions are tolerably ample. Besides the absolute control of the public revenues, and of the legislature, they often interfere in the affairs of the executive—much, no doubt, to the annoyance of the king and his ministers. So jealous, indeed, are they lest the government should encroach on their own rights, that during their absence they leave a high functionary, the procurator of justice, to watch public measures, and to impeach any minister who may be thought to exceed his powers. But this is not the place to discuss the merits or defects of the Swedish constitution; otherwise it would not be difficult to adduce plausible reasons why the four chambers, with their local feelings and separate interests, might be merged in one house of representatives, with a senate chosen either by the same constituents, or by the deputies of the four orders in union. The latter proposition was lately made, and, as before intimated, favourably received even by the nobles, whose hereditary privileges it went to destroy; but, though there can be little doubt of its ultimate, perhaps of its early adoption, the Swedes are a cautious people, and will think twice before they act. It is, indeed, no light matter to effect a radical change in a constitution which has descended from an antiquity lost in the night of time. On the occasion referred to, it was justly and eloquently observed by one of the bishops, the celebrated Tegner*: "We are required to expose the absurdity of the four distinct orders, and of the representation founded on them. Theoretically, I shall not attempt to defend it; but, at the same time, let us not forget that it is the work of ages. On these four columns the history of Sweden reposes; just as, in the opinion of our ancestors, the firmament reposed on the four dwarfs who upheld it. Remove these props—give us, if you will, such a constitution as the Spanish, which I admit is more conformable with acknowledged principles; but yet be assured that the sap which now circulates in the body politic will gradually be dried up, and in a few years we shall be reduced to the same deplorable situation as Spain is now in. In short, what is, and what may long remain, the most important part of a constitution, involves not so much an abstract as a practical truth. Wherever the light of ancient recollections has been allowed to expire, the vitality of the people is extinguished also; and those recollections will not be replaced by the gas of modern genius, however brilliant it may be." We would fain hope that the good prelate's advice would not be lost on his countrymen, and that, whatever changes may be judged advisable, so as to keep pace with the constant progress of society, they will be gradually and cautiously introduced. Theoretic reforms, however good in the abstract, may be carried too far amongst a people unprepared for them; and too far they are always carried when the national, the characteristic genius of any country is overlooked—when the experience of ages is thrown to the winds, as if it had no foundation in human nature, or in the wants of a particular community. Above all, whatever innovations may be introduced into Swedish society, no sacrilegious hands, we hope, will be laid on the still remaining rights of the rural poor. At present, most of those who have not the means to enter on a farm (which requires capital in Sweden, as well as everywhere else) have still a portion of land which they culti-

* From the Athenæum.

* Author of "Frithiofs-Saga," and other productions.

vate for themselves, and in return for which they labour two or three days in the week on the ground of the landlord. Where the portion of land thus held is larger than the necessities of the tenant demand, there is generally a division of produce between him and the owner. There is a law against the subdivision of small tenures. It forbids any parcel of ground to be so diminished as to be unable to support three full-grown persons, one horse, a pair of bullocks, three or four cows, and half-a-dozen sheep or goats. It is, however, often evaded.

The head of this singular commonwealth, at the time when Mr. Clausade visited it, had gone through a fortune as singular as itself. The son of poor parents—a common soldier for nearly ten years prior to the revolution—with no advantage of learning or of talent, and with little enterprise—Bernadotte, but for the event in question, would never have risen beyond the rank of sergeant. He had, however, one great merit—that of steadily pursuing his own interests; and, by a moderation of conduct unknown to the rest of his brother officers, he won the respect of a large party, both in France and wherever he happened to be stationed. To the close of his career he pursued the same mild, quiet, unostentatious habits that had distinguished him in early life. Accessible to the very meanest of his subjects, his friendly demeanour would have rendered him their idol, had he been able to understand their language. But it is a singular fact that, though he went to Sweden in 1809, when only forty-six, he never could acquire twenty words of a dialect that is assuredly one of the easiest on earth. At all public entertainments toasts were given or answered in his name by his son, prince Oscar; and he sat amongst his people, gentle and good-humoured indeed, but no better than a log. From this circumstance we should be disposed to infer an extraordinary degree of stupidity, did we not know that his judgment on most subjects was good; on military affairs excellent. Probably he was merely deficient in power of memory. To strangers he was no less accessible than to his own people: he never refused audience to a well-dressed person; yet, from his ignorance of all languages but his own, such presentations must often have been irksome to both parties. With Mr. Clausade, however, who was born and who lives within sight of the Pyrenees, the case was very different. The humble stranger had private conversations with the monarch for hours together; and the latter entered into the history of his life, and especially the actions of which the motives had been controverted, with a readiness that proves how anxious he was to stand well with all Europe, and especially with the French. Here is an account of the first interview:

"Charles John was standing in the midst of the apartment. He wore a blue cloth coat, with collar and cuffs of light-coloured velvet, ornamented with gold lace, and gilt buttons, impressed with a marshal's staff. He wore boots with silver spurs, had on a white waistcoat, and black stock over a white cravat, and was decorated with the blue ribbon of the seraphim, and the insignia of all his orders. On my hat, which I held in my hand, was a letter which I had to present. He took it, broke the seal, and, having read, addressed some kind words to me: then calling to his chamberlain, who stood near the door, he said, 'Give the gentleman who has just left me the books, maps, and plans, which I have laid aside for him, and which he may keep in remembrance of me; and leave us to a little friendly chat.' He then seated himself in the embrasure of a window adorned with curtains of purple satin, and, taking me by the hand, requested me to sit down by his side, on a small sofa, before the great bow window which overlooks the steps of the lions and the bridge of the north. He was then seventy-nine years and four months old, but still vigorous and hale. Rather tall, his body was but slightly bent by years, nor was it encumbered by too much *embonpoint*. His hair was white; but his look had all the vivacity of youth; and his conversation, which was always copious, and never flagged, had the additional charm of relating to great associations, and of being invested with interest from the memorable actions in which, like the Trojan of old, he might exclaim, 'Et quorum pars magna fui.'"

That Charles XIV. has, on the whole, been a good ruler for Sweden, is undoubted. Besides many canals and many fortresses, she is indebted to him for good roads into Norway, for a fine military hospital, and (what would scarcely be expected from him) for a valuable library at Upsala. But the greatest of all his undertakings, and that for which posterity must ever honour his memory, is the navigable communication which he opened between Stockholm and Gottenburg, on a line of two hundred leagues. By it vessels employed in the Norwegian, British, or west European trade can proceed to their destinations without being subject to the heavy duties exacted by the Danes.

Stockholm has several objects worthy the attention of strangers. Omitting the museum and the collection of paintings, one of the most prominent is the royal library, founded by Gustavus Wasa, and greatly amplified by Gustavus Adolphus. It is not, however, so large as is commonly supposed—its printed volumes scarcely reaching 70,000, while the MSS. are only 5,000. It would have been much more extensive but for the plunder of queen Christina; for the ease with which she allowed literary men to take the books away; and for the great fire which, in 1697, destroyed a great portion of it. There is one peculiarity which is worthy the attention of librarians in other places: each class of books has a distinct colour of binding. Among the MSS., the most curious is the "devil's bible," so called from a fanciful representation of that personage, though it is also known by the name of the "codex giganteus;" and gigantic indeed it must be, to contain not only the Latin vulgate, but the works of Josephus, some treatises of St. Isidore, a chronicle of Bohemia, and several opuscula. This rarity was brought from Prague after the conquest of that city. A still greater rarity, though much better known to fame, is the MS. of the four gospels, in the Anglo-Saxon language. In a Latin note, but in the Saxon characters, we are informed that "Alfredus princeps (et) Werburg comes suus" had bought this book from the pagans; that they had paid for it in pure gold, for

the praise, honour, and glory of God, and the good of their own souls; that they placed it in a church where the faithful might have access to it, each reader being expected to pray for the souls of the said prince and earl; and it expresses a strong hope, amounting even to a curse (God and the saints being invited to witness it), that nobody in future time will be so bold as to remove the volume from the church in which it is deposited. Who was this Alfred? Probably the duke, or, as he is often styled, king, of Northumbria, who lived long before the great Alfred, and whose zeal for religion and letters is honourably mentioned by more than one writer. The earl of Werburg (his "comes" and "famulus") probably derived his title, not from the city of St. Werburg (Chester), but from some town or village near the mouth of the river Wear—possibly from the Monk Wearmouth of our own day; a locality subject to Alfred, which Chester was not. If the Latin note be genuine, and not the addition of some later age, the fate of this MS. is a singular one.

Upsala is visited by our author. Of its ancient history he knows as little as he does of the still more ancient Sigtuna, so famous in the pagan times. The only object of attraction there is the university. In 1842 it had 1,294 students on the books, of whom about two-thirds were resident. The purses for poor students—"stipendia," as they are called in Sweden—are inconsiderable, the aggregate amounting only to some sixteen hundred pounds of our money annually. At matriculation, each alumnus is examined in Greek, Latin, German, and French; in history, geography, theology, zoology, and botany; in arithmetic, algebra, geometry, and logic. Military men, however, and even lawyers, are exempted from a knowledge of the two dead languages; while ecclesiastics only are bound to acquire some knowledge of Hebrew. Of the students furnished by the four great orders of the state, there are — nobles 125, sons of ecclesiastics 347, burghers 248, and peasants 224; while those of the civil functionaries have 220, and of military men, 45; the rest belonging to no distinct classification. The scientific division gives, of students, 240 in theology, 274 in law, 136 in medicine, 407 in philosophy, leaving 287 without any special distinction. The first three faculties are superintended by four professors each; while the last has fourteen, since it includes many other subjects than those which we assign to the term, such as literature (native and foreign), history, the languages, &c. To this last faculty, therefore, belonged the celebrated historian, Eric Gustav Geijer, who, in 1842, lectured with distinguished success on the history of man. "Historiam hominis, quantum in se est, publicè enarrabit," says the prospectus of his course. When the higher degrees are taken, one would suppose, says our author, that future study is quite unnecessary; for the formula advises the students to shut their books, "Claudite nunc libros." Whether the advice be literally followed, we shall not inquire.

Our author, before returning to Stockholm, pays a visit to the mines of Danemora. Travelling in Sweden he finds to be a very different thing from what it is in southern countries. It was mid-summer: there was scarcely any night; and he was painfully impressed by the universal silence which reigned around him. Such silence in the long nights of other regions is too natural and too familiar to be noticed; but in the forests of Sweden, when the sun is still hovering on the horizon, or when the long twilight succeeds to its setting, the scene, and the melancholy sensations which it inspires, are too much for our author. You see the fields, the plains, the houses; but not a sound ruffles the atmosphere: the beasts and birds are equally sunk in a repose, which seems that of death. Over a weak mind, superstition has now its greatest empire. Indeed, to a strong mind, the thought will involuntarily recur, whether you are not traversing some eastern region, where the wand of a powerful genie has consigned every living thing to everlasting sleep. In the day-time, though the population is thinly scattered, the music of the birds, the lowing of the cattle, the bleating of the sheep, prevent this lonely feeling, especially when the upper branches of the pine-trees are agitated by the breeze. There are no inns; but entertainment (such as it is) is always to be had at the post-houses, where the horses are changed. It is thus that the royal couriers, the mail, and private travellers journey, at the comfortable rate of some four miles the hour. But the entertainment at these huge barns—tell it not in beef-eating England! A cup of milk, an egg, some cold salted meat, so tough as to defy the teeth of middle age, and a little black bread made from rye and chopped bark, are quite a luxury. One French traveller, after a hard day's ride, reached a post-house in Wermeland, and naturally asked for something to eat. "My hostess had only a cup of milk and two eggs. I confess that my self-love made me quite willing to have both of them cooked, even though the whole household should be famished the day after; but the prudent woman would give me only one. 'Another traveller may arrive, and we must have something for him!' The one egg which she brought me was spoiled in the boiling. While I was breaking the shell, she looked quietly on; and, when she saw a young chicken drop on my plate, she coolly observed, 'I thought so!' and went away. With great resignation I drank my cup of milk, and went to bed, thinking of the happiness which the next traveller, some days afterwards, would have in opening the second egg."

But Mr. Clausade fared better. By the favour of government, a courier preceded him; and, to his surprise, he found three eggs, besides cold salt meat and coffee—a profusion never exhibited perhaps before to any traveller under the dignity of prince, duke, or bishop.

LIKENESS TO CHRIST:

A Farewell Sermon

ched in the chapel of the Queen's [Medical] College, Birmingham, March 29, 1846, and addressed to the students),

BY THE REV. JOSEPH WOOLLEY, M.A.,

Warden of, and Professor of Theology and ral Philosophy, in the College; and Fellow of manuel College, Cambridge.

1 JOHN iii. 2.

ved, now are we the sons of God, and it doth yet appear what we shall be; but we know that, n he shall appear, we shall be like him; for we ll him as he is."

as been ordered, dear brethren, by Pro- ice, and, doubtless, in wisdom and in y, that this will be the close of my pul- inistrations amongst you; that this will, l probability, be the very last sermon h I shall ever preach in this chapel, the last which you will ever hear proceed- rom my lips. The text which I have ed seems appropriate for this occasion y wishing you farewell. It is a text directs our thoughts and feelings and ions to dwell upon the blessed abodes of when they shall be like their Lord his glorious appearing; and happy I be if our parting, with thoughts of n now, lead us, after a few short years passed away, to meet amidst the blessed es of heaven. During the period of residing over you as your collegiate ior and your spiritual guide, I have voured to teach you those blessed , the loving and the living of which lone prepare you for the great advent n of in our text. I say endeavoured; well know that my failings and defects been great and many: God alone s how great and how many. But now e once more endeavour to impress upon very hearts that to prepare for the great hen "he shall appear" is the most im- nt concern of your lives, even should lives reach a limit never yet assigned to and that this preparation can be effected hough the merits of a crucified Re- er, who, through the Eternal Spirit, is nd willing to cure the diseases and mo- aladies of your souls, to wash out all pots and stains of pollution which they have contracted in the midst of this able and naughty world, and to aid you rifying "yourselves, even as Christ is

e heaven to which a Christian must forward is not merely a place that is t and gladsome, adorned with jewels lowers and other beautiful things; but it is a place where he will be like his Saviour, as far as a finite creature can be like him, in holiness and purity. It is not merely a place which will be free from pain of body and anguish of heart, but a place where there will be rest from sin to its inhabitants, and where a thought of it shall not disturb their tranquillity and repose, inasmuch as there "shall enter in nothing that defileth or maketh unclean." It will, indeed, be a place of glory and light and magnificence and splendour, such as we have now no conception of; but our delight in it will be that it reflects to us the glory of our heavenly Father, and that it is ours only because it is his; and Christ, by uniting us to him, has made us inheritors and possessors of it. It is to be with Christ that will be its surpassing charm, and to see his face and reflect back to him his image, and to praise him in holy harmony with our glorious companions, angels and archangels, cherubim and seraphim, the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs.

This, dear brethren, is the heaven for which you are to prepare and purify yourselves while here below, yea, purify yourselves, "even as Christ is pure." Now, it must really strike every one at all acquainted with the human heart—and those whom I am addressing are, I trust, to some extent acquainted with it—that this perfect purity is not to be attained while we are here below, with our bad hearts and corrupt natures. Christ had a heart so pure that evil could not abide in it. He had a soul as pure as the angels, yea, infinitely more pure, on account of the potential virtue which it derived from its union with the Godhead. Still we must aim after our measure at purifying ourselves "even as Christ is pure;" and any deviation from the revealed model of our Master is a deviation from that character of soul which is required by the thrice Holy One, if we would live hereafter amongst the saints. It is, indeed, only in a measure that the blessed perfections which existed in the Saviour can be in his people; and how you are to obtain a fitting measure of these perfections I have shown you in many ways, and on many previous occasions. I have taught you not to expect for one moment that it is sufficient if you go only so far as you are able in your own strength; for that is a very little way indeed. You want something like fire, that shall purify you, as silver and gold are purified; and this something you can only have in the aid of that Spirit which God giveth to all that ask for it, faithfully and fervently, in the name of his Son. This, indeed, availeth not merely to the purifying of the flesh, but

to the cleansing of the heart and soul, "wiping away not merely the stains on them, but the stains in them." The corruption from which you need purification is, as you know, from what I have said to you on former occasions, of two kinds—that which is inward, part and parcel of your very constitution, and that which exists in actual and intentional transgression of the moral law. Whilst you carry about a body of flesh, you will never be purified from the former absolutely and entirely: it is an adversary which will grapple with you to the very last; but which, if you are Christ's, will die when your body dies, to awake no more. In your resurrection-body no trace of it will exist: from the latter, however, you must be purified before death, if you have the hope spoken of in the text within you. This is that purification which is elsewhere expressed by the idea of being "dead to sin." And how shall that body, which is death, perform the active functions and intelligent offices of life? "How shall the hands move, or the lips articulate, or the nerves and sinews put forth their wonted elasticity and energy, when the vital principle is extinct? so how shall we, that are dead to sin, live any longer therein?" Our Lord has, happily, left us an example, brought down to human comprehension, and which the humblest amongst us may endeavour to imitate. He was like us in all things except in sin, and has shown, in our own nature, how temptations may be resisted, though baited by all that is pleasant to the eye and enticing to the heart, and how we may lead lives of purity and holiness, following the commandments of our God.

I will now endeavour, in a few instances, to examine the perfect model which is proposed for our imitation, hoping that the contrast which may be traced between our feelings and conduct, and those of our adorable Lord, may urge us forward to a more active perseverance under the power of the Spirit of Holiness, in that purification of heart and soul which is to fit us for that heaven which has been purchased for us by the Redeemer's death. Out of the vast multiplicity of virtues exhibited in our Lord's life, I will select that, to fix our attention upon, which seems to be the spring of every other virtue, the source of every other excellence, and without which all attempts on our parts at purifying ourselves after the model proposed for our imitation must end in disappointment and despair—I mean his piety. Now, this virtue shone conspicuously bright in our Lord's earliest life. Brief, indeed, is the inspired account which we have of our Saviour's boyhood and youth: it is sufficient, however, to serve as a model for the imitation of the young, and it is peculiarly striking and instructive. We see, from this brief history, that he was pious with the first expansion of his reason, and that he grew in heavenly wisdom as he grew in years. The only authentic record of the earlier part of our Saviour's life is that which relates his visit to the capital of his country when he was twelve years of age. You all know that, after the paschal solemnities were brought to a conclusion, he stayed behind, from an anxious desire to improve to the uttermost the opportunity afforded him of cultivating divine knowledge and increasing in heavenly wisdom, by appealing to the great and authorized instructors of the church of God. Many particulars respecting this journey of Jesus will present themselves to your minds, which would never have been recorded except to answer some important purposes; and one of these purposes—a most important one to you, dear brethren—is, doubtless, to teach the young that the acquiring of the knowledge of religion, and the cultivating of sincere and humble piety, is the most glorious privilege and the most important duty, to which every other employment should be subservient, every other duty should give place. With this divine example before you, you cannot plead that your professional studies justify you in neglecting the search after heavenly truth, or that heavenly truth is not distinguished enough to claim a share of your attention. You here see it cultivated by him who was emphatically the great Physician, who not only understood the anatomy and physiology of the human body, its diseases and their remedies, but whose "eye did see our substance, yet being imperfect, and in whose book were all our members written, which day by day were fashioned, when as yet there were none of them." Yes, even he made it his supreme aim to do his Father's business, to attend the ministrations of his church, and to acquire heavenly wisdom; and this he considered to be the only right application of his mental powers, the very purpose for which they were designed.

O, then, though I would urge you to give yourselves up perseveringly to the acquisition of therapeutic science, and medical and surgical skill, and all knowledge connected with the duties of healing, to which you are called—for you cannot, like the great Physician, know them intuitively and without labour—yet be not so eager in the acquisition of these as to undervalue or neglect or defer the study of the word and will of God. Be never influenced by your avidity for information, to deviate from the sense of duty which

you owe to your Creator, nor to violate the moral obligations due to your Redeemer. Be assured that the "exercise of your understanding, if made your principal employment, is one of the surest and speediest poisons to your souls; that there is no evil spirit who may not find room for himself easily in that heart which is occupied only by the gay yet dead furniture of intellectual knowledge." But, on the other hand, if, along with knowledge of the intellect, you cultivate true wisdom and the love of God, then the farther you may carry it the better, inasmuch as its very extent and variety will instruct you with a tenfold power for the kingdom of God, and aid you in comprehending the more fully what is "the length and breadth and depth and height of the love of Christ, which passeth knowledge."

We find, however, the same piety conspicuous in every other act of the life of our gracious Lord. It was, in his later as well as his earlier days, his labour and delight to do his Father's will. Every circumstance of life he improved as an occasion for exciting in his own soul, or in the souls of others, holy thoughts and religious feelings. When he beheld the beauty of the fields, he would remind his disciples of the goodness of God, and of the trust they might place in him: "If God so clothe the grass of the field, how much more shall he clothe you," who are the objects of his tenderest care! When he beheld the sun shining in his strength, or the rain falling down from heaven "on the evil and on the good," he would draw therefrom a lesson of mercy and forgiveness. From a public calamity he would take occasion to press the necessity and importance of repentance: "Except ye repent, ye shall all likewise perish."

We find this principle of piety pervading the entire character of our Lord, animating every feeling of his soul, and, as such, a model for our imitation, if we would aim at purifying "ourselves, even as he is pure." Ask yourselves, therefore, dear brethren, what is your conduct in this respect. I have shown you, on former occasions, how your medical studies are peculiarly fitted for reading to you religious lessons; and how the hospital, the lecture-room, the dissecting-room, may become to you temples where you may witness the glory of God, and imbibe draughts of heavenly wisdom. But ask yourselves, how often you have witnessed scenes which are types and emblems of heavenly truths, without being led to raise your hearts upwards. O, contemplate the example and catch the spirit, in this respect, of your adorable Redeemer! Be assured that this mental habit is what distinguishes, more than ought besides, a religious man from a man of the world—the habit of thinking, in private, of God, and of his relationship to all around you. In Christ, you see, it was deeply fixed—it was constant and unremitting; and I now call upon you, once more, to imitate it in the many wonders and mysteries which you behold the scenes of sickness and of sorrow which you witness; when you ramble in search of specimens of botany in the fields; when you retire to your chambers in the college; when you are listening to accounts of derangement and decay, of cure and remedy, on the seats of the lecture-room.

The piety of our Lord was not that, however, which existed only in internal feelings and mental emotions, and the application of apparently accidental circumstances to religious improvement. He did not neglect the more stated and solemn services of the church; and in this respect he has left us an example of constant and fervent prayer, which his saints must follow in their endeavours after purity. And here you, though living in a faithless age, when the daily prayers of the church have been almost discontinued through the length and breadth of Britain, may enjoy the privilege of attending them. For this you have abundant cause to be thankful. But ask yourselves, how you have hitherto regarded this privilege. Have you been accustomed to enter God's house with reverence, and to behave there as if in his immediate presence? as if he not only heard your prayers, but marked your thoughts? O, be not deterred from giving God a moment's service more than you are compelled to give by collegiate regulations. Seek not how *seldom* you may attend chapel without being called upon to account for your absence, but how *often* you may go to be blessed and strengthened there. Keep not away because some do, who you may think should set you a worthier example: you have a higher model than theirs proposed for your imitation. And, O, remember that it is a noble service to which you are invited; and, if you neglect profiting by it, you will bitterly repent when perhaps it may be too late, when your hearts may be for ever unstrung to the sweet music of heaven. But I would not forget on this occasion to mention that the behaviour, which I have seen you exhibit when assembled in the house of God, will be one of the most pleasing (would that all were equally pleasing!) associations connected with my official duties as your warden. With but few exceptions, your conduct has been seriously and solemnly de-

vout: you have appeared conscious that you were in the immediate presence of Jehovah, and have been anxious to do all that tends to promote the beauty of holiness, and a sweet union of souls, by raising your voices audibly where the church requires it, and by hymning forth the praises of your God and Saviour in the sacred and solemn and heart-elating chant. This I look back upon with thankfulness and pleasure, because, in our day and country, the sons of the church—even her true and faithful sons—have been too much accustomed to hang their harps upon the willows, and to give an undue preference to the church's earnest prayers over the church's grateful songs. O, but suffer not this commendation to hinder you from striving more than you have done hitherto, when in this hallowed house, to fix all your thoughts upon God and your Saviour and the world to come, and to pray as those to whom prayer is communion with God. You know not to what a degree of purity you might arrive, during these few years of your college-life, if the chapel-bell were always heard with sacred joy, and the chapel-service attended as it should be. God only knows how many of your seniors in the art of healing wish that such means and opportunities had been extant in their student days; and you may be destined to stand, on that day when the secrets of all hearts shall be laid bare, with many who lost themselves in sin, without any such means of escape as you enjoy, and who, if you are faithless, will rebuke your hardness of heart, and bear their heavy testimony against your aggravated guilt.

But let me now invite you to consider our Lord's example further, as requiring and encouraging private prayer; and this not only in the stated hour of morning, that you may go forth to your business and studies calm and happy, blessed and strengthened; and in the time of evening, when you review the day in sorrow for its sin, and thankfulness for its blessings; but that to which I am the more anxious to draw your attention is, our Lord's example as encouraging private prayer, as perpetually suggested by the particular circumstances in which he was placed, and the duties for which he had to prepare. We find that it was his universal practice to resort to it most solemnly on every important occurrence of his life. Your own hearts will immediately call to remembrance his long retreat into the solitude of the desert, of which we are so forcibly reminded during the Lenten fast—a retreat undertaken with the view of preparing himself for the great work of his ministry, by self-denial, meditation, and prayer. Previous to his selection of those who were to be witnesses of his miracles and resurrection, and who were afterwards to found the churches, and to support and extend the faith of Christ through the countries of the world, we find that our Lord "retired into a mountain, and continued all the night in prayer to God." After the return of the seventy disciples, with an account of their success, "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." When his soul was full of agony in the garden, and his sweat as great drops of blood, this was the holy exercise to which he betook himself: "He kneeled down, and prayed." And now, dear brethren, let me ask you to contrast this habit of your Lord with your own conduct on such occasions. Surely you have need of the divine protection, and support, and blessing in all you take in hand, if the pure and perfect Son of God had; and you cannot expect them without prayer. Surely you are bound to offer up the thanks of adoration for all the mercies which you enjoy, if Christ Jesus did. Do you, then, habitually thank God for all that you enjoy? for that health of body of which you see so many deprived? for every deliverance from disease, contagion, and death, which you experience? for every success which you make in the studies of your profession? for the many proofs of the goodness and power and wisdom of God which you behold? for the many gracious warnings which you have, more than most other men, to force you to remember your latter end, and to think of the joys and sorrows of the world beyond the grave? for the opportunities which God gives you, of diffusing health and strength around you, of relieving the pang of suffering, of wiping away the tear of the mourner, of listening to the cry of the destitute, and of exercising the Christian duty of compassion? Do you habituate yourselves thus to refer every event to God? or do you never look beyond secondary causes, or mere human agency, and thus live, as it were, without God in the world? O, let it be your constant care to set God ever before you, and to refer all to him. Whenever you enter upon any important measure, ask God to give you wisdom, and to enable you to choose and do that which is alone acceptable in his sight. It is devotion of this kind which will raise you above the temptations of the world, and enable you to refuse those sweet and mild draughts which are mixed with poison, and which operate only after they are taken.

By way of instance, I may adduce the fact that some of you will shortly have to pass your final examination; and here let me advise you not to present yourselves without having first begged God's blessing on the approaching trial. "Never durst I," says the pious and learned bishop Hall, "appear in any exercises of scholarship, till I had from my knees looked up to heaven for a blessing, and renewed my actual dependence upon that divine hand." And O, pray in connection with this, that you may look beyond this earthly trial, to that time when God shall judge the quick and dead, and that your present thoughts and feelings may lead you to make a more constant preparation for it. And pray that, after this trial is over, and you are admitted to other than college scenes, and have to visit sick and dying men on your own personal responsibility, you may obey the following charge, given by one, after fifty years of practice as a physician, to his younger brethren: "Think ever what thou art, and what thou oughtest to be. God hath made thee a priest of the holy flame of life, and an administrator and dispenser of his most precious gifts, even health and life, and of the hidden powers which he hath placed in nature for the good of mankind. How high and holy a charge! Administer it worthily; not for thine own advantage, nor for thine own fame, but for the glory of God, and the saving of thy poor brethren. A day will come when thou wilt have to give an account thereof." For, surely, if the mariners of olden time commenced their voyages with invocations for the prospering influences of heaven, surely you should invoke that assistance, now that your barks, having fallen down the narrow rivers of childhood, and passed through the estuary of youth, are preparing to set forth on their more arduous voyage across the wide and tempestuous ocean of mature life.

Time forbids me to enter into a detailed account of other points in which I would have you imitate your Lord. On this subject might be preached many discourses. Study his divine, or rather perfect human, character for yourselves, as revealed in holy writ, with prayerful hearts; and take it as your only perfect model in your endeavours after purity. But let me urge upon you all, both you who are on the point of saying, along with myself, "I have finished my course, and the time of my departure is at hand," and you who are still to be left behind, to enjoy for a longer season, the pleasures and privileges of college, in the words of one who was alike renowned for piety and learning, to bear ever in mind that "the warfare which the Christian is enjoined to wage with himself is as endless and universal as the Platonic strife of principles. It is not sufficient that we purchase, by the surrender of a single vice, a liberty for every other. It is not enough that we be occasionally abstinent, or that we refrain from overt actions, while the inward corruption remains unheeded and unknown. The free-will offering of ourselves; the subjugation of our entire affections and propensities; the confinement of those thoughts whose wanderings are open to the eyes of him who reads the soul; the government of those winged words, over which, to borrow the remarkable expression of Plato (so nearly accordant in sense with the declaration of our blessed Lord), 'the avenging angels of justice watches;' a devotion consistent and uniform; a faith which faileth not; a love which thinketh no evil; a courage which can support the contempt of man, and which can dare to forgive those injuries which to endure is agony: these are the daily struggles to which the Christian soldier is liable, and this the steep and thorny path which alone leads to glory. And for these things, who is of himself sufficient? What knowledge, what faith, what hope or fear, shall stimulate our feeble powers to a task so far beyond their forces, if his powers do not sustain us, from whose mercy-seat all power and wisdom flow; who gives us grace, if we believe his scriptures, to help in time of need, and will not withhold, we learn from the same divine authority, his Holy Ghost from those who ask him faithfully"?

Those, doubtless, who are on the point of leaving, have, from their age and standing, exercised an influence, for good or evil, over those who will be left behind; and this influence will now pass into other hands, and will hereafter be considerably increased, in the hands of you to whom it will pass, in consequence of those junior members who are expected shortly to form part and parcel of this educational establishment. Those (or, at least, most of them) will join your company for the first time, with hearts comparatively untainted by the knowledge of sin, and characters which are yet plastic, and capable of being moulded by the circumstances of their early training. Few of these circumstances will exercise greater influence than the example which you may throw around them. Behold, then, your responsibility in this respect! Will your influence over these younger students mould their characters after the pure model of your master, Christ? Will they see you set God before you, like your Saviour, in all you do? habits of industry prevalent among you? nothing uttered which man could blush

at, or God reprove? Will they, in short, see you living as sons of God, having the hope of heaven within you?

It is for you to answer these questions. I trust that, practically, you will answer them in the affirmative. I shall not be here to see; but I now faithfully warn you that, if you would avoid the bitterest pang of remorse, let it not be in the power of those younger members to say: "I was first taught to scoff at piety, to deride religion, to indulge in impurity, and to visit scenes of guilty pleasure, by those, my seniors, who should have taught me better; who should have won me to habits of sacred obedience by sympathy, and by kindness, and by example; who should have taught me to set a due and fitting value on the blessed privileges of grace here held out to me." "In parting with a friend whom we may never see again," remarks a living writer, "we are eager to talk of all that is uppermost in our minds. Hurriedly and imperfectly we crowd into our last few moments of conversation more than they can well bear." So, in addressing you, my dear young friends, for the last time, I have seemed to comprise the matter of many discourses. I have spoken of the corruption of the heart, and of the means of its purification; of the example of our Redeemer, in his early life and his maturer years; of the privileges which you here enjoy in the church's prayers, and in the daily duties of your profession, for advancement in holiness; of your final medical examination, and that more awful one, of which it may be called the type; of your future influence over those who are your juniors in learning and in years. But all this remember in connexion with the hope and the purification spoken of in our text. O, then, that you may have the breath and pulse of the former strong and healthy within you, strive for more and more of the latter! Endeavour, all of you, to purify yourselves, even as Christ is pure; and, whatever those with whom duty may call upon you to associate may do—whether you be assailed by the poisoned arrows of biting words, or by the bitter mockery of those who place time before eternity, earth before heaven, the anatomical part of man before that which moves and animates it—yield nothing in your endeavours after Christian perfection. Remember that you are sons of God: act, then, in such a manner as becomes your high birth. You have the hope of heaven as your inheritance: "let, then, your conduct answer your expectations. Remember that you are sprung of a stock noble, royal, yea, and even divine: O, then, disgrace it not by actions base and unworthy of your race!" Remember, too, the philosopher's advice, "reverence yourself;" for, to a Christian, it is peculiarly important. Remember, too, that the obtaining of the glorious state of holy dignity, spoken of in the text, depends upon the faithfulness of the endeavours which you may make to purify yourselves, even as Christ is pure. Detach your minds, in the Holy Spirit's power, from the love of sinful pleasure, and from trifling pursuits; remembering that, if you kill time now, you will commit worse murders by-and-bye. Appreciate as you ought the importance of the season of youth, and the great objects to which its energies should be directed. Imitate not the gay and thoughtless butterfly, during these summer days of your existence, which unfolds its gaudy colours in the beams of the sun, flutters its wings, flits about from object to object, careless of the dying day, and, before evening's shadows have spread their dark curtain over the earth, it has ended the circle of its joys, it has lived to *live*, it sinks, and its memory is gone. So will it be with you, if you live without the hope of heaven within you, except that there is this awful difference: the thoughtless insect has, in its glittering hour of pleasure, fulfilled the design for which its Creator made it; but you will have to answer for the heavy load of mis-spent and wasted hours; you will not have fulfilled the ends of your creation; you will have lived to *live*, but not lived to *die*, and, when death arrives, will wish, with a wish of agony, that you had never been born. I hope better things, though I thus speak, and things which accompany salvation.

I am called upon to leave you; and, in conclusion, I would solemnly and affectionately remind you that the time cannot be far off, perhaps very near, when we shall meet again—I mean, when our earthly labours shall have closed, and we shall have passed from things temporal to things eternal. Let us all, then, think in time of the immortal destinies of the soul, and of those things which will commend us, at that meeting, to our Almighty Judge; and now, by all that is pure and holy, wing our ways to the everlasting regions, where, through the merits of our Redeemer, our faith and patience shall make over to us all the joys of heaven. But it is now time for me to conclude. I acknowledge the respect and attention which I have received from you, and request you to give me credit for the best of motives in all apparent severity which it may have been incumbent upon me to use in the discharge of my official duties. Having been for more than two years living under the same collegiate roof with you, you will believe that, even

absent, I shall take a heartfelt
n your affairs, and shall experience
test joy in hearing that the students
ollege walk as becomes the gospel of
Go forth, my dear brethren, to your
l to your labour: waste none of the
moments now passing away. Be
in faith, and patient in well-doing.
st what I have now spoken to you,
any means it slip. And, while I
our earnest prayers for my future
nent in knowledge and in grace,
trust, will be offered up that the
of Almighty God will "preserve
you." May you have health and
for the faithful discharge of your
ties, both here as students, and here-
surgeons and physicians! May
Holy Spirit ever direct and sanctify
rts in the love of his name, and in
s of his commandments! May he
grace to know what things you
do, and finally bring you to that
d happier land where medical studies
o longer needed; where it shall be
r necessary to urge you to purify
es, but where you will be like your
inasmuch as you will "see him as

ie now leave with you this parting
lay those who are students here,
e who will be, so live that, when the
benefactors and patrons of this
chool of Medicine shall be asked
what good has been done by the
college at Birmingham, they may
th heaven and earth their witnesses,
ey thus reply, with thankfulness and
art are here, bearing the cross; part
, wearing the crown: part are here,
the poor, curing the sick, comforting
; part are there, where all are rich,
one says 'I am sick,' where death
pproach: part are here, acquiring
part are there, knowing even as
known: part are here, fighting the
nning the course, keeping the faith;
here, who have won that fight, who
shed that course, who have kept that
art are here, sons of God; part are
irs of immortality: part are here,
after purity; part are there, pure as
e: part are here, growing in grace;
there, ripened in glory. Amen.

The Cabinet.

SPECIAL THANKSGIVING*. The "general thanksgiving" is no less compendious and appropriate than the general supplication last mentioned, and, like that prayer, it is provided with a special reference to any particular mercy of restored health or preservative with which any of the congregation may have been blessed. And how much is it to be lamented that this excellent provison of the church should be so little regarded. The poor of the flock in general gladly avail themselves of it; and to them for the most part is the use of it confined, as if others were exempt from the ailments of fallen nature, and from the casualties of this mortal life, or as if the possession of this world's goods rendered it unnecessary either to pray for protection or to praise for deliverance. But it is much to be feared that there are few who rightly understand the privileges which belong to the communion of saints, or duly appreciate the importance of those claims which every individual member has upon the united supplications of the whole body of the church. A general persuasion of the reality of those privileges would unquestionably lead many to desire the prayers of the congregation, who never think of it now; nor should those who have partaken in the benefit of those prayers ever omit the corresponding duty of public thanksgiving, though we are all more ready to cry, like the nine Jews, for deliverance from our maladies, than to return to thank the merciful Giver, like the grateful Samaritan.

* From Rev. S. Rowe's "Appeal to the Rubric," p. 145, 146. Hatchard, 1841. A useful and edifying little work. We fully agree with the observations here made, and cannot commend the false modesty which, while desiring the prayers of the congregation, conceals the name, and leaves the people to guess for whom they are praying.—ED.

Poetry.

A CHRISTIAN SOLDIER'S DEATH ON THE FIELD OF BATTLE.

BY THE REV. C. P. CAREY, M.A.,
Perpetual Curate of Hale, Farnham, Surrey.

(*For the Church of England Magazine.*)

A WARRIOR-YOUTH fell on the field,
Amid the battle-strife;
And well he knew his day was done,
And ebbing fast his life.

And there he lay on India's sand,
'Mid heaps of slaughtered death:
No friend was near, his heart to cheer,
Or watch his parting breath.

And fast, and fast the purple stream
Flowed on from every vein;
And his clenched hand and withered form
Told of his mortal pain.

And now he thought of England's shore,
And all he held most dear:
He thought of boyhood's blithesome day,
And dropped a silent tear:

He thought of home, and all the joys
That he had tasted there:
He thought of one, who had pledged her vows,
And he kissed the maiden's hair.

And now he roamed to that old spot,
Where he was wont to kneel—
The church, where oft he loved to pray,
And hear, and weep, and feel.
A holy calm steals o'er his mind,
And hastes away the sob
Which memory sighed, then breathes such peace
As soothed each dying throb.

He upward turns his glazing eye,
A brighter home to see;
He knows his Saviour God is there,
And there he longs to be.

And now he opes the sacred book,
A mother's parting gift:
"Read this, my boy," she had weeping said,
"And it thy soul shall lift,

"Shall bear it on to things unseen;
And, when the hour of death is come—
Whene'er that be—it will guide thee still,
And lead thee safely home."

Her words, her tears, he had ne'er forgot,
But oft had pondered o'er
The treasured hopes of that dear gift,
And learned its heavenly lore.

And in this hour he feels its power,
And all its hidden grace;
And well he knew through the mazy page
Each brilliant hope to trace.

"And go," said he, "thou blessed book,
Sweet messenger of peace;
Bear thou my dying message home,
And bid their tears to cease."

And his finger marked a bloody cross
On each glad text he read,
That they might see the dying joys
That smoothed his cold, rough bed.

He told them there how he had fought
The goodlier fight of faith—
How he had won the conqueror's crown,
And triumphed over death.

The mystic sign was crossed, to show
Job's graven words, and tell
He knew that his Redeemer lived,
The vanquisher of hell.

There, too, he bids them run the course
Which saints and martyrs trod,
And onward press, the goal to reach,
That they might see their God.

The cannon roars, the war-tide bursts
Like ocean's maddening wave:
The strife goes on, and the gory plain
Is many a soldier's grave.

But he heeded not, for he did fight
A deadlier conflict far;
And he must grasp the shield of faith,
In that unearthly war.

And now the battle-thunder 's hushed,
Now silence holds her sway:
Once more he glanced, with glassy eye,
To view the fatal fray.

He saw the turban'd foeman yield,
He saw his myriads flee:
He heard the British war-cheer ring,
He knew the shout of victory.

But he heeded not, for he could see
A more transporting sight;
O, he heeded not, for he seemed to hear
Songs from the realms of light.

And now, with one sweet thought of home,
His heart in prayer he bends—
With one more look upon the book,
His last farewell he sends:

"Where is thy victory, O grave?
Thy sting, O death?" he cried;
And, with a faint, unfinished cross,
He marked the word—then died.

Miscellaneous.

HUNTING.—I beseech you, do not call in argument, to defend a pastime which has no alliance with reason. Call it a wild passion, a brutal propensity, or anything that indicates its nature; but to give it any connexion with reason, is making an union between black and white. But it is manly, forsooth to hunt; manliness, I should suppose, implies some mode of action that becomes a man. Hunting might formerly, for ought I know, have been a manly exercise, when the country was overrun with boars and wolves, and it was a public service to extirpate them. But to honour with the name of "manliness" the cruel practice of pursuing timid animals, to put them to death, merely for amusement, is, in my opinion, perverting the meaning of words. I have certainly no objection to take the lives of animals for food, and grant that, if they were suffered to multiply, they would become noxious. What I mean is, that I cannot allow turning the destruction of them into an amusement, and least of all into a clerical amusement. I knew a gentleman who took great delight in knocking down an ox, which he performed with much dexterity; and it was his common amusement to go among the butchers on a slaughtering-day, and give two or three of them a shilling a-piece, to let him be their substitute in that operation. You call such a man a brute; and he surely was one. But you would find it difficult to show that the circumstance of riding upon a horse, and bawling after a pack of dogs, makes the amusement less brutal. If hunting be a more genteel species of butchery, it is certainly a more cruel one.—*Stillingfleet.*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 691.—JUNE 30, 1846.

SKETCHES FROM NATURAL HISTORY.

No. XLVI.

THE MAGPIE.

"So have I seen, in black and white,
A prating thing, a magpie bright,
Majestically stalk;
A stately worthless animal,
That plies the tongue, and wags the tail,
All flutter, pride, and talk."

...ek—Κιττα, or κισσα (chitter-chatter?); Latin—*Pica* ...ted?); Italian—*Gazza* (gabbler); French—*Pie* from the ...). Magpie means chatter-pie, which was formerly one of ...ames.

THE magpie is a species of crow, famous for its ...e, mimicry, shrewdness, and even theft. It is ...mon generally over Britain and the south Europe, but seldom seen in Norway. It is ...ivorous; builds its nest in the most guarded ...ion, and in the strongest and most sheltered ...s; has an extraordinary propensity, not only plundering its neighbour-birds of their eggs, for stealing and secreting things that can be ...o use to it; and may be taught to pronounce ...le sentences, and to imitate any particular noise. Plutarch tells a story of a magpie at Rome, that, happening to hear a sound of trumpets, astonished people for a day or two by sitting quite pensive and mute. It was supposed that the trumpets had stunned it. But the bird, it seems, was in a state of profound meditation and study, turning all the sounds and cadences of the trumpets over in its mind; and, accordingly, having arranged the business to its satisfaction, it burst forth into a perfect imitation of the whole performance, with all its repetitions, stops, and changes. It was observed, however, that this new acquisition totally obliterated all its former ones.

"Upon the thieving propensity of the magpie is founded Rossini's 'La Gazza Ladra' (The Thieving Magpie), in which a girl, who has parted with some trinkets to support her father, is subjected to suspicions of dishonesty under the most cruel circumstances, in consequence of a magpie having secreted some of the articles and money which had been exchanged. Accidents of a like nature have no doubt frequently occurred in real life, and produced many a painful household perplexity. This, perhaps, is one of the causes of the

superstitions entertained respecting magpies in the north of England, the appearance of one of whom, by itself is supposed to augur peril to the beholders. If there are two, however, the omen is good; and four of them announce a wedding; yet three bring a funeral. The peril seems to lie in the odd number. The magpie who is unoccupied with a companion appears to be thought bent on nothing but mischief.

"There was an ungallant old Greek story, according to which a set of chattering young ladies, daughters of a prince named Piérios, had the confidence to challenge the muses to a trial of skill in singing, and, being defeated, were changed into nine different kinds of birds. Ovid seems to have taken advantage of the first syllable in the father's name to make an ingenious conversion of the criminals into *pies*. The story is well told, and was translated in Garth's Ovid, by his friend Arthur Maynwaring, once a person of the highest repute in the circle of wit and fashion. The close of the story may be taken, in reviewers' parlance, as a 'favourable specimen' of his manner. One of the muses is telling the story:—

'The railers laugh, our threats and wrath despise,
And clap their hands, and make a scolding noise;
But in the fact they're seiz'd: beneath their nails
Feathers they feel, and on their faces scales;
Their horny beaks at once each other scare;
Their arms are plum'd, and on their backs they bear
Pied wings, and flutter in the fleeting air:
Chattering, the scandal of the woods, they fly,
And there continue still their clam'rous cry;
The same their eloquence as maids or birds,
Now only noise, and nothing then but words.'

Mr. Maynwaring, however, has omitted one of those natural and touching circumstances which Ovid, like a true poet, brings home to us his wildest fictions, and which the reader will oftener find in his old translator Sandys, than in smoother versifiers. 'Dum volunt plangi,' says Ovid,—

'Per brachia mota levatæ,
Aëre pendebant.'

'These sylvan scolds, as they their arms prepare
To beat their bosoms, mount, and hang in air.'

This is exactly what the new bird, lately the human being, would do. It is at once the action of human despair, and the movement necessary for taking flight."(The Illustrated Family Journal.)

Mr. Waterton's opinions as to the magpie are very interesting:

"I protect the magpie with greater care than, perhaps, any other bird, on account of its having nobody to stand up for it. Both rich and poor seem to entertain so great an antipathy to this gay and lively bird in its wild state, that I often wonder how the breed has managed to escape utter extirpation in this populous district. The country gentlemen all agree in signing the death-warrant of this friendless bird, because it is known to suck eggs, and to strangle young game; whilst, in general, the lower orders have an insurmountable prejudice against it, on the score of its supposed knowledge of their future destiny. They tell you that, when four of these ominous birds are seen together, it is a sure sign that, ere long, there will be a funeral in the village, and that nine are quite a horrible sight. I have often heard countrymen say that they had rather see any bird than a magpie; but, upon my asking them the cause of their antipathy to the bird, all the answer I could get was, that they knew it to be unlucky, and that it always contrived to know what was going to take place. My keeper both hates and fears a magpie; but self-interest forces upon the fellow the unpleasant task of encouraging the breed, in order to keep well with me. He was once in conversation with the keeper of a neighbouring gentleman, at the door of a little alehouse in the village of Heath, when a magpie flew into a tree hard by. 'I must have thee killed,' said the gentleman's keeper, 'otherwise there will be a blow up betwixt me and my master.' 'Ah!' rejoined my keeper, 'were I to kill a magpie, my master would soon blow me out of his service. The keeper thought this too good to be lost, and I had it from his own mouth.

"I love in my heart to see a magpie, for it always puts me in mind of the tropics. There is such a rich glow of colour, and such a metallic splendour of plumage in this bird, that one would almost be apt to imagine it must have found its way here from the blazing latitudes of the south.

"I am fully aware that it has propensities of a sufficiently predatory nature to bring it into general disrepute with civilized man; but let us remember that, like the carrion crow, it only exercises them to any serious extent for about two months in the spring of the year. At that season, it certainly commences operations with surprising assiduity. Cacus himself, that ancient thief, when he was about to steal the cows of Hercules, never exhibited greater cunning than that which this bird puts in practice after it has discovered a hen's nest in the yard, or a place of sitting game in the field. Both the magpie and the carrion crow transfix the eggs with their beaks, and then convey them through the air.

"After the season of incubation is over, the magpie becomes a harmless bird (unless the pilfering of a little unprotected fruit be considered a crime), and spends the remainder of the year in works of great utility to man, by destroying millions of insects, and by preventing the air from being infected with the noxious effluvium arising from the scourings of slaughter-houses. The cattle, too, are in some degree benefited by the prying researches of this sprightly bird. At a certain time of the year, it is often seen on the backs of sheep and oxen, freeing them from vermin, which must be exceedingly troublesome to them. In Demerara, where the magpie does not exist, this friendly office is performed by a hawk. Widely different is the object of the jackdaw's visit to the backs of sheep and oxen: it goes there for fleece; the magpie for filth.

"I cannot suppose, with some naturalists, that the dome of the magpie's nest is intended for a defence; because the hole at which the bird enters is always open to an enemy, while the contents of the nest are quite visible through the dome itself.

"The young of the magpie being hatched blind, the eggs are never covered when the parent-bird leaves the nest. I am satisfied, in my own mind, that neither the magpie nor any other bird can have the least idea that their nests will be robbed, up to the very moment when their eggs or their young are taken away. Did they apprehend

such a disaster, we may be assured that their first object would be to build their nests in a place out of harm's way. Now, the magpie generally chooses the site for its intended incubation in a spot the most exposed that can possibly be imagined. It will continue to work at the structure of its nest, although we visit the nest two or three times a day; and it will return to the nest, and sit upon its eggs, after those eggs have been handled times out of number. Nay, more: you may take away its own eggs, and substitute those of some other bird; and it will hatch them, and rear the produce.

"The magpie (and we may include all other birds) shows not that intensity of feeling for its eggs which it is known to have for its young. Thus, if you take the eggs from the nest, and place them on the ground, the magpie will abandon them for ever; but, if you remove the young to a place to which the parent bird can have access, she will regularly bring them a supply of food.

"When there is an addle-egg, it is allowed to remain in the nest during the entire process of rearing the young. Birds, which make their nests in walls or in the holes of trees (the starling, to wit), bring out the addle-egg, which has remained from the last year's incubation, and drop it on the ground, when they begin to renew the nest.

"The magpie builds its nest in any tree, no matter of what kind; and it is very partial even to the lowly thorn-bush in the hedgerow. The apple-tree in the garden, the lonely ash in the meadow, the alder in the swamp, and the oak in the forest, far from the abode of man—all have their attractions for the magpie; and in these it will form its nest, which is invariably composed of sticks, and clay or earth, and lined with fibrous roots. When I am informed that magpies line their nest with wool, I suspect that there is either an error in the statement, or that the modern magpie has conformed to the times, and has brought to her nest a kind of furniture wholly unknown to her ancestors.

"The magpie lays from three to nine eggs; but seven seems to be the average number, varying in size and shape and colour as much as those of the carrion crow.

"The female magpie has so near a resemblance to the male, that you can scarcely distinguish the one from the other. This is the case with all birds where the brilliant plumage obtains before the first moulting.

"The sight of a magpie always gives me pleasure; its long tail, and its distinct markings of white and black, having a beautiful effect as it darts through the air. You may know this bird at a very great distance, either on the ground or in a tree, by the frequent and brisk movement of its tail—always up and down, never sideways.

"The magpie seems to have found out that it has at least one friend left in our part of the country. Last year I had thirty-four nests, all of which ushered their young into the world at large; making, on an average of five to the nest, including the parent-birds, 238 individuals; an increase quite sufficient, one would think, to supply all the wise men of the county with any quantity of omens. The name of wise man, in Yorkshire, is always given to one who professes to deal in the black art. Even well-educated people of the nineteenth century go to him, in order to recover things lost, or to be put on the right scent, if a cow, or horse, or pig, or relative be missing.

"Magpies are social, though not gregarious in the strictest sense of the word. In places where they are beyond the reach of molestation you may see them in little parties of fifteen or twenty together, flitting from tree to tree in noisy conversation. Sometimes they will rise to a great height in the air, passing through it with a velocity which seems hitherto to have escaped the notice of naturalists.

"Like all other birds in a wild state, magpies become vociferous at the approach of night; and he who loves to watch the movements of animated nature may observe them, in small detached companies, proceeding to their wonted roosting-places, in some wood of spruce, pine, or larch, which they seem to prefer to any other. There they become valuable watchmen for the night. Whoever enters the grove is sure to attract their special notice; and then their chattering is incessant. Whenever I hear it during the night, or even during the day (except towards nightfall), I know that there is mischief on the stir. Three years ago, at eleven o'clock in broad day, I was at the capture of one of the most expert and desperate marauders that ever scourged this part of the country. He had annoyed me for a length of time; and was so exceedingly cunning, that, when we went in pursuit of him, he always contrived to escape, either by squatting down in the thick cover of the woods, or by taking himself off in time, when he saw us approach. At last, he owed his capture to the magpies. We were directed to the place of his depredations by the incessant chattering of these birds in the tops of the trees, just over the spot where he was working in his vocation. He had hanged fourteen hares; and the ground was so covered with brambles and brushwood, that, when we surprised him, he told us that we never should have found him, had it not been for the cursed magpies. His name was Kirk. In the course of the following summer, he set out on his travels towards New South Wales, at the king's expense; having been convicted, at the York assizes, of an overweening inclination for his neighbour's mutton, to which he had helped himself most abundantly."

LETTERS TO A STUDENT ABOUT TO RESIDE AT COLLEGE.

No. III.

COLLEGE EXPENSES.—2.

MY DEAR L——

I am perfectly convinced that very many young men at college are most seriously injured by the silly vanity of their parents or guardians, who, instead of correcting their desire to indulge in extravagance, will, for gentility's sake, rather encourage them. I do not say this will be your case. My knowledge of your father's character convinces me that you will not be exposed to this temptation, but you may be enabled to speak a word of counsel on the subject to others; and, if you do so with effect, it will be to you a source of great gratification. On my going into residence

at college, I knew I should meet with a man—the epithet "young" is quite discarded—whose parents were in the greatest distress, arising from pecuniary difficulties. How great my amazement to find he was leading a life of the most extravagant dissipation—riding daily, assembling large parties every evening, with the most extravagant entertainments; his parents meanwhile absolutely subsisting on the meanest fare; but they were willing to do so, that their son might associate with the best (?) men in the college. Alas, poor fellow! had you witnessed things I was called upon to witness, nearly at the end of his sad career, you would have been shocked indeed.

Among the lists of bankrupts which swell the "Gazettes," how often have I found the names of persons once known to me as moving in a high sphere of extravagant fashion! I have been asked, in the streets of London, for a mutton-chop, by a person at whose house I had dined only two years before, when six kinds of the finest wines were on the table, amidst the most luxurious and choice viands of the season. And it appeared that extravagance with him was a kind of inherent sin. He had been three or four times a bankrupt; and from time to time various friends had come forward for his relief. But, as might be expected, they were all wearied out by his increasing importunity; and many, who had partaken most freely of his claret and champagne, would scarcely offer him a glass of porter. I have often met him, in shabby-genteel apparel, creeping into some obscure eating-house, merely to obtain the very commonest necessaries for his sustenance. Was he an unprincipled man? I dare not say so—in one point of view: he rather was a foolish, vain, and frivolous man, extremely good-natured, and willing "to spend half-a-crown out of sixpence a day"—not for meat or drink, for he cared little for either, but for vain display. He was latterly, and for long had been, regarded as an extremely "unfortunate" man, with whom nothing succeeded. Alas! he was the author of his own wretchedness, of his own embarrassments: his misfortunes were those of his own raising: they arose from his own vanity. The consequence was, an entire unwillingness in any way effectually to benefit him.

A few years ago, I was travelling, in a post-chaise, in a remote part of the country, when the post-boy was called upon to stop, and the inquiry made if I was in the chaise, stating that a friend was anxious to speak with me. The answer being made in the affirmative, I immediately alighted, and found an emaciated, squalid person, whom I remembered seeing at Oxford, but of whom I knew comparatively little or nothing. He was an university, but not a college contemporary. I remembered him as what was termed a "fast" man. He was quite broken down. He asked for the loan of a small sum: I was much shocked. The very man, whom I had daily seen in the High-street of Oxford, on a splendid horse, was now begging for the loan of a few shillings from a person with whom he was scarcely acquainted. It was his habit to do so, whenever opportunity offered; and yet he was a fashionable man—really amiable, kind, and obliging. Of every university man, with whom he had the slightest acquaintance, he begged for sums on loan; but I never could learn that he repaid them according to his promise: in some cases, I know the promise was never redeemed. He was, indeed, too "fast."

My dear L——, be not high-minded; but fear. Do not be puffed up—*fear*, I repeat. I think I know one, at least, of your besetting sins, namely, self-sufficiency. I *may* be very much mistaken, but I think I am right. And I adjure you to keep, or rather, to pray earnestly for a spirit of much diffidence, and for much self-circumspection. Of yourself you can do nothing; through Christ strengthening you, you can do all things. Resolve, therefore, to begin your university career in your Saviour's strength; and then you shall be enabled to say, "O Lord, in thee have I trusted: let me never be confounded."

My dear L——, since I had written the foregoing, I have been struck with the fact that a conversation has taken place between a gentleman, wholly unconnected with any university, and myself, on this very subject. He knew nothing at all as to the circumstance that I am writing on this subject to you. "I have been visiting," said he, "my old friend P——, who I knew had long possessed good preferments; but he says that, though he has now four pieces of preferment, he has always been a very poor man, from his expensive habits contracted at college. He never could overcome his early mode of life, though they could scarcely be called absolutely dissipated."

Take these desultory remarks in good part. I might fill a hundred letters with anecdotes equally on the same subject. Recollect, that the ocean of vain dissipation is an overwhelming one. You cannot effectually try to chide its proud waves, so that they shall be still. If you lay your foundation on the sand of self-sufficiency, overwhelmed and swamped you will be. Let your constant prayer then be, "O, lead me to the Rock that is higher than I."

Your affectionate friend,

T. B.

H—— M—— Rectory, May 16, 1846.

P.S.—Since writing the above, I have just read in the "Oxford Herald" of March 28 the following statements, in connection with the report of the committee upon the extension of university education, which you will find in Magazine Register for May part. The remarks refer to Oxford. "The expenses of the commoners, as they appear on the books of several colleges and halls, are found to vary from about 55*l.* to about 104*l.*, the average annual rate of expense being in some colleges 65*l.*, in others 75*l.*, in others 80*l.* These include, besides the expenses of the table (except grocery), tuition, room-rent, coals, dues to the university and the college, servants' wages, and, in some cases, washing, and other items: suppose the whole expense to be 73*l.*, and deduct for tuition 16 guineas, room-rent 10*l.*, dues 3*l.*, servants 4*l.*, then the expense of living will appear to be about 39*l.* for the academical year. But individuals are living at a still smaller, at little more than 30*l.* per annum; and this without being secluded from the general society of the college." In the "Herald" of April 4 are also some most excellent remarks.

Juvenile Reading.

HEAR AND HEED *.

EDWARD Banks was a little boy who never could do as he was bid. "Never could!" some will exclaim; "surely you mean never would; and then what a very bad boy Edward Banks must have been." No, I answer; I do not mean never would—I mean, as I said, never could; but, at the same time, I do not say that you are altogether wrong, for "never could" and "never would" are wonderfully alike; so much so, that there are times when one cannot tell the difference between them; and yet I do not mean to say that Edward was what is generally called a *very bad* boy.

Now I will tell you a little about him, and you shall judge. He was the merriest, most kind-hearted, good-natured fellow in all Langley: he did not care what trouble he took to help people, particularly if they were in distress. One day he went without his dinner, of his own accord, and walked ten miles to the doctor, for poor old Adams, who was very ill: another day he gave up going with a party to a cherry-orchard, and looked after Will Dewe's pigs, that Will, who never got a holiday, might go instead of himself; and, for the spring and summer after his father's next-door neighbour lost her husband, he undertook to work in spare hours in her garden, so as to keep it up tight and tidy for the poor widow. In order to do this, Ned had to get up so much earlier every morning, or to lose some of his play-time; sometimes both. Ned was fond, too, of going to school: he liked learning to read, to write, and to sum. You will wonder, I think, what then could have been amiss about Ned; and you will wonder more when you hear that, in spite of all the good and right things I have told you about him, he was accounted the worst scholar in the school, and that, in spite of all his kindness and good will, and in spite, too, of his being a boy very much liked, not one of his neighbours that knew any thing of him would trust him to do the smallest thing in the world for them. Now, why was this? I told you, at the beginning, that Ned never could do as he was bid: and this was at the bottom of all his troubles. Ned could hear, but he could not heed. When he was a smaller boy, he had never used himself to attend. If his father said to him, "Ned, get up those weeds yonder, and be sure you pull them up by the roots," Ned would answer, "Yes, father," as cheerfully as could be, and would run to his work, and labour hard for hours; but poor Ned would forget his directions about the roots, and in a few weeks the weeds would grow up more strong and hearty than ever. If his mother sent him to the shop for any thing, Ned would be sure to come back with the wrong article, or the wrong quantity; so that the message had to be done over again. Ned had said, "Yes, mother," as cheerful as usual; but, as usual, also, he heard, but did not heed.

If his schoolmistress bade him learn one thing, he was sure to learn another; and, if she told him twenty times to hold his pen one way, he was sure to have it exactly the contrary way, whenever she looked at him. Ned again heard, but did not heed. The effect of Ned's heedlessness showed the most at school; for it was impossible for any one to get on, with such ways; and the school-mistress let everybody see and know this. But, at home, he escaped without much inconvenience to himself. It would have been better for Ned, perhaps, if he had not been so good-humoured, or if he had not had so bright and sunny a face: he was never angry at being scolded, though often sorry; and the worst he ever got was, "Well, I never will trust that boy again;" or, "O, Ned, I forgot it was you: come here, Susan; you are a steady one—you shall do this or that, or go so and so;" and thus his younger sister was constantly put before him. And now, to show you how this sad fault can spread itself all over the character, and spoil even good and kind deeds, I will, though with much sorrow, tell you the whole of Ned's three kindnesses. Langley was a place where there were cherry-orchards; and to these people were allowed to go, and gather what they please, if they bought a ticket. Ned had a ticket given him; and, directly, he thought of taking Will Dewe's place, and letting Will go with his ticket. Nothing could be better planned; but, in the first place, Ned forgot to give Will his ticket; and Will, hoping it would be right, was too modest to ask any questions. When he got to the orchard, Will was refused admittance; and there he wandered about all alone and unhappy, till it was almost time to go home. At last a lady saw him, and talked to him. She was sorry for his disappointment, and was so kind as to pay his entrance-money; so poor Will had a little pleasure at the end of his holiday. But now for Ned: you know he was to keep Will's pigs for him; and Will—who, though a duller looking boy than the other, was a very steady one for pig-keeping—had charged Ned to be sure and not to go to one side of the field, which was against the high road. Ned, as usual, said, "O yes, never fear; I'll mind 'em, Will; be off with you;" and he began his good-natured watch. Soon after, he thought he might as well be at the road-side of the field, where so many carriages were passing, as all alone under the hedge; so he drove his pigs round to the road-side of the field. There were a great many very little pigs among his drove; and, presently, several of these got underneath a gate into the road. Ned jumped over the gate to drive them back, for a coach was coming on very fast. The pigs were frightened and stupid, as most pigs are; and, as there was only one right way, and innumerable wrong ones, each took a wrong. Before Ned could manage it otherwise, one little pig put himself exactly under the feet of the horses of the coach; and, before the poor creature could tell what was going on, he was turned over and over, and quite killed by the wheels. Poor Will got into great trouble from this: he was blamed by his master for giving up his charge, though it was a thing often done by others, and one it was never thought wrong to do; and he was farther from a holiday than ever.

Another good-natured act that Ned did was going to the doctor's. Here, as usual, after the message was given him, he cried, "O yes, I'm sure to remember it;" and certainly this time he did not quite forget it. He remembered it was something about seeing the doctor, and medicine; and, as he could not exactly recall the words, he

* From the [New York] Gospel Messenger.

gave the message which seemed the most likely. He said, "Please, sir, old Adams doesn't want any more of the stuff, but wants you to come over directly." If Ned had but said he was not sure of the message, it would not have been so bad, as the doctor would have carried some medicine with him. As it was, the doctor set off immediately, and found that he was not wanted, but the medicine was. Poor old Adams had to pay for a visit from the doctor, and to get somebody else to go over for the draughts, besides having to pass a sleepless night of pain, which the medicine might have prevented. Thus was Ned's kindness thrown away, and his character for what he undertook to do injured at the same time.

The third instance, out of many more I might mention, was, his taking charge of the garden for his next-door neighbour. His father directed him in some things, the widow in others; but it was all nearly the same with Ned who directed him, or whether he was directed or not. He contrived, as always, just to do the wrong thing. He cut off the heads of the weeds; and, in so doing, rooted up the young plants. He watered just at the wrong time, and in the wrong place; and set up his little scarecrows just an hour or so after the birds, more observant than Ned, had picked out all his seeds. At the end of each season, the poor widow's garden, having been most diligently tended, and having looked, all along, the picture of neatness, was, as far as any produce was concerned, a complete desert.

Now, what a sad thing is this instance of Ned! Here is an active, clever, good-humoured, and kind-hearted lad, growing into a perfectly useless, or less than useless—a positively mischievous character. I hope Ned is the only instance to be found, though I fear it is far from being the case; so many are apt to hear without heeding. For poor Ned, I will hope that he will at last lay to heart a simple speech that his sister Susey one day happened to make. The morning after Ned's mistake at the doctor's, they were sitting together on a seat in the garden, half learning their hymn (for it was Sunday), and half talking over poor Adam's pain and bad night; when Susey whispered gently, "Oh, dear Ned, how I wish you would remember not to forget the *small words*." Ned did not ask her if she was thinking of the message to the doctor, or the hymn; for he saw the remark might just as well belong to one as the other; and he was too good-natured a brother to make a fuss about nothing.

The Cabinet.

WRATH.—"Let not the sun go down upon your wrath" (Eph. iv. 26), to carry news to the antipodes of thy revengeful nature. Let us take the apostle's meaning, rather than his words, and with all possible speed depose our passions; not understanding him so literally as that we may "take leave to be angry till sunset;" for then might our wrath lengthen with the days, and men in Greenland, where day lasts above a quarter of a year, have plentiful scope for revenge.—*Fuller.*

Poetry.

THE BARD.

TO A NEW AND UNKNOWN LITERARY CORRESPONDENT.

STRANGER! has one spark of fire
Shot, electric, from the wire
That anon my fingers thrill,
To the fancy's wayward will,
Glancing far, from breast to breast,
Found in thine congenial nest;
Which, or vocal framed, or mute,
Owns the pulse when throbs the lute,
As the reft shell of the seas
Vibrates inborn harmonies,
When a gust, from ocean sped,
Does its coiling labyrinth thread?
Yea, by thy behest, I deem
Thou dost love poetic theme,
And, instinct with sense of song,
My weak key-note wouldst prolong:
So, with hope of plausive smile,
I thy lent ear would beguile.
Though I be not what I sing,
Yet once more my chords shall ring.
While I muse what bard should be,
Foster thou my minstrelsy.

Even thus the brightest lay
Glows in sympathetic ray;
Even thus the proudest lyre
Needs fame's wing to fan its fire:
Then the spark becomes a flame
Which no vulgar scorn can tame;
And its spires of warmth and light
Lambent cheer earth's darksome night,
Purging hearts of film and dross
That the sensual soul engross,
Linking fast the chosen band,
Heart to heart, and hand to hand;
Till, the cycle wound complete,
All their mutual fervours meet,
Centred in his plastic mind
Who such potent spell could bind;
Rarely dowered, if minstrel true,
Men from worldly thrall to woo;
Fain to lead his rapt compeers
To the lips of prophet-seers;
While, impregning from above,
Broods, invoked, the heavenly Dove;
Till they join in nobler hymn
With the choral cherubim,
Where from countless harps of gold
Thunder-notes of praise are rolled,
Round the rainbow-circled throne
Pealing the Trisagion.

* From a Supplement to "Dryburgh Abbey, and other poems." By the rev. T. A. Holland, M.A., rector of Greatham Hants.

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY, 1846.

Ordinations.

RDINATIONS APPOINTED
f CHESTER, *at Durham Cath., Dec.* 14.

PRIESTS.

ford.—R. W. Bush, M.A., Worc.; , M.A., Magd.; W. F. Hancock, . Mary H.; J. Royds, B.A., Brasen.
bridge.—I. Derrant, B.A., Queens'; , B.A., Cath.; A. Heslop, B.A., wson, M.A., Trin.; H. Jervis, st's; J. A. Kershaw, B.A., Trin.; all, B.A., Jesus; H. P. Stod- , St. John's; D. Sutcliffe, B.A., W. Underwood, B.A., St. John's.

DEACONS.

ford. — G. J. Piccope, M.A., J. Shadwell, B.A., Ball.; T. P. .A., Brasen.
bridge.—A. Child, B.A., Trin.; rick, B.A., Cath.; H. G. Nicholls, .; W. Read, B.A., St. John's; J. , B.A., Magd.; J. Tomlin, B.A., s; J. H. C. Wright, B.A., St.

lin.—D. S. Chater, B.A.; R. Evanson, B.A., Trin.; B. M. Huntington, B.A.; R. McClure Woods, B.A.

By BP. *of* ELY, *at Ely Cath., Oct.* 26.

PRIESTS.

Of Oxford.—S. C. Clarke, B.A., St. Mary H. (*lett. dim. bp. of Exeter*).

Of Cambridge.—E. Brumell, M.A., W. Carwardine, M.A., St. John's; G. Jarvis, M.A., C.C.C.; J. Woollaston, M.A., Pet.

Of Lampeter.—E. Parry (*lett. dim. bp. of Llandaff*).

DEACONS.

Of Oxford.—J. L. C. Cooper, Trin.; W. S. M'Douall, B.A., Ch. Ch.; J. T. Fisher, B.A. (*lett. dim. bp. of Exeter*); C. P. P. Jodrell, B.A., Brasen.; F. L. Lamotte, B.A., Ch. Ch. (*lett. dim. abp. of York*); — Porter, New Inn H. (*lett. dim. bp. of Lichfield*); T. Woolley, B.A., Trin. (*lett. dim. abp. of York*).

Of Cambridge.—G. H. Ainger, B.A., St. John's; W. R. Bain, B.A., Christ's; C. Gutch, B.A., Sid.; C. Hardwick, B.A., Cath.; F. J. Hopkins, B.A., Jesus; O. Jenkyn, B.A., Christ's; J. Y. Nicholson, B.A., Emm.; R. G. Peter, M.A., Jesus; A. M. Preston, B.A., Trin.; R. L. N. Roberts, B.A., Jesus; A. Thacker, M.A., Trin.; W. G. Wilson, M.A., St. John's.

Of Lampeter.—W. Griffith (*lett. dim. bp. of Llandaff*).

By BP. *of* WINCHESTER, *at Farnham Castle, Dec.* 21.

PRIESTS.

Of Oxford.—W. Lempriere, M.A., Exet.; N. J. Ridley, M.A., Ch. Ch.; F. W. Ryle, M.A., Brasen.; T. Walters, B.A., Magd. H.

Of Cambridge.—W. Brodie, B.A., Trin.; C. Magnay, B.A., Clare H.; W. L. Palmes, M.A., Trin. (*lett. dim. abp. of York*).

Of Dublin.—H. N. Rynd, B.A.

Of Durham.—H. C. Lepecomb, B.A.

Lit.—W. Williams (*lett. bp. of Llandaff*).

DEACONS.

Of Oxford.—F. Godfrey, B.A., Wad.; E. D. Hammond, B.A., Mert.; E. H. Hoare, B.A., St. Mary H.; F. Newington, B.A., St. John's; J. A. Scott, B.A., Ball.

Of Cambridge.—E. E. Body, B.A., St. John's; J. D. Gibson, B.A.; B. F. Smith, M.A., Trin. (*lett. dim. bp. of Rochester*); A. Woodd, B.A., Emm.

Preferments.

Ven. W. R. Lyall, dean of Canterbury.
Rev. W. Buckland, D.D., dean of Westminster.
Rev. J. Peel, dean of Worcester.
Rev. B. Harrison, archdeacon of Maidstone and Canon of Canterbury.

	Parish & County.	*Pop.*	*Patron.*	*Value.* £.
R...	Christ Church (P. C.), Doncaster, Yorks..			198
W.	East and West Looe (P. C.), Cornwall			
W..	St. Jude (P. C.), Bristol			
....	Feniscowles (P. C.), Blackburn, Lanc...		Vic. of Blackburn	159
....	Lantegloss (R.), c. Advent, Cornwall..	1541 291	Duchy of Cornwall.....	474
R.	Seacroft (P. C.), Whitkirk, Yorks...			
....	Stoke St. Gabriel (V.), Devon	691	Mrs. M. G. Hodson	163
.....	Sydling (V.), Devon.	675	Winton Coll..	*169
.....	Flempton, (R.), c. Hengrave (R.), Suff.			
W..	Ballycaston (P. C.)..		Preb. of Carnecastle	
....	St. Paul's (P.C.), Kingsclere, Hants.			
....	Bellingham c. Greenhead (P.C.), Northd.		Vic. of Haltwhistle	76
D. ..	Bellingham c. Greenhead, Northd.	1730	Greenwich hospital	194
, P.	Elton (R.), Huntingdon.....	844	Univ. coll., Oxford	478
P...	Langho (P. C.), Blackburn, Lanc..	246		
....	Knossington (R.), Leic.	252	F. Turner.....	*270
, H.	Mamhead (R.), Devon	246	Sir R. Newman, bart...	200
, D.	Maghergall (V.), Antrim		Bp. of Down and Connor	
E...	Poulton (P. C.), Wilts	371	Sir. G. Shiffner	43
W...	Killoraght and Clouney (U.), Clare		Bp. of Kilfenora.....	
....	Benefield (R.), Northampt.....	553	J. Watts Russell.....	*531

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value* £.
Featherstone, R. N.	St. Mary's (P. C.), Maryport, Cumb...	5731	H. Senhouse..	102
Feilding, G. ..	North Ockendon (R.), Essex	306	R. B. De Beauvoir	545
Fieldon, R. H.	Staplegrove (R.), Som.			
Fulford, F. ..	Curzon chap. (P. C.), London			
Fursdon, E. A.	Dawlish (V.), Devon.	3132	D. & C. of Exeter.....	*250
Gibson, J.	Enham (V.), Hants..	92	Queen's coll., Oxon	208
Godmond, C. F.	East Malling (V.), Kent	1578	Sir J. Twisden, bart.....	*759
Goodwin, R...	Great Abington, Camb....	358	T. Mortlock...	120
Green, H.	Hambledon c. Braunston (V.), Rutland.	325 443	D. & C. of Lincoln.....*..	*180
Gunning, P. ..	Inwardleigh (R.), Devon.....	715	Holland family	*277
Harris, C. B...	Ings (P. C.), Kendal, Westmd.	382	Vic. of Kendal	59
Hewson, F....	Nollsea (P. C.), Som.		Rev. F. Browne	
Hick, J. W...	Whitworth (P. C.), Lanc.			
Hickey, N. S..	Multifarnham (V.), Meath.....		Bp. of Meath	
Hill, W. H....	Iron-bridge c. Colebrooke-dale (P. C.), Salop			
Hoblyn W. M.	Chipsham (R.), Rutland	206	Co-heiresses of Mrs. Snow..	*210
Hodgson, W..	St. Peter (P. C.), Cheltenham			
Hodson, G. ...	St. Andrew's Worc.	1677	D. & C. of Worc.....	165
Houlditch, E .	Ashley (R.), Wilts..	96	Chanc. Duchy of Lanc.....	*220
Isaacson, I....	Elvedon (R.), Suff...	240	W. Newton...	*298

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £
James, F. I. ..	Southwick (P. C.), Monkwearmouth, Durham			
Ketley, J.	Berkeley chap., London			
Kewley, G. R.	Trimpley (P. C.), Kidderminster			
Kinsman, R. B.	St. Paul's (R.), Exet.	1337	D. & C. of Exeter.....	172
Lander, J.....	Donnington (R.), Hereford			
Ley, J.	St. Mary Magd. (V.), Oxford	3600	D. & C. of Ch. Ch.....	145
Lloyd, H. R...	South Benfleet (V.), Essex	707	D. & C. of Westminster	*242
Madden, H. H.	Carrick-on-Suir, Tipperary		Marq. of Ormonde	
Malan, S. C...	Broadwinsor (V.), Dorset.....	1661	Bp. of Sarum .	*558
Moore, C. A...	Poole Keynes (R.), Wilts	184	Chanc. Duchy of Lanc.....	*235
Pettat, C. R...	Deane (R.), Hants ..	164	W. Beach	336
Pridmore, E. M.	Maarsion (P. C.), Cornwall	1033		98
Richardson, J.	St. Luke's (P. C.), Milns-bridge, Huddersfield.....			
Robinson, W. W.....	Christ Church (P. C.), Chelsea		Trustees of Hyndman's bounty	
Sandbach, G..	Upper Sapery (R.), Wolferlow (V.), Hereford	338 116	Sir T. E. Winnington, bart.	*258 171
Sandilands, R. S. B.	Croydon (V.), Camb.			
Shafto, A. D..	Whitworth (P. C.), Durham.....			
Sheden, E. C..	Clapton (R.), Northampton			
Todd, H.....	Occold (R.), Suff.....	578	G. Thomas ...	*262
Trye, J. L. ..	Great Witcomb (D.), Dorset			
Verity, E. A....	All Saints (P. C.), Habergham, Linc.			
Walpole, T...	Alverstoke (R.), Hants			
Watson, J.....	Holmpton (R.), c. Welbeck (V.), Yorks.			
Willis, T.	Kilmoylan (V.), Limerick		Vicars choral, Limerick	
Williams, H...	Llanedy (R.), Carm.	1098	St. David's coll., Lamp.	258
Williams, D...	Nannerch (V.), Flints. and Denbighs.	391	Bp. of St. Asaph	222
Wyvill, C. E..	South Shields new ch., Durham			
Young, J.	Lindal-in-Cartmel, Lanc.		Earl of Burlington	71

Bernays, L. J., head mast. Hackney gram. sch.
Clarke, ven. C., can. Christ church, Oxford, and exam. chap. to bp. of Oxford.
Claughton, T. L., hon. can. Worcester.
Denison, G. A., exam. chap. to bp. of Bath and Wells.
Erskine, H. D., hon. can. York.
Foley, D., chap. Clonmel poor-law union.
Fry, T. O., chap. earl of Castlestuart.
Grant, A., D.C.L., hon. can. St. Paul's.
Gould, G. M., Palyn's lect., Bow church, London.
Hereford, H., right hon. visc., hon. can. Durham.
Hone, R. B., hon. can. Worcester
Hill, W., chap. St. Oswald's hosp., Worc.
Lang, J. H., chap. H.M.S. Grampus.
Ketley, J., lect. Christ church, Spitalfields, London.
Mantell, E. R., hon. can. Cath., Lincoln.
Marshall, J., chap. H.M.S. St. Vincent.
Mullins, G., mast. sch., Corsham, Wilts.
Newbald, S. W., chap. Goole union.
Padley, A. F., chap. Lincoln union.
Richardson, J., chap. earl of Mornington.
Smith, C. J., exam. and dom. chap. bp. of Jamaica.
Stacey, T., precentor and can. of Llandaff.
Thynne, lord C., canon of Canterbury.
Trench, C. V., exam. chap. bp. of Oxford.

Clergymen deceased.

M. S. Alexander, D.D., bp. of Anglican church in Jerusalem.

Ambler, R., p. c. church Stoke, Montgomery (pat. warden Clun. hosp.).
Brown, J., vic. St. Mary's, Leic. (pat. lord chanc.).
Day, E., rec. Kilgobbin, Kerry (pat. bp. of Ardfert and Aghadoe).
Driffield, V. G., of Brasen., Oxford.
Gardener, R. B., vic. Wadhurst, Sussex (pat. Wad. coll., Oxon).
Graham, J., late cur. St. John's, Hackney, 33.
Grenside, J., cur. Hurworth, Durham, 52.
Hall, B., rec. Multifarnham, Westmeath (pat. bp. of Meath).
Hartland, right hon. and rev. lord, prebendary and rector Kilmeen, Galway (pat. bp. of Tuam).
Halfhead, W., Stoke-Saint-Gregory, Som.
Horton, J. T., vic. Ormskirk, Lanc. (pat. earl of Derby).
Hughes, J., rec. Nannerch, Flints. (pat. bp. of St. Asaph).
Lott, H. B., Bradninch, Devon (pat. D. and C. of Windsor).
Mogridge, H., at Arcot-house, Sidmouth.
McLeod, R., rec. St. Ann's, Westminster (pat. bp. of London), 92.
Powell, —., rec. Munslow, Salop (pat. Powell family).
Price, R., fell. New coll., Oxford, 89.
Wartnaby, T., rec. Knossington, Linc. (pat. F. Turner, esq.), 78.
White, C, vic. Tewkesbury (pat. ld. chanc.): p. c. Deerhurst (pat. bp. of Gloucester and Bristol), 86.
White, J. N., rec. Tivetsall (pat. earl of Orford), 61.

University Intelligence.

OXFORD.

MICHAELMAS TERM, 1845.

CLASSICAL EXAMINATION.

HONOURS.

Class I.—J. Earle, Magd. H.; J. R. T. Eaton, Linc.; E. Palmer, Ball.; H. M. Wilkins, Trin.

Class II.—J. W. Burgon, Worc.; C. M. Church, Oriel; S. J. Hulme, Wad.; R. A. Le Mesurier, C.C.C.; W. T. Parkins, Merton.

Class III.—M. M. Ainslie, Ch. Ch.; M. J. Blacker, Mert.; A. Gray, Univ.; E. T. Harper, Pemb.; J. E. Millard, Magd.; C. H. Murley, Wad.; J. Pascoe, Exet.; T. I. Prout, Ch. Ch.; S. Rogers, Exet.; sir F. E. Scott, bart., Ch. Ch.; J. C. Smith, Queen's; W. Wilberforce, St. Mary's H.

Class IV.—T. A. Bowden, Magd. H.; W. W. Bradley, Magd.; T. W. Cleave, Exet.; H. S. Giffard, Mert.; J. Horne, Ball.; A. H. Hosmer. Oriel; W. H. Hutchins, Queen's; C. H. Hutchinson, Exet.; T. Jones, Brasen.; A. C. Mackenzie, St. John's; J. Menet, Exet.; W. G. Mount, Ball.; R. W. Randall, O. M. Ridley, Ch. Ch.; J. C. T. Stretch, Magd.; G. H. Sumner, W. Willes, Ball.

H. G. Liddell,
C. Daman,
J. M. Wilson,
A. W. Haddan,
} Examiners.

MATHEMATICAL.

Class I.—F. R. Haggitt, Ball.; S. Rogers, Exet.; W. Spottiswoode, Ball.

Class II.—J. Acland, B.A., Ch. Ch.; D. T. Gladstone, Wad.; R. A. Le Mesurier, C.C.C.; A. C. Mackenzie, St. John's.

Class III.—P. Cumin, Ball.; J. R. T. Eaton, Linc.

Class IV.—W. W. Bradley, Magd.; T. Carey, Ch. Ch.; R. Cooper, Queen's; F. H. Fitzroy, Ball.; J. A. Guthrie, Wad.; C. H. Murley, Wad.; sir F. A. G. Ousoley, bart., Ch. Ch.; J. A. Prout, Wad.

Henry Reynolds,
Nicholas Pocock,
Stephen J. Rigaud,
} Examiners.

APPOINTMENTS, &c.

Select Preachers, to enter on Office Mich. 1846.—Revs. J. Jackson, M.A., Pemb.; J. R. Hughes, M.A., New; C. B. Dalton, M.A., Wad.; S. Waldegrave, M.A., All Souls'; E. M. Goulburn, M.A., Mert.

Sanscrit Scholar.—R. Hake, B.A., Ed. H.

Balliol.—J. Riddell, B.A.; R. Palmer, B.A., elected fellows Nov. 29.

CAMBRIDGE.

SUMMARY OF THE RESIDENT MEMBERS OF THE UNIVERSITY.—NOVEMBER.

	In Coll.	In Lodg.	1845. Total.	1844. Total.
Trinity	228	288	516	521
St. John's	233	151	384	386
Queens'	46	71	117	110
Caius	57	57	114	108
Christ	79	33	112	111
Corpus Christi	73	27	110	110
Emmanuel	71	23	94	98
Catharine Hall	35	34	69	76
St. Peter's	54	12	66	65
Jesus	53	8	61	65
Clare Hall	54	2	56	47
Magdalene	50	4	54	57
Trinity Hall	42	3	45	43
Pembroke Hall	37	6	43	55
King's	31	0	31	26
Sidney	27	4	31	34
Downing	8	2	10	14
	1188	725	1913	1996
Matriculations (Michael. Term)			398	442

NOTICE.

Nov. 22.—The Greek Professor has given notice that the subject of his next course of lectures will be "Thucydides," lib. i., ii., vi. (latter part), v. (latter part). The lectures will be given in the upper room of the south-east division of the Pitt Press; and will commence on Tuesday, the 10th day of February next, at one o'clock, to be continued every Tuesday, Thursday, and Saturday during term.

HEBREW EXAMINATION.

The following recently passed the Hebrew examination, in connection with the voluntary theological examination:—F. J. Gruggen, St. John's; C. Gutch, Sidney; E. Huxtable, St. John's; W. H. Leicester, Christ's; M. Manley, Queens'; G. Mather, Trinity; A. Wratislaw, Christ's.

CROSSE SCHOLARSHIP.

Dec. 9.—John J. S. Perowne, B.A. (1845), of Corpus Christi college, Bell's scholar, was elected to one of the three theological scholarships, "for promoting the cause of true religion," founded by the rev. John Crosse, late vicar of Bradford, in Yorkshire.

NOTICES.

The regius professor of divinity gives notice, that he intends to resume his lectures on the thirty-nine articles next term.

The Norrision professor of divinity has given notice, that his lectures in Lent term 1846, will commence on Tuesday, Feb. 3; and that those senior and junior sophs who wish to attend the lectures must leave their names with Mr. Thos. Johnson, the school-keeper, between the hours of 10 and 2, on or before Saturday, Jan. 31, 1846.

Tributes of respect have recently been presented to the following:—

Bennett, R., inc. Gorton, Manchester.
Clayton, C., from inhabitants of Chatham and Rochester—plate.
from teachers and children of St. John's Sunday-school—plate.
Dealtry, ven. W., D.D., archd. of Surrey, from clergy of Hants—plate.
Fletcher, M., late cur. Witton, Northwich.
Handcock, W. F., cur. Birkenhead—robes.
Hunt, W. R., min. St. Saviour's, Liverpool—watch and plate;
Hutchins, W., late min. Margaret chapel, Walcot, Bath.
Jones, E., late cur. St. Bartholomew's, Liverpool.
Kelly, W., late cur. Clayton, near Bradford, Yorks.
Lusignan, M. W., cur. and lect. Allhallows the Great and Less, Upper Thames-street, London.
Monon, W. C., late of Wintringham, near Brigg—plate.
Phelps, J., vic. Carew.
Wright, W., assist. cur. Taunton—plate.

CHURCHES CONSECRATED.

Wichester.—St. Paul's, Kingsclere, Woodlands, Dec. 2. Swanmore, Droxford.

FOUNDATIONS LAID.

Lutfield, Kingswinford, Oct. 28, by lord Ward.

Proceedings of Societies.

COLONIAL CHURCH SOCIETY*.

The following is an extract from the last paper published by this society:—"The colonial empire of Great Britain comprehends upwards of thirty settlements and foreign dependencies, containing populations belonging to different races of mankind, and affording scope for missionary labours vastly exceeding all that have hitherto been attempted. India and British Africa present fields for addressing the benighted heathen, which have been occupied with exemplary zeal. The evident designs of an all-wise Providence in annexing such various parts of the globe to that nation which has been distinguished above all others by the possession of true religion, have thus been recognized, and, to a certain extent, acted upon. It must be the desire of every true follower of Jesus Christ, and of every enlightened lover of his fellow-men, that that recognition should increase, and yet more extended exertions be made for the diffusion of the gospel. But, whilst there should be no diminution of effort to evangelize the heathen, there are others who have a superior claim on our sympathy, namely, British settlers in the colonies, who are connected with us not only by the bond of common nationality, but by the ties of kindred, who speak our own language, and reverence the institutions of our own land, but among whom there is a wide-spread destitution of the means of Christian instruction. No statistical statements can adequately convey a sense of the profound isolation of a great portion of our fellow-countrymen in the colonies from all the public means of grace; and the natural consequence is, and must be, that they gradually but surely fall into a state of entire forgetfulness of God, his ordinances, and his word. In newly-settled countries, the population is at first widely scattered. Though many of our colonies are parochially divided, so extensive are the districts known as parishes, that too often the superintendence of the clergyman is merely nominal. Thus situated, the settlers have rising families for whom there are no Christian schools, nothing to bring before their youthful minds those privileges which so happily characterize the land of their forefathers. In some colonies, indeed, there is a government provision for education; but the paucity of properly qualified schoolmasters goes very far to neutralise the benefit of such a provision." Even where it is brought into operation, the settlers are obliged to be content with ignorant men of indifferent character. Many, too, are Roman catholics; and some are of no religious persuasion at all. A correspondent in Canada states that it is not considered indispensable that government schoolmasters in that province should be able to write. Sad as the state of the colonists is, it is still more sad to reflect on the increase of their numbers, which is constantly taking place from emigration. The rapid growth of the home population, filling up all the avenues of labour in this country, causes the annual expatriation of thousands to the spiritually destitute though temporally inviting shores of the British colonies; but there is no corresponding effort to send with them the gospel of salvation. Many of these emigrants, not having been under the power of religion at home, have a most disastrous influence on the colonists, and are in their turn ready to adopt the vices of their new-found country. Thus does all that is morally and spiritually evil continually accumulate. There are many things which concur to deteriorate morals in the colonies besides the absence of religious restraints. A clergyman adduces, as one instance, the following fact:—'In reading a colonial paper, I was awfully struck by perceiving that all advertisements for the sale of goods held out the attraction of drink: there would be such and such a sale, and that drink would be provided for those who attended it, in the hope that by incipient intoxication covetousness might profit.' Similar to the re-action of emigrants and colonists on one another is the effect of their united influence on the aborigines around them. The testimony of missionaries on this point is unanimous. Nothing has more sadly hindered the progress of the gospel among the heathen than the covetousness, drunkenness, unholy jealousy, and even worse sins, of those who disgrace, while they profess, Christianity. It is needless to dwell upon the reproach which the practice of slavery

* We insert the accompanying paper; but we do not know the constitution of this society.—ED.

has affixed to the white man in Africa. Setting aside this enormity, the heathen have seen enough to make them view with suspicion, if not with horror, the religion of European colonists. As of old, the name of God is blasphemed among thé Gentiles through the iniquity of his nominal children. In this, and other ways, the fabric of colonial society is disordered, and the natural hardness and unbelief of the human heart greatly strengthened. If we remember that these settlements are incipient nations, which will probably exercise in future ages great influence for good or evil, and that the formation of their character in a great degree depends upon the mother country, how serious do our responsibilities appear! how inadequate are our present exertions to meet them! It must not be supposed that all the colonists are insensible to the religious disadvantages of their position, or unwilling to receive pastors and teachers. Indeed, it is frequently otherwise. Many profess the greatest anxiety to secure evangelical ministers and catechists, and the utmost willingness to aid in their support. From the peculiar character, however, of a colonial population, an adequate native agency cannot at present be procured; and, even if it could, settlers in new countries, though with an abundant supply of all the necessaries of life, possess little money, and are unable to undertake the entire support of their teachers and churches. They must have ministers, catechists, and schoolmasters sent from England, and, at first, partly maintained by British liberality. Numbers of colonists deeply feel the need of something better than earthly abundance to satisfy the cravings of an immortal soul; and they cry to their more favoured conntrymen, in accents loud and earnest, 'Come over, and help us.' The Colonial Church Society was established to meet the necessities here briefly adverted to, and has been labouring for nine years with evident tokens of the divine blessing. The committee, impressed with the conviction that the pure gospel of Jesus Christ is alone capable of raising man from moral degradation, and building up a community in those holy principles which secure the happiness of individuals and the prosperity of nations, make it their chief care to select agents of tried attachment to the great doctrines of the reformation; men who shall be able, not only to preach the truth as it is in Jesus, but to exemplify its power in their daily walk and conversation. The constitution of the society, morever, requires the annual election of the committee, of which all subscribing clergymen are members. This committee have the control of the funds; and in them the appointment and location of all missionaries are vested. All the agents of the society are required to keep up a direct correspondence with the committee, who retain the right of withdrawing their salaries if they prove unfaithful to the trust reposed in them. The earliest operations of the society were directed to western Australia. Two clergymen sent to that colony have been labouring, one for six years, the other for three. In the Cape of Good Hope, the society has been instrumental in placing three clergymen, for one of whom a new church has been erected at Cape town; also several catechists and schoolmasters. In British North America and the Bahamas it has likewise sixteen agents. For the most part the settlements lie wide of each other, and need the services of hardy evangelists, who will travel much and lodge in the huts and cabins of the people, or even sleep under a bush in the open air; men who will associate with fishermen and labourers, not merely when decently clothed upon the sabbath-day, but in the very midst of their daily toils. As it is not always possible to secure conveyances, either by land or water, they must also be capable of great physical exertion in walking. It will be further observable, that these labours involve considerable deprivation of the comforts of home, and are unfavourable to study. One agent has a district sixty miles long, which he is continually traversing from end to end: another has no less than 100 miles of coast. It will, then, be evident that few men, who have been educated in comparative ease and refinement, will be found willing, and fewer still able, to supply the needs of a people so situated. Are these multitudes, then, to be *allowed to perish in their sins*? or shall a great effort be made to send them laborious, pious, and well-instructed catechists? While the committee do not by any means undervalue the influence of an ordained pastor, and the institutions which he alone is able to gather around a congregation, they do attach great importance to that class of labourers of whose work some specimens are now presented. It is among the people where such agents itinerate, that the most pressing destitution of the colonies exists. One of them, describing the most urgent wants of a colony in a few words, says, 'a Highway and Hedges Society can alone meet its needs.' The readers of this paper will not fail to observe how vast are the opportunities of usefulness presented to these humble agents, and how cordially their labours of love are welcomed by the people. Society seems in a kind of fermentation for good. The better instructed are brought to bear upon the less instructed in the numerous Sunday and adult schools established by the influence of the catechists, and which are carried on not only when they are present, but in their absence. It would be deeply interesting to British Christians to see, as one of them says, a class of married couples, each mother with a little babe upon her lap, drinking in instruction with eagerness. Then again, a large circulation is given to bibles and books of the most valuable kind, which are eagerly sought for, where once they were never thought of. In Nova Scotia alone, during the year 1844, the circulation was ninety-six bibles and testaments, sixty-six prayer-books, 504 homilies, and about 17,000 magazines, books, and tracts, including school-books. Another feature, which claims attention, is the use made of those solemn seasons when the heart is most opened to holy influences, as when deaths occur. Two or three such instances are mentioned in this paper. Formerly, the body of the departed was committed to the cold grave without a word. Now, one or two hundred persons assemble at the funeral of some relative, friend, or neighbour, sometimes listen with gladness to the word of God, and seem deeply affected by its power. These are but a few of the observations which occur to the mind in reading the journals of the catechists; but they are surely sufficient to warrant the conclusion that, though there is not that wonderful transformation of the outward as well as the inward man which takes place when a heathen is turned from his idols to serve the living and the true God, the work of conversion among this simple population, through the instrumentality of these humble labourers, is not less real, and hardly less interesting, than when it occurs in the most flourishing missions in heathen lands....The foregoing portion of this paper relates only to that department of the operations of the society which, though most important and extensive, is not more entitled to Christian consideration than its efforts among other classes of our fellow-countrymen residing in foreign states. The extended commerce of Britain, and the fame of its artisans and manufacturers, carry Englishmen to every shore, and give rise to a demand for their services in every land that is desirous to profit by their superior skill and industry. Again, wealth enables many to travel for pleasure; others seek that health in milder climes denied them in their own; and others, either from necessity or choice, settle in cheaper countries, to maintain and educate their families. These are the chief causes which gather bodies of British residents in the great cities and towns of continental Europe, for whose spiritual wants there is but a very insufficient provision; and yet, residing, as the greater portion of them do, in the midst of Roman catholic and semi-infidel populations, they need more than those they leave behind, more than we in England can imagine, the assistances which the ordinances of religion alone supply. Such is the case of the British residents at Paris, numbering 28,000, so inadequately supplied with the public means of grace, that the great majority must live in the entire neglect of the sabbath, if not of him who ordained it, surrounded too by influences calculated to destroy all good principles. Yet this is not by any means an extreme case. The statements respecting Calais point out a destitution, combined with a departure from national morals and religion, more appalling still; nor can the condition of the numerous English railroad excavators scattered

throughout France, and the workmen in factories even in the most distant towns, where wages are good and brandy is cheap, be less pitiable. Still worse must be the position of those who, for mercantile purposes, reside in Mahometan and heathen lands. Her majesty's government makes grants to meet the subscriptions of British residents for the establishment of public worship wherever there are British consuls; but, whilst even this privilege is not, and cannot be, always used, there are very many towns to which it has no application, and where voluntary means alone can supply the need."

CHURCH MISSIONARY SOCIETY.

China Mission.—An interval of more than five years has elapsed since attention has been directed to any efforts on the part of the society to communicate the glorious gospel of the blessed God to the vast population of China. Mr. E. B. Squire had returned to this country, and the hopes of the committee, in reference to this mission, had been altogether suspended by the political circumstances affecting China. But the many millions of China were not forgotten by the committee: nor were they inattentive to the great political events which were taking place in that country. By the providence of God the political events above referred to have since issued in the opening of China to the diffusion of the gospel, to an extent far beyond what might at that time have been anticipated. The prospect called forth the special interest and exertions of many members of the society. One friend devoted to this object the liberal benefaction of 6000*l.* consols; one association raised a sum sufficient to pay the outfit and passage of two missionaries, without diminishing its contribution to the general fund of the society; and, about the same time, two clergymen, of peculiar qualifications—the rev. G. Smith, M.A., one of the association-secretaries of the society, and the rev. T. M'Clatchie, B.A., late curate of Midsomer Norton—expressed their willingness to devote their personal services to the same undertaking. Under these circumstances, the committee felt themselves justified and called upon to resume their operations in behalf of China. Hitherto the mission has been necessarily of an exploratory character. Mr. Smith and Mr. M'Clatchie were directed to proceed, in the first instance, to Hong Kong, and, after availing themselves of every information which could be obtained there, to visit each of the five open ports in China, in order that they might be able—after full investigation of the relative importance and facilities, in respect of missionary operations, of each accessible point—to furnish the committee with sufficient data for determining in what spot, and in what mode, a mission of the society might be best commenced. This plan has been, to a considerable extent, acted upon, and the information which has been received is of an interesting and important character. Mr. M'Clatchie thus writes in the letter of April 17, 1845:

"I send enclosed a Chinese document of very great interest, which has just been issued here, and of which the following is the translation:

"'Ke-Ying, imperial commissioner, and viceroy of the Canton and Kwang Se provinces, respectfully memorializes as follows:

"'It appears that the religion of the Lord of heaven is honoured and observed by the various nations of Europe, mainly with the view of exhorting men to the practice of virtue, and repressing vice. Ever since the Ming dynasty it has made its way into Chiua, and has not yet been prohibited; but, because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, in discovering the same, have punished them, as is on record. During the reign of the emperor Kea King it was first determined to distinguish these, and punish them for their offences; the sole object of which regulation was, to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions again the religion of foreign and European nations. Now, according to the request of the envoy of the French nation, La Grené, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of heaven, who do not excite disturbances, nor act improperly, it be humbly entreated of the imperial benevolence to grant that they may be exonerated from blame. But if such persons follow their old courses, and, independently of their profession, commit other crimes and misdemeanours, then they will be dealt with according to the laws already existing. With regard to the French, and the subjects of other nations who profess the aforesaid religion, it is only permitted them to build churches at the five ports opened for foreign commerce; and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations, and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people; so that the wheat and the chaff be not confusedly mixed up together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment: it is reasonable, therefore, that a respectful memorial be presented, entreating that, by the imperial favour, the above suggestion may be carried into effect.

"'A respectful memorial.

"'On the 24th year of Taou Kwang, the 11th month and 19th day—Dec. 24, 1844—was received the imperial reply, saying, 'Let it be as is requested. Respect this.'

"'On the 12th month and the 25th day—Feb. 1, 1845—the above arrived at Loo Chow.'

"The authenticity of the above document was at first doubted by some; but the arrival of a ratification of it this morning, from Peking, has placed it beyond a doubt. 'The religion of the Lord of heaven' is the title by which popery is known to the Chinese. I think, however, from the words of the proclamation, that we may look upon it as tolerating Christianity, and as a source of great encouragement to the true followers of 'the Lord of heaven;' particularly when we remember that whatever privilege is granted to any other nation is, by our treaty, also granted to us.'"

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Dec. 8, 1845.

The following circular has been addressed by the secretary of the Society for the Propagation of the Gospel, to the treasurers and secretaries of the district and parochial associations, Dec. 5, 1845:

"Dear sir,—As, by a rule of the society, 'the accounts are to be closed on the 31st day of December in each year, and audited within one month from that time,' I am directed to request that you will have the goodness to send, with as little delay as possible, any remittance which remains to be made from your district or parish for the year 1845. Since, however, in some particular cases, it may be impossible to get in all the subscriptions till the very end of the year, the treasurer's books will be kept open till Friday, Jan. 9, 1846, inclusive, when they must necessarily be closed for the audit. May I request that the lists of subscribers, to agree with the remittances, may be sent at the same time? I shall, perhaps, not be departing from the proper subject of this circular by inviting your attention to the increased exertions which are now making in the several colonies for the support of their own church institutions. The reports for the two last years will have made you acquainted with what has been done in the North American dioceses, by the establishment of church societies. Associations of a like kind, intended to meet the various wants of the church, have also been organized in the several West Indian dioceses, from which remittances have recently been made to the society at home. Very large contributions are raised in Australia and Van Diemen's Land; while, in New Zealand, grants from the Society for the Propagation of the Gospel are made only on condition of their being met by an equal amount in

the colony. These facts will serve to show that we are not sending our contributions to an ungrateful people, and will encourage us to proceed, by proving that the colonies will be ready, as soon as they are able, to supply their own wants. The same, with the necessary limitations, may be said of the missions to the heathen in India. In that district of the South of India especially, where such abundant blessing has been vouchsafed to the labours of the missionaries whom it is the society's privilege to maintain, not only have liberal contributions been offered by the resident Europeans, but the natives themselves have given out of their poverty, for the erection of their own simple prayer-houses. Out of 100*l.* collected at Edeyenkoody, 45*l.* were from the native Christians and catechumens; and 55*l.* were contributed by the natives of Mukupury, near Nazareth, for a church in their own village; and, although the total amount which is raised in India for the support of missions is little compared with what might be expected —little, doubtless, compared with what will hereafter be offered in this great cause—still it is satisfactory to find that there has been a large increase of late in every one of the presidencies. In the diocese of Calcutta, the subscriptions have increased more than five-fold within a few years; and the secretary of the Madras committee reports, without specifying the amounts raised in the preceding years, a very considerable improvement. But the augmentation of annual subscriptions has been by far the most remarkable in the diocese of Bombay, where (exclusive of a legacy of 100*l.*), the amount raised in the year 1844, was 1,115*l*; and, besides this, a single chaplain has raised among his own congregation 400*l.* of annual subscriptions for the establishment of a new mission. These, surely, are grounds of encouragement. Another sign of good, and of the permanent nature of of the society's labour, is the almost universal establishment of colleges for the education of a native clergy. Such collegiate institutions exist at the present moment in the dioceses of Nova Scotia, Quebec, Toronto, Newfoundland, Fredericton, Barbados, Calcutta, and New Zealand; and others are about to be founded. These are the nurseries of the future clergy; and even at present they are furnishing a large portion of the candidates for holy orders. Thus the society has not for nearly three years been called upon to send out any missionary to Canada or Nova Scotia. The bishop of Fredericton had no sooner arrived in his lately erected diocese, than he had applications from ten candidates for holy orders; and he now says distinctly, that there is no occasion for more clergymen being sent from England. Even in India, by far the greater part of the missionaries on the society's list have been ordained in that country: ten out of twelve in the diocese of Calcutta; nineteen out of twenty-two in the diocese of Madras: so that, in point of fact, the society is relieved from a very large portion of its responsibility in recommending missionary candidates, and may ere long perhaps, be discharged of this responsibility altogether. As long, however, as the duty is laid upon the society, you may be assured of its being performed as heretofore, with the most watchful care and fidelity. The society will continue to require from all candidates the fullest testimony, not only to their piety, devotion, and learning, but also to their hearty and loyal attachment to the doctrine and discipline of the United church, as set forth in her authorized formularies. I need hardly add, that the candidates who, after due inquiry and examination, are accepted, are simply commended to their several colonial diocesans; by whom, when ordained or licensed, they are appointed to their several stations; and to whose authority alone they are thenceforth subject. The society neither possesses nor claims any jurisdiction over the missionaries whom it supports in any colonial diocese, but leaves them in the same relation as the clergy at home to their ordinary, the bishop; to whom 'the government and charge over them is committed.' On these principles the society has uniformly acted: they are the principles of the church of England; and in no other character than as the faithful organ of our own reformed church could the society venture to appeal to you for continued and, if possible, *increased support.* That support is more than ever needed; for, notwithstanding all that is done by the settlers in the older colonies, many districts and provinces, if denied assistance from home, would be left altogether without the ministrations of religion. It is, therefore, on behalf of our brethren and heathen fellow-subjects in foreign parts that the society would implore you to continue to it your valuable services, and to use whatever influence you may possess to augment its means of usefulness. I can venture to assure you that whatever funds are entrusted to the society will be appropriated with the care and economy due to so sacred a trust. The formation of an association in every parish, as recommended by his grace the archbishop of Canterbury, and an annual collection at church, at some fixed season, appear to be among the most likely means of securing a regular and permanent income.—I am, dear sir, yours very faithfully,

"ERNEST HAWKINS."

"79, Pall Mall, Dec. 5, 1845."

IRISH SOCIETY.

Twenty-five years' labour of the Irish Society has produced in various parts of Ireland a most extensive and decided reformation from the errors of the church of Rome to the truth as it is in Jesus. The object of this society has been hitherto to teach the Irish-speaking natives of Ireland to read the scriptures in their own language—a language they venerate and love; and which, under any circumstances, they employ in their private devotions. The Irish-speaking population is computed at 3,000,000. About 300,000 have received scriptural instruction in Irish; and among them about 150,000 copies of the scriptures in Irish and English have been circulated. The marvellous effects seen to follow this instrumentality have been so obvious, even to the most bigoted Roman catholics, that an extensive spirit of inquiry is now abroad, and an eager desire to possess the word of God. The protestant public need scarcely be reminded of the many difficulties which are connected with the circulation of the scriptures in Roman catholic countries; but the happy results which have followed their introduction into France and Germany, through the hawkers, have induced the Irish Society of London to adopt a similar agency to convey the word of life to the benighted parts of Ireland, and in humble dependence upon the promise contained in Isa. lv. 11, the committee have resolved to appoint a few men of approved character for the purpose. The almost unparalleled blessing which has been given to the application of the funds entrusted to the society renders it very undesirable to divert any part of its present income to a new object. An annual expense of five hundred pounds will be incurred by employing hawkers, even on the small scale now contemplated as a beginning. The Christian public will therefore see that, to carry forward the work to the extent necessary, large funds will be indispensable. The committee earnestly appeal to the whole protestant community for liberal contributions, to enable them to enter upon this important field of labour. In England there is an unrestrained and abundant circulation of the scriptures, a privilege which has conferred upon her the protestant and Christian character by which she is distinguished; and, if Ireland is to enjoy similar blessings, a free course must be given to the word of the living God.—Henry Melvill, B.D., H. Hamilton Beamish, A.M., Thomas Cook, R.N., F.R.S., hon. secretaries; Frederick Ford, A.M., secretary.—Subscriptions and donations will be received in London by the bankers, Messrs. Drummond, Charing Cross; by the treasurer, capt. the hon. F. Maude, Gloucester-terrace, Regent's Park; by the sub-treasurer, E. Durant, esq., Mansfield-street, Cavendish-square; by the secretaries, at the society's office, 32, Sackville-street, Piccadilly; by Messrs. Hatchards, Piccadilly; by Messrs. Nisbet and Co., Berners-street; by Messrs. Seeley, Fleet-street; by sir Claude Scott, bart., and Co., Cavendish-square; by Messrs. Glyn, Halifax, and Co., Lombard-street; and by Messrs. Barclay, Bevan, and Co., Lombard-street.

Diocesan Intelligence.—England and Ireland.

WINCHESTER.

State of the Diocese.—The state of the diocese at present time is thus described by the bishop his late charge:—"It is with no little thankness that I have witnessed general harmony and ce prevailing throughout the diocese, during a iod of more than ordinary disquietude in some rters. Under the good blessing of God, we have reined in a state of tranquillity, not interrupted, as far as m aware, in a single instance, by any public manifesion of uneasy feeling. Nothing has occurred to neuline the kindly offices of a ministry of reconciliation; waters of healing have not become wormwood, neir have men died of them because they were made bit. We have suffered neither from movement nor from ction, and have escaped those oscillations in religious nions which are fatal to charity, peril truth, and make pwreck of men's faith. The providence of God, in serving us from the outbreak of extreme views, amidst the elements of controversial difference, has kept the urch among us from being wounded in the house of friends, and has permitted nothing to mar the blessed l pleasant sight of brethren who dwell together in ity. And what, my reverend brethren, is your reard? You have been undisturbed in your proper work. thing has distracted you from making full proof of ur ministry. You have not been driven to cease from ur pastoral labours in all their varied applications to the manifold necessities of your parishioners, in order to vindicate the first rudiments of evangelical truth. You have not been constrained to turn again from the living realities of the ministration of the Spirit, to liberate yourselves afresh from the bondage of weak and beggarly elements. You have not been diverted from the first duties of your office, as men who watch for souls, and are charged to feed and provide for the Lord's family. You have not shaken men's confidence, or forfeited your legitimate title to their deferential regard. You have been permitted to go in and out among them, none making you afraid. Contentious spirits have not been excited: fuel has not been administered to the passions of impetuous and violent men; and contempt has not been poured upon the ordinances of God and the institutions of our holy religion in a tumultuous and indiscriminate hatred of things true and false, things wholesome and unprofitable, things sacred, scriptural, and of perpetual observance, and of 'fond things vainly invented.' And what has been the result? Has no good issued? Has there been none of the blessing invoked by the holy psalmist, when to his prayers for the peace of Jerusalem he united a petition for her prosperity? We may bring this to the test of proof in many ways. You may judge of the prosperity of your ministries by your congregations, your communicants, or your catechumens. Take the test of your congregations. Does it give sign of prosperity? Can you say of them, 'There the Lord commanded the blessing'?"

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

The chapel erected by the duke of Buccleugh, at Dalith has been consecrated by bishop Terrot. It is a ry elegant building, all the expenses of which will be frayed by his grace.

Cemetery.—A portion of the new cemetery has been secrated by bishop Terrott.

The very rev. W. M. Wade.—Died at Paisley, on the h of December, the very rev. W. M. Wade, dean of the ocese of Glasgow, to which he was appointed on the cease of the very rev. William Routledge, and minister Trinity episcopal Chapel, Paisley. Mr. Wade, though ouring under much bodily incapacity, arising from an cident, was a most zealous and indefatigable man. hen he went to Paisley, his first and only cure, his ngregation consisted only of about fifteen individuals, o met in a room. During his ministry, however, his ck increased to many hundreds, collected together by exertions; and he was the instrumental cause of obning, under many difficulties, the erection of Trinity apel. He was ordained by the late bishop Sandford, Edinburgh, in 1817. Though not a member of the iversity, for some time previous to his ordination he sided in Oxford, to be under the care of the late Mr. ovenor, and published "Walks through Oxford," a ll known work. He was greatly distinguished for mility, and will long be remembered in the place of long labour, even by those not of his own communion, ith feelings of the highest respect (Correspondent of Oxford Herald). The solemn service of interment of the remains of this lamented divine took place on Wednesday last, in Trinity chapel, St. James's place, which forms of itself the best monument to his piety and zeal. The company assembled in the chapel at two o'clock. The coffin, surmounted by a pall, was borne into the chancel preceded by the rev. W. S. Wilson, M.A., of Ayr, reciting the very affecting ritual for the burial of the dead. The pulpit, reading-desk, and communion-rails were hung with black. The coffin was rested upon a trestle in front of the communion-table, whilst the service was being proceeded with. The church was filled with a large and sorrowing congregation. William Lowndes, esq., of Arthurlie, one of the managers of the chapel, officiated as chief mourner. After performance of that portion of the service appointed to be read in church, the funeral procession proceeded to the grave, a tomb of considerable depth built in the ground behind Trinity chapel, and there the solemn ceremony was concluded with the customary rites; many of the mourners, both of the clergy who had enjoyed the intimacy of the deceased, and of the congregation that deplore him, being dissolved in tears. Apologies, regretting their inability to attend, were received from the right rev. Dr. Russell, bishop of the diocese, from lord Blantyre, colonel Mure, and the rev. Mr. Almond, of Glasgow. We understand, however, that the right rev. bishop, should the state of his health at all permit, is expected to read the morning service and preach in Trinity chapel on sabbath first. The rev. Mr. Champneys will preach the funeral service.

Miscellaneous.

POPERY.

The bishop of Winchester, in his recent most valuble charge, refers to the revival of the very dangerus order of the passionists, revived, or, rather, created r the special purpose of a missionary enterprise in ngland. How entirely his lordship sets in the truest ght the vileness of that most dangerous order is fully emplified by the following letters, which appeared in e *Oxford Herald* of December 13, and which the litors would especially urge upon the serious considera-on of their readers. They sufficiently show the misievous influences at work.

"Aston hall, Dec. 1, 1845.

"Dear sir,—You will greatly oblige me by inserting the following reflections in your next number of the *Tablet*, if you think them suitable:—

"*Reflections on Littlemore.*

"The events that have lately happened at Littlemore will undoubtedly draw the attention of many reflecting persons: friends and enemies will alike be attracted to their consideration; and both will draw the consequence which their hopes or fears may suggest. It seems, therefore, highly desirable that some details should be given regarding that place, which assuredly will be the subject

of many thoughts and reflections. Not every one is able or willing to go and examine its interior and exterior: at the same time, I am sure they would be glad to have some idea, at least, of a spot destined perhaps by men to be a cradle for the revival of Christian piety amongst protestants, but, by the all-wise providence of God, appointed to be a nursery for the restoration of catholicism amongst the protestant clergy. I think, then, that I shall be acting in accordance with the feelings of many, if I give some short account of that house, from what I myself have seen and witnessed of it. Men are but too commonly inclined to connect the idea of a great event with the idea of some great place, where they imagine it to have occurred; but in this they are not unfrequently deceived. Sinai, whereon the law was given to Moses, is a large mountain, it is true: so also Jerusalem, where Solomon's temple was built, was a large city; but Bethlehem was a small town, and Calvary a despicable place: here, however, the great mysteries of our redemption were accomplished. Under the new dispensation, great things have been but seldom connected with great places. This will serve to give some hint of the idea the reader is to form of Littlemore. When he hears this name, he is liable to figure to himself some large and magnificent building; but he is very much deceived. Littlemore is a village about two or three miles from Oxford. It presents nothing charming in its aspect or situation, but is placed in a low, flat country. It exhibits no delightful villas, nor agreeable woods and meadows, but one unvaried, uniform appearance, rather dull than pleasant. In the midst of this village we meet with a building which has more the look of a barn than a dwelling-house; and, in reality, I think it formerly was a barn. This unsightly building is divided by a number of walls, so as to form so many little cells; and it is so low, that you might almost touch the roof with your hand. In the interior you will find the most beautiful specimen of patriarchal simplicity and gospel poverty. To pass from one cell to another you must go through a little outside corridor, covered indeed with tiles, but open to all the inclemencies of the weather. At the end of this corridor you find a small, dark room, which has served as an oratory. In the cells, nothing is to be seen but poverty and simplicity—bare walls; floor composed of a few rough bricks, without carpet; a straw bed; one or two chairs; and a few books: this comprises the whole furniture. The refectory and kitchen are in the same style: all very small and very poor. From this description one may easily guess what sort of diet was used at table: no delicacies, no wine, no ale, no liquors, but seldom meat: all breathing an air of the strictest poverty, such as I have never witnessed in any religious house in Italy or France, or in any other country where I have been. A capuchin monastery would appear a great palace when compared with Littlemore. Now, in this house, or I may say barn, the best geniuses of the Anglican church have retired, and lived together for about six years—persons of birth, learning, and piety, who possessed, or, at least, might have possessed, the richest livings and fellowships which the church of England can bestow on her followers. This is, indeed, a surprising fact—one which ought to excite the attention and thoughts of every reflecting person. Why did these men take such a resolution? Through pride, perhaps—the love of novelty, or the desire of renown: so, at least, I have heard from some. But how uncharitable, how unjust, how groundless such a suspicion! Those who entertain such an idea might, in the same way, calumniate our blessed Saviour, his apostles, and all the followers of the gospel. Why, then, have these men confined themselves to such a place? Why? Because they considered that the gospel was better than worldly wisdom; because they looked upon the salvation of their souls as something far above the possession of rich livings, and heaven much superior to earth. The man that is not stirred up by these examples is inexorable in his blindness. O men, O Englishmen, hear the voice of Littlemore. Those walls bear testimony that the catholic is 'little more' than the protestant church; the soul is a 'little more' than the body, eternity a 'little more' than the present time. Understand well this 'little more; and I am sure you will do a 'little more' for your eternal salvation.

"DOMINICK OF THE MOTHER OF GOD, Passionist'

"Northampton, Dec. 3, 1845.

"Dear sir,—Though 'it is good to hide the secret of a king,' yet 'it is honourable to reveal and confess the works of God' (Tob. xii. 7); and I therefore again trespass on your columns, to insert the following short statement, which, I trust, will be edifying and interesting to your readers:—On Friday last, the 28th ult., I had the comfort of receiving into the church the rev. Michael Watts Russell, rector of Benefield, in this county, together with his lady and sister; and on the following day I administered to them the sacrament of confirmation and the holy eucharist. It would be difficult adequately to describe the unaffected humility and sincere devotion with which these pious converts have edified us. The ceremony was rendered more interesting by the presence of the devout Faber, who came to witness and share the happiness of his dear friends. Surely, in these late occurrences, which have crowded upon us from Elton and Benefield, we plainly recognize the hand of God's special mercy! I have received into the church, from this locality, sixteen devout and fervent and well-instructed converts. The humble faith and ardent devotion of these good people are mainly owing to the instruction and training of the pious Faber, who has led them by word and example to a high degree of enlightened and ascetic piety; the rectory of Elton having been for some time past conducted on the model of a monastic institution. A sacred duty now devolves upon me, viz., to furnish the ordinary means of grace, the holy sacrifice and sacraments, for these interesting neophytes; for it would be too much to expect them to maintain their fervour without the ordinary aid of religion. On Sunday last I offered the holy sacrifice at Oundle, which is the centre point between the two parishes of Elton and Benefield, and was much delighted to see a repetition of devout and holy practice. The converts, rich and poor, were all present: the humble Faber served mass: several received the holy communion; and all returned to their homes with serenity and peace visible in their countenances. Too much praise cannot be bestowed on the worthy and hospitable catholic family at Oundle, in whose house the congregation is at present accommodated. They were unremitting in their attention to the wants and comforts of the converts, to whom they offered the most heartfelt congratulation and the most warm-hearted hospitality. I hope, with God's blessing, to be able, in due time, to provide a larger and more public place of worship, where instructions may be given, the holy sacrifice offered, the sacraments dispersed, and the means of grace afforded, so as to extend the present little flock into a large and flourishing congregation. —I am, with every good feeling, dear sir, yours faithfully in Christ,

W. WARBING."

TO OUR READERS.

We have received "Hebrew Reading Lessons: a selection of chapters in prose and poetry from the Hebrew Scriptures." London: Bagsters. We have much pleasure in recommending this little volume to those desirous of studying the sacred language.

We also desire to recommend for the use of young persons and schools "A Manual of the chief truths of Religion," by the rev. W. Edwards. London: A. M. Piggott.

ERRATUM IN NOVEMBER PART.—The appointment of the rev. W. Stephens to the perpetual curacy of Kingswood, should not have appeared.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL, 1846.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of Exeter, at Exeter, June 7.
Bp. of Peterborough, at Peterborough, June 7.
Bp. of Worcester, at Worcester, June 7.
Bp. of Winchester, at Farnham, July 5.

ORDAINED

By Bp. *of* Chester, *at Cathedral, March* 1.

PRIESTS.

Of Oxford.—E. W. Appleyard, B.A., Magd. H.; G. D. Bourne, B.A., Oriel; O. Crewe, M.A., Mert.

Of Cambridge.—W. H. Acret, B.A., Queens'; J. Beaumont, B.A., Trin.; J. Booker, B.A., Magd.; G. Goodman, B.A., Christ's; J. H. Jones, B.A., Jesus; A. P. Luscombe, B.A., W. Newling, B.A., St. John's; W. Oliver, B.A., Trin.; G. Preston, B.A., Queens'; M. Pugh, B.A., Cath.; R. Strong, B.A., W. H. Taylor, B.A., R. Wall, B.A., St. John's; J. Wilson, B.A., Cath.

Of Dublin.—W. Bleasdell, M.A., J. Homan, M.A., J. A. Page, B.A.

Of St. Bees'.—C. Cook, T. Fairfax, W. Heffill, W. Holderness, P. Rufford, H. T. Turner, W. Wheeler, W. M. Whitterol.

DEACONS.

Of Oxford.—S. J. Butler, B.A., New; W. Dry, B.A., G. H. Phillips, B.A., Brasen.; J. Willington, B.A., New Inn H.

Of Cambridge.—W. Baker, B.A., Christ's; T. R. Baldwin, B.A., Sid.; J. Brame, B.A., St. John's; F. Brealey, B.A., T. Clarke, B.A., Queens'; A. Kent, B.A., Christ's; H. Mayers, B.A., Trin. H.; E. Parker, B.A., Pet.

Of Dublin.—E. Bates, B.A., W. Bennett, B.A., J. Johnstone, B.A., H. S. Pearson, B.A., J. Stone, B.A.

Of St. Bees'.—M. C. Barton, J. H. Croome, H. Kitton.

Of St. David's, Lampeter.—J. Pughe.

By Bp. *of* Ely, *at St. George's, Hanover-square, London, March* 8.

PRIESTS.

Of Oxford.—J. L. Cooper, B.A., Trin.; C. G. Douton, B.A., Ch. Ch.; R. Hopkins, B.A., Brasen.; E. T. Waters, B.A., Worc.

Of Cambridge.—F. Bourdillon, B.A., W. Castlehow, M.A., Emm.; R. Ellis, M.A., St. John's; J. F. Fenn, M.A. *(lett. dim. bp. of Rochester)*, N. V. Fenn, B.A., Trin.; F. T. C. Margetts, B.A., Clare; T. P. Richardson, M.A., W. Smith, M.A., Trin.; P. Stedman, B.A., Christ's; J. G. Thomas, B.A., Pet.; G. R. J. Tryon, B.A., Clare.

DEACONS.

Of Oxford.—W. Bell, B.A., Trin.; P. Bush, B.A., St. Mary H.; R. S. Fox, M.A., Univ.; C. H. Lipscombe, S.C.L., St. Mary H.; J. W. Radcliffe, M.A., Linc.; H. R. Smith, B.A., Brasen.

Of Cambridge.—G. Barber, M.A., Queens'; W. T. Dixon, B.A., Cath.; C. A. Elliott, M.A., St. John's; W. F. Langfear, B.A., Queens'; J. J. Merest, B.A., Pet.; G. Nelson, B.A., C.C.C.; C. W. Palin, B.A., Cath.; G. W. Proctor, B.A., Queens'; D. Winham, B.A., Christ's.

By Bp. *of* Peterborough, *at Cathedral, March* 8.

PRIESTS.

Of Oxford.—J. W. Bramah, B.A., Mert.; N. G. Charrington, B.A., Oriel; L. H. Palmer, M.A., Ch. Ch.; G. Roberts, B.A., Magd.

Of Cambridge.—C. Bratt, jun., B.A., Trin.; T. Byers, B.A., Christ's; C. F. Chase, B.A., Trin.

DEACONS.

Of Oxford.—R. J. Hacke, B.A., J. L. Hallward, B.A., Worc.

Of Cambridge.—W. Ager, B.A., St. John's; T. W. Knipe, B.A., C.C.C.; R. Knipe, B.A., Emm.; J. A. J. Roberts, B.A., Christ's.

Of Dublin.—J. Clark, B.A., J. L. Gilborne, B.A.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value.* £.
Addison, W. G. S.	Deerhurst (P. C.), Glouc.	997	Bp. of Glouc. and Bristol	182
Bagot, C. W.	Castle Rising (P. C.), Roydon, Norf.	358 174	Hon. F. G. Howard	*419
Brailsford, H.	Exbourne (R.), Devon	593	John Hudson	261
Bromley, J.	Lye (P. C.), Worc.	4432	T. Hill	*152
Bullen, A.	Great Baddow (V.), Essex	2022	Mrs. Bullen	*402
Coke, J. H.	Ropsley (R.), Linc.	573	Duke of Rutland	*668
Doveton, J. B.	Burnett, (R.), Som.	100		125
Edwards, J.	Todmorden (P. C.), Lanc.	7341	Vic. of Rochdale	*134
Egerton, W. H.	Whitchurch (R.), c. Marbury (R.), Salop	6378 747	Countess of Bridgewater	*1458
Fell, S. J.	Ambleside (P. C.), Westm.	1281	Lady de Fleming	80
Forward, C.	North Poorton (R.), Dorset			
Franklin, T. M.	Clonmulsh (R.), Carlow	711	Bp. of Leighlin	330
Griffith, J.	Llansanor (R.), Glam.	204	J. F. Gwyn	105
Griffith, J.	Aberdare (P. C.), Glam.	6471		*108
Hawks, W.	St. Nicholas, Saltash (P. C.), Cornwall		Exors. of Sir R. S. Hawks	*100
Heathcote, G.	Colerne (V.), Wilts.	1200	Warden of New coll., Oxford	92
Howes, J. G.	St. Mary-the-Less (P. C.), Cambridge		St. Peter's coll.	95
Hutchinson, G.	St. James (P. C.), Mathon, near Malvern, Worc.		D. and C. of Worc.	
Jacob, T. J.	Tullaumoy (R.), Queen's co.	1527	Bp. of Leighlin	*300
Jones, T.	Merthyr Cynog (V.), Brec.	815	J. L. V. Watkins	66
Long, C. M.	Settrington (R.), Yorks	741	Countess of Bridgewater	1045
Mainwaring, T.	Calverhall-in-Pree (P. C.), Salop	392	J. Dodd	65
Malcolm, —.	Kingston-Deverill (R.), Wilts	490	Marq. of Bath	*808
Martell, A.	Hexton (V.), Herts.		J. Lanscur	100
May, G., jun.	Liddington (V.), Wilts	454	Preb. of Swindon	*226
Miller, T.	Trinity-Dunkswell (P. C.), Devon			
Morgan, T.	Ruardean (P. C.), Glouc.		Rev. T. Huntingford as precentor of Hereford cath.	886
Morrell, A. K.	Moulsford (P. C.), Berks			
Pengelly, J. W.	St. Michael's (P. C.), Blackburn, Lanc.		Vic. of Blackburn	150
Penny, C.	West Coker (R.), Som.	1046	T. M. Leir	*467
Ponsonby, Hon. W. W. R.	Canford Mag. (V.), Dorset		Lord De Mauley and T. G. Graham	*450
Powell, T.	Munslow (R.), c. Broadstone (C.), Salop		Family	
Pridden, W.	West Stow c. Mordwell (R.), Suff.	278 66	R. B. de Beauvoir	312
Romney, F. H.	Barnards (P. C.), Great Malvern, Worc.			
Scott, J. H.	Sierkyrnan (V.), King's co.	1464	Bp. of Ossory	*78
Sheelfield, J.	Buxted (R.), Uckfield (P. C.), Sussex	1574 1534	Archbp. of Canterbury	*718
Thomas, J. W.	Parkham (R.), Devon.	995	Walter family.	*235
Todd, J.	Trinity c., Warrington (P. C.), Lanc.		T. Legh	150
Wade, A. J.	Trinity (P. C.), Ryde, Isle of Wight			
Webster, A. W.	Bradninch (P. C.), Devon	1714	D. and C. of Windsor	*102
White, R. M.	Churchstoke (P. C.), Mont.	1547	Warden of Christ's hosp.	181
Wilkinson, W. A.	Owston (V.), York	511	P. D. Cook	*93
Wilkinson, J.	Cambo (P. C.) Northumberland	59	J. Wilson	40
Willis, T.	Kilmoylan (V.), Limerick		Vicars choral, Cath.	
Wilson, W., jun.	Over-Worton (R), c. Nether-Worton (P. C.), Oxon.		Rev. W. Wilson	*209

Preferments—CONTINUED.

Berners, R., hon. can. Norwich.
Carter, J., assist. Richmond gram. sch., York.
Cole, H., even. lect. St. Mary, Somerset.
Crowther, W., mast. Haworth gram. sch., London.
Evans, W. E., Prelector Hereford cath.
Fowler, A. E., head mast. Saffron Walden gram. sch.
Gooch, J., sec. mast. Wolverhampton gram. sch.
Hickman, J., first master protest. college, Malta.
Jessop, J., morning preacher asylum for female orphans, London.
May, G., jun. preb. Lyddington, Wilts.
Morton, D., chap. earl Spencer.
Owen, O. F., chap. duke of Portland.
Thackeray, T., sec. mast. Richmond sch., Yorks.
Thomson, J., third classical mast. Christ's hosp., London.
Ward, P., chap. earl Nelson.
Wickham, T., sec. mast. Winchester sch.
Woolley, J. W., sec. mast. Bury St. Edmund's sch.

Clergymen Deceased.

Allan, W., at Richmond, Surrey.
Baldrey, C. J., rec. Iken, Suff. (pat. T. W. Allen); vic. Longborough c. Sezincote R., Glouc. (pat. lord Leigh and sir C. Cockrell), 77.
Blacow, R., p. c. St. Mark's, Liverpool (pat. trustees).
Campbell, H., cur. Ruislip, Middlesex, 71.
Cox, —, rec. Cheddington, Dorset (pat. W. T. Cox); vic. Stockland, c. Dalwood, Devon (pat. freeholders and inhabitants).
Cotton, A. H., rec. Girton, Camb. (pat. sir S. V. Cotton, bart.), 82.
Coxe, C. B., rec. East Shefford, Berks (pat. R. Harbert); rec. Avington, Berks (pat. sir F. Burdett, bart.).
Creagh, J. B., rec. Kincurran, Cork (pat. the crown); rec. Carregamleary, Cork (pat. bp. of Cork, &c.).
Cronin, E., cur. Odagh, Kilkenny.
Cubitt, J., rec. Oxwick, Norfolk, 45.
Dashwood, H. R., Halton, Bucks (pat. sir J. D. King, bart.), 45.
Ellam, W., p. c. Rainford, Lanc. (pat. vic. Prescot), 86.
Elliott, L. G., at Egland, Devon, 78.
Fenton, H., at Leeds.
Foster, W., vic. Ashby-Folville, Leic.
Hathway, R., rec. Stretton-Sugwas, Hereford (pat. Guy's hosp.); rec. Ballingham, Hereford (pat. sir E. F. Stanhope, bart.), 80.
Hutchinson, sir S. S., bart., 90.
Jones, T., cur. Minera and Berse Drelincourt, near Wrexham.
Lane, N. C., rec. Ingoldsby, Linc. (pat. C.C.C., Camb.), 84.
Leslie, C., rec. Christ church, Cork.
Lucas, R. V., at Hitchin, Herts.
Mason, H. B., at Bath.
Martyn, T. W., rec. Lifton, Devon (pat. W. H. A. Arundel), 87.
Mayo, C., D.C.L., at Cheam, formerly fell. of St. John's, Oxford.
Penny, W., at Foxhall, Upminster, Essex, 79.
Price, T., vic. St. Melan's, Monmouth, and vic. Llanedarne, Monmouth (pat. bp. and d. and c. of Llandaff, alt.), 82.
Sims, W. E., rec. West Bergholt, Essex (pat. W. Fisher).
Thoroton, C. R., rec. Llansaintffraed-yn-Mechan, Mont. (pat. bp. St. Asaph); rec. Bottesford, Leic. (pat. d. of Rutland).
Tremlett, D., rec. Rodney-Stoke, Som. (pat. bp. Bath and Wells), 49.
West, H., rec. Berwick, Sussex (pat. S. Ellman).
Williams, J., Wiveton, Norf. (pat G. Wyndham).

University Intelligence.

OXFORD.

A Summary of the Members of the University for the years ending 1845 and 1846, showing the increase and decrease of the respective Colleges and Halls:—

	Members of Convocation.		Members on the books.	
	1845.	1846.	1845.	1846.
1 University	120	119	260	253
2 Balliol	148	147	303	309
3 Merton	85	90	165	164
4 Exeter	189	204	380	407
5 Oriel	172	177	329	338
6 Queen's	175	155	293	275
7 New	81	83	155	158
8 Lincoln	89	95	186	190
9 All Souls	84	85	111	113
10 Magdalen	139	143	185	184
11 Brasenose	223	230	411	425
12 Corpus	98	99	133	132
13 Christ Church	528	522	943	954
14 Trinity	152	154	281	287
15 St. John's	146	154	282	300
16 Jesus	60	60	134	137
17 Wadham	132	138	293	308
18 Pembroke	87	90	152	172
19 Worcester	130	139	261	272
20 St. Mary hall	19	24	82	85
21 Magdalen hall	74	85	208	214
22 New Inn hall	9	11	78	75
23 St. Alban hall	5	6	21	22
24 St. Edmund hall	55	58	100	108
	2998	3068	5774	5873

	In 1844.	In 1845.
Matriculations	398	438
Regents	234	208
Determining (Bachelors), in Lent	284	281

CAMBRIDGE.

NOTICE.

The Plumian professor has given notice that he will commence a course of lectures on Practical Astronomy and Astronomical Instruments, on Monday, April 27, at one o'clock, in the room under the University Library. These lectures will be followed by a course on Optics, Hydrostatics, and Pneumatics, commencing on Monday, May 11, at 12 o'clock, in the same room.

CLASSICAL TRIPOS.

R. Williams, M.A., Kings
W. G. Humphry, M.A., Trin.
B. W. Beatson, M.A., Pemb.
J. A. Frere, M.A., Trin.
} Examiners.

FIRST CLASS.

Lushington	Trin.	Norris / Romanis	Trin. / Emm.
Brown	Pemb.	Hallam	Trin.
De Winton	Trin.	Simpson	Jesus
Wood	Joh.	Wright	Trin.
Grignon	Trin.	Fenn	Trin.
Markby	Trin.		

SECOND CLASS.

Wilson	Christ	Holmes	Joh.
Glover	Trin.	Pendered	Joh.
Wroth	Joh.	Holroyd	Trin.
Hastings	Trin.		

THIRD CLASS.

Ainslie	Trin.	Eastwood	Joh.
Clarke	Joh.	Rigg	Joh.
Bell / Holt / Knight	Joh. / Joh. / Trin.	Standen	Trin.
		Hamill	Pemb.

MARCH 7.—C. Evans, Trin., elected Craven's scholar; B. F. Wescott, Trin., Battie's scholar.

PROFESSORSHIPS.

Some returns have been printed, as a parliamentary paper, obtained by Mr. Christie, member for Weymouth, relating to the professors of Cambridge and Oxford, included in the annual vote in the miscellaneous estimates, &c. The vice-chancellor of Cambridge, in his return to the speaker of the house of commons, answers at some length. He states that his return, as required, will convey a very inadequate idea of the duties attached to the several professorships, because, in addition to the labour of drawing up and delivering lectures, many of the professors have other important and onerous duties to discharge, which occupy their time and attention during a large portion of the year. The information in relation to Oxford is given on one page, made by the vice-chancellor, showing the courses of lectures, and the source of payment for the same.

Tributes of respect have recently been presented to the following:—

Lord bishop of Oxford, from parishioners of Alverstoke, Hants.
Blythe, G. B., lect. St. Mary's ch., Beverley.
Buddicom, R. P., principal St. Bees' coll.—plate.
Ireland, G., Somerford, Kelney, Wilts.
Moore, C. W. D., parish St. Anne, Limehouse.
Robinson, W. W., Yeovil, Somerset.
Wilson, M., Edenfield, Lanc.

Proceedings of Societies.

BRITISH AND FOREIGN SOCIETY FOR PROMOTING THE COLONIZATION OF THE HOLY LAND*.

Preface to the Report.—"In the following report an effort has been made to condense a few of the conclusive reasons which have led to the formation of 'The British and Foreign Society for Promoting the Colonization of the Holy Land,' and thus to form a sort of plea, which, it is hoped, all who favour its object will circulate. The secretary, Dr. Henry Edwards, on whom it has devolved, is well aware of how little has been said, compared with what might have been advanced, as well as of the defects that characterize this small contribution to so great and deserving a cause. His only excuse for the latter must be the fact of having numerous other engagements, as well as a large share of anxiety and depression on his mind, and that, thus situated, he has not received the least assistance whatever. It is hoped that the reader will be able to see still further, and feel more deeply, the benefits arising both from the immediate efforts of such a society, as well as the stupendous good that must eventually crown its gradual triumph in the formation of a prosperous colony. If it be said that we have already too much, we may at once refer to our late movements in India. But surely we cannot but endeavour, as patriots, to extend the national influence, wealth, and glory. Besides, this enterprise has attractions, and offers advantages, which will scorn competition with many others. Many have concluded—we do not here offer any opinion—that some of our dependencies had better be abandoned; but this does not apply to Asia. We have addressed alike the religionist and the politician. If the latter should assert that we have paid too much attention to the former, we would remind him that these hallowed associations, that the influence of our common faith as Jews and Christians, must prove of incalculable assistance in the formation of such a colony, rendering this a more profitable site than any other to the capitalist, giving promises which no other colony will offer. We have said enough here to show that, if the Jews still continue Jews, or if the prophetic writings have been inspired, it will be a bootless labour to toil to find any other settled general home for this people. Let such as would attempt it, remember the efforts, not of an insignificant individual, but of the Emperor of the world, to rebuild the waste city of Babylon. There will, and must shortly be, some leading power in Asia; and this is to be desired, for the good of Europe as well as of that continent; and we need not declare who that power will be. The French seem determined not only to colonize, but to conquer Madagascar, ten thousand miles off, where they will have to fight as well as colonize, with a soil as comparatively distinguished for barrenness, as its climate is for insalubrity. Abandoning those wild schemes which have lately been brought forward, as if to prepare for this society, let us come to something tangible and certain, a land which has already six millions of inhabitants—this is on the supposition that one million of Jews, perhaps some of them the richest, remain exiles, truants, and traitors to the home of their fathers—and where all present appearances, as well as past prophecy, assure us of success. The latter has been wonderfully fulfilled of Babylon, once the greatest and richest city and province in the world, when most improbable: it will be so of Judea and Jerusalem, now destined to be what Babylon once was. Those lands, over which death has so long waved his ebon sceptre, shall soon become lands of light and liberty and joy, which shall bloom and blossom and fructify as the paradise of God. The society would here offer its thanks to many leading members of parliament who have promised to support any wise plan of colonization when brought before the house, with many noblemen and influential gentlemen who have expressed their cordial approval, as also its satisfaction at the encouragement and commendation given by many leading organs of the press both in England and Scotland. From a variety of causes, such as the want of leisure, residence in the country, or their peculiar situation, many gentlemen highly favourable to the plan, whom the committee would have been glad to have had associated with them, have thought they should best support its claims by allowing others to take their place. In conclusion, we have but to urge the calm, unprejudiced attention of the thinking public to the claims of this society, convinced that the more they are thus investigated, the more urgent will they appear; and, above all, to commend it to the divine blessing, thus assured of success; and, as the shining sun shows himself the source of light, to God alone be all the glory."

The report itself thus concludes:

"It was the declaration of Frederick of Prussia, and one on which he wisely acted, that he never knew any nation in any way persecute the Jews, but that they were severely punished for their ill treatment; nor yet any people care for their welfare, but that it was blessed of heaven. This all history, as well as scripture, combines to prove. Numerous are the other claims which the Jews have upon the sympathy and kindness of the Christian; but this fact, that they will prove scourges or blessings according as they have been treated—that we shall be surely blessed as we bless them—ought specially to stimulate activity in their service. We have, as yet, but very imperfectly, if at all, redeemed the curse impending over us by the conduct of our fathers, who scarcely permitted them to enjoy that wretched existence which God had left them; who swept away the gains of a life of toil at a single stroke, and grudged them even the common form of humanity with which their Creator had adorned them. We are the descendants of those who filled up to the brim their cup of bitterness, and left them no resource in their miseries but to sit down and weep. And shall we bring down upon our heads the judgment that is impending upon so long a course of iniquitous oppression? If we allow ourselves to be even indifferent to their degradation and sufferings, we shall show that we are indeed the children of their persecutors; and God, visiting upon us the iniquity which they have committed, may pour upon us the vengeance of their wrongs, from their dispersion to the present hour. Let us then at once be so wise and so good and so happy as to get the start of any other country, by at once supporting 'The British and Foreign Society for Promoting the Colonization of the Holy Land,' assured that we must, both as a nation, as a church, and as individuals, alike verify the declaration of him who cannot disappoint our expectation, and who will and must succeed our efforts, despite of all opposition from secret or avowed enemies: 'I will bless them that bless thee.' Let us gladly avail ourselves of any assistance, as we shall feel constrained to do, if sincere in the great work of Jewish emancipation, remembering that 'he who sitteth on the circle of the earth doth not despise the day of small things,' that the ocean is composed of drops, and the mountains of particles, and that, as the Latin proverb says, 'Dimidium facti, qui cœpit, habet.' The only reply to all these truly weighty considerations—for such they are felt to be by men of comprehensive mind and high intellectual attainments, both Jews and Christians, distinguished men of every class, fully competent to decide—is this: 'The time is not yet come.' But will this bear examination? Will not the lightning of truth, common sense, of patriotism, of piety, in one moment blast such a sickly taper? As well might they continue to repose on their couches in the morning, cherishing the same soothing excuse to inactivity, or break their sabbath by staying all day at home, ever waiting for a fine day and a fine coach to convey their distrustful feet to the church or the synagogue. Alas! who does not know, who will not own, that the time is always come, always pressing, for philanthropic indolence and selfish activity? for frivolous excuses and drawbacks to gorge the former, and sickly stimulants to goad the latter? Let us look at the present state of Turkey, the

* We insert this as we do other documents without pledging ourselves to the statements made, or admiring the very singular style in which this report is written.—Ed.

interest felt on behalf of the Jews; for we speak from an infallible, extended experience; for, having felt our country's pulse, we know it here beats high, and strong, and pure, and that it requires but a continued, determined effort to enkindle an invincible enthusiasm. And let us further look at the present long-continued peace, the improvements effected in navigation, agriculture, and colonization, at the present confident anticipation and earnest desire of the Jews in Russia, where they most abound, and elsewhere, and we shall feel constrained to acknowledge that the time is indeed come. The Euphrates is dried up, and the way of the kings of the east thus prepared: the 'hunters and fishers' referred to by the prophet are at work in this society, the horn and the net to call and to gather to one holy, happy home the children of the dispersion. All these are so many loud voices, harmoniously chanting both the duty and promise of Jewish emancipation; so many heralds levelling the mountains, and filling up the valleys; in other words, the 'still, small voice' of mercy, from mercy's throne, the hand-writing on the walls of Jerusalem, declaring: 'Prepare ye the way of my people.' Other societies, though supported, like the present, by wise, good, and powerful members, have yet had to contend with mighty rival, selfish, antagonist interests, and yet, notwithstanding, have proved successful. Such, for instance, was the case with the Anti-slavery Society. But this cannot be said of 'The British and Foreign Society for Promoting the Colonization of the Holy Land.' It has wind and tide alike in its favour. There are no opposing claims, no jealous rivals: there can be nothing but a rank apathy, unsustained objections, or unprovoked and groundless rancour. Whether Jews or Christians, politicians or religionists, philanthropic or selfish, all must alike feel it to be their duty, their honour, and their interest to devote time and labour and money on a field that must eventually prove so richly remunerative. The crouching spirit of the money-saving trader, and the soaring spirit of independent genius, may here unite; the maiden and the matron, the rich and the poor, the clergy and the laity, the most public and the most retiring characters. The legislator, the merchant, and the religionist of every sect or party should all contribute to swell its ranks and promote its progress, as being one of the most honourable and profitable spheres to which they can devote their energies; thus displaying wisdom the most enlightened, and philanthropy the most enlarged; supplying the materials of the noblest records of human history, by imparting that impulse to society that shall decide for good immeasurable and ever-enduring the destinies of future generations. 'The British and Foreign Society' has to appeal to the liberality of the public; and can that appeal receive a cold return? Shall such a cause, with such vouchers for its political wisdom, its commercial advantages, its social beneficence, and moral respectability, be met by excuses which on a lesser scale of insignificant inferiority a man would never think of, and could only blush to bring forward even before his own family? The honest, industrious pursuit of wealth has been the making, the stamina, and the glory of Great Britain, as it was of Tyre, and Carthage, and Venice; but let us fear, having so many examples behind us, lest its luxurious indulgence, and useless, covetous hoarding, speedily prove the yawning grave to engulph all our great national interests. And let individuals remember that they show themselves both to man and God unworthy of the least portion of wealth, and deserving of starving poverty, if they know not how thus to husband and improve and enrich its stores; that it will prove both here and hereafter a curse instead of a blessing, if they know not how to lay up and lay out for such ends as those to which we now humbly and earnestly implore its devotion. In fine, neither the nation at large, nor its citizens, unless they prove themselves mightier than Providence, will get all they can, or save all they can, if they do not give all they can. Jewish emancipation must come; and, if they will not aid its progress and add to its triumphs, others will; and, when the evening shades of life shroud all earthly vanities, and after their bell has tolled, throughout their never-ending existence they may deeply regret that they harboured doubts, suspicions, and jealousies, proving themselves, whether Jews or Christians, descendants of Korah, railing at Moses, those timorous, unbelieving spirits who first visited and returned, or rather fled, from that holy land with a dismal tale, and not those of Joshua and Caleb, or the men who, in the days of Nehemiah, under greater difficulties, with Tobiah and Sanballat in the very borders, and almost a world arrayed against them, exclaimed, 'Arise, let us build;' or their worthy descendants in the present day, whose words we must again quote, 'Have really the will, a Moses will not be wanting.' If we may be allowed to offer a suggestion to the committee of this excellent society, we would bid them look for support, not so much to the great as to the wise and virtuous of the land. This cause, in this, as in other respects, resembles that of many other kindred associations: it demands and deserves the good faith, the assistance, and the devotion of rank and greatness, and can both appreciate and avail itself of their services; whilst, at the same time, it can afford to smile at their proud sneer and impotent resistance; all opposition against being but so much reluctant aid for a people the most ancient and honourable on the face of the earth, whose name we should glory to bear, who alone amid the wreck of empires inherit the heir-loom of immortality. The cause has and will progress, owing to the combination and concentration of individual weakness rather than the protuberance of individual greatness. Let them not obsequiously wait on gilded rank, lofty genius, or haughty wisdom, but engage the compliance and prompt the effort of sterling common sense, unbribed, untainted, mediocre, but unerring intellect, and sincere though humble virtue and competence, assisted by the Omnipotence of heaven. Thus will they, at length, compel the former to give in a stedfast adhesion to their high, unanswerable, and holy claims, obey the behests of heaven on behalf of a chosen race, and usher in the crisis of all nations, and the jubilee of the world."

Diocesan Intelligence.—England and Ireland.

CHESTER.

Testimonial to the Rev. R. P. Buddicom, Principal of St. Bee's College.—On Thursday, Feb. 26, the students of St. Bees' college, Cumberland, presented to their valued preceptor, the rev. R. P. Buddicom, a splendid silver waiter. This gratifying testimonial of their love and gratitude to the estimable principal of the college was accompanied by the following address:

"To the rev. R. P. Buddicom, M.A.—In approaching you, reverend and dear sir, to beg your acceptance of the accompanying salver, we are anxious, as far as possible, to avoid any lengthened remarks, which, while they failed to give full expression to our feelings, would, we are sure, be eminently repugnant to yours. We cannot say anything that will more favourably recommend this testimonial to your acceptance than that it is the spontaneous and unanimous offering of those who, during the time that in the providence of God you have been placed over this college, have witnessed the exalted piety, comprehensive ability, and untiring zeal, which have raised the college to its present position, and who have uniformly received from you not only invaluable instruction as a teacher, but ever ready sympathy of a friend. The office which, by God's blessing, you have been enabled to fill with such distinction to yourself and such benefit to others, is one which, in the dignity of its object, and the vastness of its responsibility, yields to none. To guide those who, in the providence of God, are themselves to be the guides of others; to be their instructor, who hope to instruct in turn, is surely a high and responsible duty; but, when we consider that the path, along which you have had to guide those committed to you, is that which leads to heaven, and that the instruction which you have had to give is that which alone can make wise unto salvation, and bring a man peace at the last, it is

to every capacity that the responsibility increases the loftiness of the subject. If, however, we have he greatness of your responsibility, and the diffi- s of your station, we have seen you not only equal, perior to them all; and, in testimony of this our mous conviction, we beg, rev. and dear sir, to offer his small token of our affectionate regard, assured ou will receive it as an evidence of what we would if our affection and esteem could assume a more ntial form. And now, rev. and dear sir, before we our leave, we would again offer you our sincere s for the many benefits we have received, and express our earnest desire that the Almighty graciously bless you with renewed health and th, that you may be long continued among us; hat, when we who offer this memorial for your tance shall, in God's providence, be called to labour vineyard, others may be partakers of the privileges we enjoy. And we sincerely pray that he, who, our life past, has so eminently blessed you, would ue over you his fatherly care, and so guide you and through the waves of this troublous life, that you ey may hereafter be brought into the haven of his l rest. Signed on behalf of the college,

W. R. B. ARTHY, chairman of the committee.
CHARLES PITMAN LONGLAND, secretary.
SAMUEL FLOOD, treasurer."

rev. gentleman returned the following graceful

o the students of the clerical college, St. Bees.— ar friends,—Allow me briefly and most inadequately urn my most grateful thanks for the unexpected rial with which you have honoured my connection St. Bees' college, and for the most obliging and ly letter with which it was accompanied. It is sible not greatly to admire and appreciate the r of the gift, and the affectionate tone expressed by vers. Each is remarkable for its worth; the one stliness of material and elegance of execution, the for its goodness and kindliness of feeling. I deeply ainfully know that both are very undeserved. My the affairs of the college has been far below its tance and requirement; but I should be thank- have been thought not entirely useless among The zealous and able labours of the vice-principal e lecturers, together with the spirit of love which een your own impulse and guide throughout your course, have left me only to fall back, with much t and regard, upon both; and in this estimate I alike include the dear friends who have left, and who yet remain among us. Pray be good enough ept the assurance of my deep obligation to your n kindness, and my earnest hope that your indi- happiness may be linked by God in gracious union our abundant usefulness as ministers of his holy . That you may abundantly receive the presence lessing of God, and radiate around you the good which he bestows upon yourselves, is the sincere of, my dear friends, your most obliged and affec- ," "R. P. BUDDICOM.

. Bees, 27th February, 1846.'

OXFORD.

Testimonial to the Bishop.

perb silver salver, weighing 180 ounces, has been ted, by a number of the parishioners of Alverstoke sport, to their late rector (now bishop of Oxford). ting of the subscribers was holden, to view this e testimonial of regard, when it was resolved that lowing letter should be published:—

ght reverend and dear bishop of Oxford,—Though strengthened by the warmest feelings of friendship, still it is with no inconsiderable degree of diffidence that I now appear as the representative of your late parishioners of Alverstoke, commissioned by them to convey to you the expression of their most affectionate regard, faintly embodied in the testimonial which I have now the gratification of presenting to your lordship. There are some subjects which the power of language alone can embellish or render attractive; but, on this occasion, a simple rehearsal of deeds of benevolence and labours of love will carry with it an imperishable record of that good which time alone can fully develop. It was not by keeping back the truth, but by faithfully holding up the gospel mirror, that you gained possession of our affections: it was your untiring efforts in promoting both the temporal and spiritual welfare of those over whom the Lord had appointed you shepherd, which endeared you to your flock. But, my lord, the fruit of your labour does not end with your incumbency. How many parents now rejoice in the establishment of additional schools for their children's education! How many children unborn will bless the name of Wilberforce, whose unwearied exertions were ever directed to the furtherance of their best and dearest! Eternity alone can fully disclose the blessings which will result from the faithful preaching of the gospel in churches erected under your fostering care. But, my lord, enough has been said to show the abundant cause we have for gratitude and affection, and, but for your removal by our beloved queen to a more extended sphere of usefulness, the grief we must have felt at our separation. I should very inadequately fulfil the office I have undertaken, were I not, in conclusion, to offer the united prayers of an attached people, that the Spirit of the living God will enable you to be 'stedfast, unmoveable, always abounding in the works of the Lord.'—Ever believe me, my dear lord, your faithful and affectionate servant,

"JAS. ORDE.

"To the right rev. the bishop of Oxford."

"61, Eaton-place, Jan. 21, 1846.

"My dear general,—Your letter is one which I scarcely know how to answer. But I do most deeply thank you, and, through you, those who have spoken by you, for all the kindness of years now gathered up into this parting act, and these closing words of Christian affection. You have estimated too highly, far too highly, my endeavours to do my duty in the station in which God placed me. In doing it, he gave me willing hearts, listening ears, and kind constructions, and long-suffering patience in those over whom I was set in the ministry; and how could I but give to such my heart's warmest affection? Believe me that I shall never forget, whilst memory lasts, my flock at Alverstoke; and I shall hope (if God will) to hand on this most magnificent and beautiful testimonial of your regard to my children's children as a lasting record of our five years' connexion in the most solemn of ties. May God Almighty, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you: may he make his face to shine upon you: may he prosper your parish in all things, and carry on the work of his grace mightily in your own souls; and may you remember to intercede at the mercy-seat for him, who, greatly needing your prayers, most sincerely subscribes himself your gratefully and affectionately attached friend and late pastor,

"Lieut.-gen. Orde." "S. OXON.

On the salver is an inscription in these words: "From many of the parishioners of Alverstoke, to their late rector, Samuel Wilberforce, D.D. (now the right rev. the father in God, the lord bishop of Oxford), as a testimonial of their gratitude and affection for his untiring and effective labours amongst them during an incumbency of five years, Jan., 1846."

COLONIAL CHURCH.

MONTREAL.

cathedral is used, without any distinct services, as ish church. The services performed (besides those Sundays and of Christmas-day and Good Friday, ich there are always two services with sermons) congregation attending it, are as follows: early morning prayer (at half-past seven, A.M.) on every Wednesday and Friday throughout the year; morning service and a lecture upon every day for which a collect, epistle, and gospel is provided; afternoon service and a lecture or catechetical exposition, on every Wednesday and Friday in Lent. There is also a monthly afternoon service,

with a lecture, on each Friday before the communion. Of these week-day celebrations, the Passion-week and other Lent services, as well as those on Easter Monday and Tuesday, are performed in the cathedral; the rest in All Saints' chapel, within the cathedral-yard. To some persons living at a distance from Canada this might not appear much, and additions to it may in the course of time be made. But, besides other considerations which might be stated, the nature of the climate presents some obstacles to a daily service, unless there were some endowment out of which to provide for all the extra expenses to be incurred in warming the church, keeping open the approaches to it, &c., &c. The practice which prevails, or did till lately prevail, in some cathedrals at home, of reading the early prayers in one of the side chapels of the building, may be applied as a good precedent for the use of All Saints' chapel for some of the minor public services.

Miscellaneous.

THE CHURCH IN THE COLONIES.

A meeting was held on March 18, in the Egyptian-hall, Mansion-house, with the view of devising means to encourage the spread of public worship and religious instruction in the colonies. The meeting was very numerously and respectably attended, the hall being crowded in every part with ladies and gentlemen, and the platform filled with bishops, clergymen, M.P.s, and some of the most distinguished and influential merchants of the city. The lord mayor presided. The proceedings having been opened with prayer, the bishop of London moved the first resolution, and observed that the fact stated in the resolution which he had to propose, viz., the deficiency of the means of public worship in the colonies, was one which might be proved by statistics. The resolution stated that 40,000 persons, natives of the country, emigrated yearly to distant parts of the empire; and he might confine himself to the establishment of that truth, because, if true, it involved the elements of an argument the most potent that could be presented to the human mind. If it was true that 40,000 of their countrymen were annually sent from their homes, with the privileges and blessings thereon attendant, to encounter the disadvantages and difficulties of distant barren and uncultivated lands, it became a question what provision had been made for their immortal souls when they had reached the places of their destination. When he was told that the people of this empire included in their insular dominions a population of 16,000,000, and that the income of the country, tested by the criterion of an ill-collected tax, amounted to 150,000,000*l.* sterling—though it was nearer the truth to place it at 200,000,000*l.*—when he thought, and thankfully too, that the empire trusted to them had been asserted by the military prowess of their army and navy; when he considered that it had pleased God to crown their labours with triumphant success; still he asked, was this the real design for which the nation had been formed? was this the ultimate object which it had in view? He must be told what provisions had been made for carrying out the designs of the great Ruler of kings, who had made all things that they might ultimately contribute to the establishment of his dominion. He must know how this nation carried out the designs of divine Providence, because upon that depends the degree in which the nation is entitled to be called great and flourishing. When he carried out this same principle to those who, from different causes, were obliged to forego the blessings of their native soil, and to seek for a new home in distant parts of the world; when told that they carried with them the implements of domestic comfort—though in too many cases even this was not true—when told this, still he was not satisfied, for he wished to inquire what provision had been made for these people as members of the church of Christ? Did they carry with them not only the materials of temporal comforts, but the means of enjoying the blessings to which they were accustomed—their inalienable privileges as members of the family of God. And, if he was informed that such was not the case, and that it was requisite to furnish them with the means of religious improvement, then the nation was wanting in its duty to send so large a body of the subjects of God to distant lands, and not to give them the means of serving him as they had hitherto been wont. But it was impossible to suppose that the nation—of which it might be said, as of old it was said of Spain, that on its dominions the sun never set—which studded the terraqueous globe with its military establishment, the sound of whose martial music was heard with the dawn of day from us to the antipodes—was it to be said that this nation had been trusted with so mighty an empire for nothing further than the objects of military glory and commercial enterprise? Was it not obvious, from the revelation of the scriptures, that the ultimate purposes of the Creator must be carried out by his creatures? that, when gathered into communities, their position called on them to execute his designs? It was as clear as revelation itself, that this nation was required by God to act as his agent in carrying out his views of mercy; and it had been peculiarly distinguished in this respect, as the means of distributing these mercies to other lands. It must be confessed that in that department of its duty the nation has been very deficient. Practically considered, this society was to be considered a most important auxiliary, if not an arm of the church, which was emphatically a missionary society, the first commission to the apostles being to that effect. That the society deserved this character was proved by the reports of those who had the pastoral superintendence of their countrymen in the colonies. The population of the American continent, which at its separation from this country was only 2,000,000 or 3,000,000, now amounted to 14,000,000; and though divided in its religious opinions, it was chiefly by this society that it had enjoyed the ministrations of the established clergy in all its apostolical fulness. The right rev. prelate then read a letter from the bishop of Montreal, attesting the usefulness of the society in the Canadas. He would not dwell upon the way in which the society had discharged its obligations, and those of the church and nation, to those unhappy persons who were sent out from the country for their crimes. How insufficient were the receipts of the society, amounting to only 40,000*l.* or 50,000*l.*, when the revenues of the country amounted to 150,000,000*l.*! The right rev. prelate concluded by moving the following resolution:—"That about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in the British colonies, while a great present deficiency of the means of public worship and religious instruction exists in those countries." Mr. T. Baring seconded the resolution, which was put and carried unanimously. The bishop of Jamaica then came forward to propose the second resolution, which was as follows:—"That the poor labourers and workmen, who are compelled to seek an independent subsistence for themselves and their families in the colonies, and are thus deprived of the advantages provided for them at home in their own parish church and school, have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education." The grounds upon which the society rested its claims for spiritual succour were, first, the wants of the colonies in that respect; and, secondly, the extreme adaptation of the incorporated society for that purpose. On the first point he would say, that he had travelled hundreds of miles in North America without the happy village-church, or the pastor, or any of the ordinary means of gospel ministration. In Canada there were only 100 clergymen for a vast and increasing population: in New Brunswick there were only 37; in Nova Scotia, 30; and in Newfoundland only 27. In many of those deserted districts to which he had alluded, people neither lived in the law nor died in the law. It was to supply these defects that he considered the society so well adapted. He had been intimately conversant with its committee ar-

ngements at home, and the labours of its mission-ries abroad: and he considered it well entitled to be the gent of the church's bounty. It had given an episcopal hurch to the United States in America: it had given hristian instruction to the liberated slave population; nd it had sustained in the faith thousands and thou-nds of the colonists. It had 300 labourers in ie field, with a rental of 50,000*l*. The right reverend elate concluded by moving the third resolution, which as as follows: "That [the merchants, bankers, and aders of the city of London, whose commercial interests e so closely interwoven with the prosperity of the lonies, are specially called upon to promote their moral nd spiritual welfare." The resolution was seconded by rd John Russell, who said: My lord mayor, I rise to ad-ess you, not only as being connected with this city, aving the honour of being one of your representatives, it likewise having held a situation under the crown, hich gave me an opportunity of knowing the situation our colonies. I had also the means of learning how luable are the efforts which are made by this society for ie diffusion of Christianity in the colonies. It is, there-re, with great pleasure that I rise to second the resolu-on which speaks of extending to the poor labourers and orkmen who are compelled to seek a subsistence for emselves and families in our colonies some of those lvantages provided for them at home in their own arish churches and schools. Many of these men were ccustomed to hear the bell of the village church on the ord's day, and to hear in that church the gospel eached by the clergyman. They were accustomed, in ie hours of sickness of themselves or their children, to ceive the ministration and assistance of the parochial lergyman. They were accustomed, in their misfortune nd distresses, to look in the first place—to resort in the rst instance to the parochial clergyman for temporary id and assistance. And was it wonderful that they should esire to possess in the colonies one of those advantages ney had left? Was it wonderful they should desire to ave their clergyman, their parochial church, and to hear ie same instruction, and receive the same assistance hich in their own houses in England was so gratefully ceived and so gratefully remembered? Does it not ecome us to use our best endeavours that wherever the ible is read, wherever a colony is founded, there should e the means of Christian instruction? None can blame s if we are anxious to see the Church of England re-ognized as it should be, in all its subordination of ranks, i the assistance which the clergy derive from the bishop rith their mutual co-operation and degrees in the co-nies of the empire. And permit to say that, as time oes on, I trust that greater efforts will be made than hi-herto in their behalf. I feel that the more excellent and ourageous men you have, to brave the dangers of flood nd field, to go over deserts, to cross pathless woods, nd to exhibit in their persons the devotion, the simpli-ity, the humility, and the faith of the Christian pastor, he more the church of England will be estimated, and is influence felt in the colonies. With these observa-ions, I have the greatest pleasure in seconding the reso-ution. Mr. R. Mangles supported the resolution, and ore his testimony, as connected with New Zealand, to he usefulness of the society. The motion having been ut, and carried unanimously, archdeacon Manning oved the next resolution, which was as follows: "That subscription, in behalf of the Society for the Propagation f the Gospel, be now opened; and that, with a view f carrying the foregoing resolutions into fuller effect, central committee of the society be formed, for the pur-ose of soliciting subscriptions and donations from all lasses in the city of London; that special committees e formed in each parish or district; and that the lergy and churchwardens be invited to act on the committees, in their several parishes." Sir G. Larpent sponded to the resolution as one of the class to whom appealed. He confirmed, by his experience of Indian fairs, the statements made by Mr. Mangles, and con-luded by supporting the motion, which was then put, nd carried.

ST. ASAPH AND BANGOR.

March 16, the chancellor of the exchequer presented a petition to the house of commons from members of the university of Cambridge, in favour of the union of the sees of St. Asaph and Bangor.

The following petition is in course of signature by under-graduates in the university, who are preparing for holy orders:—

To the right honourable the lords spiritual and temporal in parliament assembled:

The petition of the undersigned resident members in *statu pupillari* of the university of Cambridge humbly showeth—That it is the intention of your petitioners to seek orders in the English church. That the maintenance of wholesome discipline within the church, and especially amongst those of its members who exercise the functions of pastors, must always be regarded as an object of great and permanent public importance. That your petitioners have observed with deep concern some recent cases of clerical delinquency, painful to every well-regulated mind, but peculiarly so to those who, like your petitioners, look forward with hope to the enjoyment ere long of the high privilege of being themselves dispensers of God's holy word and sacraments. That, in the cases referred to, facts which have exhibited in the delinquent parties gross profligacy and an utter disregard of the sacred office which they hold have been brought home by undoubted evidence; and yet a measure of punishment has been inflicted which, as your petitioners believe, is greatly disproportioned to the heinousness and evil tendency of the offences committed. That great and grievous scandal has been brought upon the church, in the first place by the crimes, and in the next by their inadequate visitation. By these means the purposes of those who seek to impair, and, if it may be, destroy the influence of the established church, and with it the cause of religion in the land, may, it is feared, have derived much of strength and encouragement. That your petitioners have reason to think that the inadequacy of the law, which does not confer upon the bishops of the church the power necessary to grapple with the evil, and so visit upon the offender the just consequences of his conduct, has led to the comparative evasion of ecclesiastical punishment. That your petitioners moreover understand that bishops of the church are put to great private cost in their endeavours to punish offending clergymen whose guilt admits of no question, and that, notwithstanding the expense and painful conflict of feelings incurred, the cases are not always immediately brought to absolute terminations. Thus it happens that further delay and outlay arise before the delinquents can be ejected from their benefices. That your petitioners cannot but think that the best interests of the community require such a state of things to be absolutely put an end to, and the law placed upon a footing which shall enable those who are the anointed guardians and governors of the church to administer their high and solemn trust according to their own most anxious desire, to the discouragement of evil-doers, and the comfort of those who, in purity of heart and with singleness of conduct, seek to enjoy within the bosom of the church the privileges which it is authorised to offer to its faithful members. That to your lordships, the firm and stedfast protectors of that church—anxious to extend its usefulness, jealous of its rights, careful of its privileges, aware moreover of the vast influence for good which it may be the means, if rightly directed, of exercising for all time to come—to you respectfully, but earnestly, do your petitioners address themselves, to suggest and give effect to some remedy for the evils thus imperfectly referred to. By which course your lordships will, as your petitioners believe, add another to the many powerful and hereditary claims which your lordships possess upon the love and confidence of the country. And your petitioners, as in duty bound, will ever pray, &c."

THE TEN HOUR BILL.

Although the following remarks may not appear to be quite in character with the usual contents of the Register, the remarks are so excellent, and bear so fully on the spiritual and moral improvement of those to whom they

with a lecture, on each Friday before the communion. Of these week-day celebrations, the Passion-week and other Lent services, as well as those on Easter Monday and Tuesday, are performed in the cathedral; the rest in All Saints' chapel, within the cathedral-yard. To some persons living at a distance from Canada this might not appear much, and additions to it may in the course of time be made. But, besides other considerations which might be stated, the nature of the climate presents some obstacles to a daily service, unless there were some endowment out of which to provide for all the extra expenses to be incurred in warming the church, keeping open the approaches to it, &c., &c. The practice which prevails, or did till lately prevail, in some cathedrals at home, of reading the early prayers in one of the side chapels of the building, may be applied as a good precedent for the use of All Saints' chapel for some of the minor public services.

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The resolution stated that 40,000 persons, natives of the country, emigrated yearly to distant parts of the empire; and he might confine himself to the establishment of that truth, because, if true, it involved the elements of an argument the most potent that could be presented to the human mind. If it was true that 40,000 of their countrymen were annually sent from their homes, with the privileges and blessings thereon attendant, to encounter the disadvantages and difficulties of distant barren and uncultivated lands, it became a question what provision had been made for their immortal souls when they had reached the places of their destination. When he was told that the people of this empire included in their insular dominions a population of 16,000,000, and that the income of the country, tested by the criterion of an ill-collected tax, amounted to 150,000,000*l.* sterling—though it was nearer the truth to place it at 200,000,000*l.*—when he thought, and thankfully too, that the empire trusted to them had been asserted by the military prowess of their army and navy; when he considered that it had pleased God to crown their labours with triumphant success; still he asked, was this the real design for which the nation had been formed? was this the ultimate object which it had in view? He must be told what provisions had been made for carrying out the designs of the great Ruler of kings, who had made all things that they might ultimately contribute to the establishment of his dominion. He must know how this nation carried out the designs of divine Providence, because upon that depends the degree in which the nation is entitled to be called great and flourishing. When he carried out this same principle to those who, from different causes, were obliged to forego the blessings of their native soil, and to seek for a new home in distant parts of the world; when told that they carried with them the implements of domestic comfort—though in too many cases even this was not true—when told this, still he was not satisfied, for he wished to inquire what provision had been made for these people as members of the church of Christ? Did they carry with them not only the materials of temporal comforts, but the means of enjoying the blessings to which they were accustomed—their inalienable privileges as members of the family of God. And, if he was informed that such was not the case, and that it was requisite to furnish them with the means of religious improvement, then the nation was wanting in its duty to send so large a body of the subjects of God to distant lands, and not to give them the means of serving him as they had hitherto been wont. But it was impossible to suppose that the nation—of which it might be said, as of old it was said of Spain, that on its dominions the sun never set—which *studded* the terraqueous globe with its military establishment, the sound of whose martial music was heard with the dawn of day from us to the antipodes—was it to be said that this nation had been trusted with so mighty an empire for nothing further than the objects of military glory and commercial enterprise? Was it not obvious, from the revelation of the scriptures, that the ultimate purposes of the Creator must be carried out by his creatures? that, when gathered into communities, their position called on them to execute his designs? It was as clear as revelation itself, that this nation was required by God to act as his agent in carrying out his views of mercy; and it had been peculiarly distinguished in this respect, as the means of distributing these mercies to other lands. It must be confessed that in that department of its duty the nation has been very deficient. Practically considered, this society was to be considered a most important auxiliary, if not an arm of the church, which was emphatically a missionary society, the first commission to the apostles being to that effect. That the society deserved this character was proved by the reports of those who had the pastoral superintendence of their countrymen in the colonies. The population of the American continent, which at its separation from this country was only 2,000,000 or 3,000,000, now amounted to 14,000,000; and though divided in its religious opinions, it was chiefly by this society that it had enjoyed the ministrations of the established clergy in all its apostolical fulness. The right rev. prelate then read a letter from the bishop of Montreal, attesting the usefulness of the society in the Canadas. He would not dwell upon the way in which the society had discharged its obligations, and those of the church and nation, to those unhappy persons who were sent out from the country for their crimes. How insufficient were the receipts of the society, amounting to only 40,000*l.* or 50,000*l.*, when the revenues of the country amounted to 150,000,000*l.*! The right rev. prelate concluded by moving the following resolution:—"That about 40,000 persons, for the most part of the poorest class, annually go out as emigrants to settle in the British colonies, while a great present deficiency of the means of public worship and religious instruction exists in those countries." Mr. T. Baring seconded the resolution, which was put and carried unanimously. The bishop of Jamaica then came forward to propose the second resolution, which was as follows:—"That the poor labourers and workmen, who are compelled to seek an independent subsistence for themselves and their families in the colonies, and are thus deprived of the advantages provided for them at home in their own parish church and school, have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education." The grounds upon which the society rested its claims for spiritual succour were, first, the wants of the colonies in that respect; and, secondly, the extreme adaptation of the incorporated society for that purpose. On the first point he would say, that he had travelled hundreds of miles in North America without the happy village-church, or the pastor, or any of the ordinary means of gospel ministration. In Canada there were only 100 clergymen for a vast and increasing population: in New Brunswick there were only 37; in Nova Scotia, 30; and in Newfoundland only 27. In many of those deserted districts to which he had alluded, people neither lived in the law nor died in the law. It was to supply these defects that he considered the society so well adapted. He had been intimately conversant with its committee ar-

at home, and the labours of its mission-
: and he considered it well entitled to be the
:hurch's bounty. It had given an episcopal
ıe United States in America: it had given
struction to the liberated slave population;
sustained in the faith thousands and thou-
ıe colonists. It had 300 labourers in
th a rental of 50,000*l*. The right reverend
luded by moving the third resolution, which
ws: "That [the merchants, bankers, and
e city of London, whose commercial interests
ly interwoven with the prosperity of the
specially called upon to promote their moral
: welfare." The resolution was seconded by
ıssell, who said: My lord mayor, I rise to ad-
ıot only as being connected with this city,
ıonour of being one of your representatives,
: having held a situation under the crown,
me an opportunity of knowing the situation
ıies. I had also the means of learning how
the efforts which are made by this society for
of Christianity in the colonies. It is, there-
'eat pleasure that I rise to second the resolu-
peaks of extending to the poor labourers and
ho are compelled to seek a subsistence for
and families in our colonies some of those
provided for them at home in their own
:hes and schools. Many of these men were
to hear the bell of the village church on the
and to hear in that church the gospel
the clergyman. They were accustomed, in
f sickness of themselves or their children, to
ıinistration and assistance of the parochial
They were accustomed, in their misfortune
ss, to look in the first place—to resort in the
s to the parochial clergyman for temporary
ıtance. And was it wonderful that they should
sess in the colonies one of those advantages
ft? Was it wonderful they should desire to
ergyman, their parochial church, and to hear
ıstruction, and receive the same assistance
ir own houses in England was so gratefully
l so gratefully remembered? Does it not
) use our best endeavours that wherever the
l, wherever a colony is founded, there should
s of Christian instruction? None can blame
e anxious to see the Church of England re-
.t should be, in all its subordination of ranks,
ance which the clergy derive from the bishop
mutual co-operation and degrees in the co-
ıe empire. And permit to say that, as time
ıust that greater efforts will be made than hi-
ir behalf. I feel that the more excellent and
men you have, to brave the dangers of flood
o go over deserts, to cross pathless woods,
ıit in their persons the devotion, the simpli-
nility, and the faith of the Christian pastor,
e church of England will be estimated, and
: felt in the colonies. With these observa-
: the greatest pleasure in seconding the reso-
R. Mangles supported the resolution, and
timony, as connected with New Zealand, to
ss of the society. The motion having been
arried unanimously, archdeacon Manning
ext resolution, which was as follows: "That
ın, in behalf of the Society for the Propagation
ɔel, be now opened; and that, with a view
the foregoing resolutions into fuller effect,
nmittee of the society be formed, for the pur-
citing subscriptions and donations from all
ıe city of London; that special committees
in each parish or district; and that the
churchwardens be invited to act on the
in their several parishes." Sir G. Larpent
:o the resolution as one of the class to whom
He confirmed, by his experience of Indian
statements made by Mr. Mangles, and con-
ıupporting the motion, which was then put,

ST. ASAPH AND BANGOR.

March 16, the chancellor of the exchequer presented a petition to the house of commons from members of the university of Cambridge, in favour of the union of the sees of St. Asaph and Bangor.

The following petition is in course of signature by under-graduates in the university, who are preparing for holy orders:—

To the right honourable the lords spiritual and temporal in parliament assembled:

The petition of the undersigned resident members in *statu pupillari* of the university of Cambridge humbly showeth—That it is the intention of your petitioners to seek orders in the English church. That the maintenance of wholesome discipline within the church, and especially amongst those of its members who exercise the functions of pastors, must always be regarded as an object of great and permanent public importance. That your petitioners have observed with deep concern some recent cases of clerical delinquency, painful to every well-regulated mind, but peculiarly so to those who, like your petitioners, look forward with hope to the enjoyment ere long of the high privilege of being themselves dispensers of God's holy word and sacraments. That, in the cases referred to, facts which have exhibited in the delinquent parties gross profligacy and an utter disregard of the sacred office which they hold have been brought home by undoubted evidence; and yet a measure of punishment has been inflicted which, as your petitioners believe, is greatly disproportioned to the heinousness and evil tendency of the offences committed. That great and grievous scandal has been brought upon the church, in the first place by the crimes, and in the next by their inadequate visitation. By these means the purposes of those who seek to impair, and, if it may be, destroy the influence of the established church, and with it the cause of religion in the land, may, it is feared, have derived much of strength and encouragement. That your petitioners have reason to think that the inadequacy of the law, which does not confer upon the bishops of the church the power necessary to grapple with the evil, and so visit upon the offender the just consequences of his conduct, has led to the comparative evasion of ecclesiastical punishment. That your petitioners moreover understand that bishops of the church are put to great private cost in their endeavours to punish offending clergymen whose guilt admits of no question, and that, notwithstanding the expense and painful conflict of feelings incurred, the cases are not always immediately brought to absolute terminations. Thus it happens that further delay and outlay arise before the delinquents can be ejected from their benefices. That your petitioners cannot but think that the best interests of the community require such a state of things to be absolutely put an end to, and the law placed upon a footing which shall enable those who are the anointed guardians and governors of the church to administer their high and solemn trust according to their own most anxious desire, to the discouragement of evil-doers, and the comfort of those who, in purity of heart and with singleness of conduct, seek to enjoy within the bosom of the church the privileges which it is authorised to offer to its faithful members. That to your lordships, the firm and stedfast protectors of that church—anxious to extend its usefulness, jealous of its rights, careful of its privileges, aware moreover of the vast influence for good which it may be the means, if rightly directed, of exercising for all time to come—to you respectfully, but earnestly, do your petitioners address themselves, to suggest and give effect to some remedy for the evils thus imperfectly referred to. By which course your lordships will, as your petitioners believe, add another to the many powerful and hereditary claims which your lordships possess upon the love and confidence of the country. And your petitioners, as in duty bound, will ever pray, &c."

THE TEN HOUR BILL.

Although the following remarks may not appear to be quite in character with the usual contents of the Register, the remarks are so excellent, and bear so fully on the spiritual and moral imp[illegible]t of those to whom they

Clergymen deceased.

Anderson, sir C., bart., rec. Les, Lincolnshire (pat. Anderson fam.), 78.
Arrowsmith, J., vic. Fishlake, Yorkshire (pat. d. and c. of Durham), 51.
Beckwith, S. B., rec. Holywell-cum-Needingworth, Hunts (pat. duke of Manchester), 42.
Bennett, W., cur. Shaw, near Oldham, 31.
Burt, J. M., rec. East Garston, Berks, 71.
Carlyon, P., rec. Mawgan-in-Pyder, Cornwall (pat. Mr. Williams).
Chandler, G., rural dean, rec. Treeton, near Rotherham (pat. duke of Norfolk), 64.
Cubitt, J., rec. Oxwick, Side-strand, Norf. (pat. Mr. Jackson), 45.
Dealtry, W. J., of St. John's college, at Naples, 29.
Demainbray, F., rec. Barcheston, Warwick (pat. rev. G. D. Wheeler), 52.
Evans, D., B.D., of Moesnewydd, Cardiganshire.
Fallowfield, J., late incumbent of the parish church Oldham, 66.
Fletcher, W., vic. Dalston (pat. bp. of Carlisle), and of Lazonby (pat. bp. of Carlisle), Cumberland, chanc. of the diocese of Carlisle, and preb. of York).
Gisborne, T., preb. can. Durham, 88.
Hawkins, J., formerly rec. Ducklington, Oxfordshire, 91.
Hazlewood, S., vic. Anwick-cum-Braunce-well, Lincolnshire (pat. marquis of Bristol), 46.
Hennah, R., chap. garrison, Plymouth, 82.
Hoare, R. P., rec. Stourton, Wilts (pat. sir H. H. Hoare, bart.).
James, R. H., cur. St. David's church, Carmarthen, and second master of the Carmarthen grammar school.
Martyn, T. W., rec. Lifton, Devon, 57.
Matthews, R., at Wigton hall, Cumberland (pat. Mr. W. A. H. Arundall), 74.
Mitchell, J., rec. united parishes of St. Nicholas Cole abbey and St. Nicholas Olave, Old Fish-street, London (pat. lord chanc. and d. and c. of St. Paul's alt.), 74.
Moorsom, R., vic. Seaham, Durham (pat. family).
Needham, C., cur. Sproxton-cum-Saltby, Leics., 37.
Paget, T. B., vic. Evington, Leics. (pat. bp. of Lincoln), and late incumbent of Long acre episcopal chapel, 64.
Parry, J., rec. Clocaenog, Denbighshire (pat. bp. of Bangor).
Rouse, O., rec. Tetcott, Devon (pat. sir W. Molesworth).
Towlson, J., M.A., inc. Blackford, Som.

University Intelligence.

CAMBRIDGE.

B.A. EXAMINATION, 1848.

The following notice has been given: That, in addition to the fixed subjects of examination for the degree of B.A., the following are selected for the year 1848:

1. The first fourteen chapters of the Acts of the apostles.
2. The epistle of St. Paul to the Philippians, and the two epistles to Timothy.
3. The ninth book of Herodotus.
4. The second book of the epistles of Horace.
5. The first, second, and fifth books of Paley's "Moral Philosophy."

CONGREGATIONS.

The following are the congregation-days of the ensuing Easter term:

Wednesday, April 26, at 11 o'clock.
Wednesday, May 3, at 11 o'clock.
Wednesday, May 27, at 11 o'clock.
Thursday, June 11 (stat., B.D. com.) at 10 o'clock.
Wednesday, June 24, at 11 o'clock.
Saturday, July 4, at 11 o'clock.
Monday, July 6, at 11 o'clock.
Friday, July 10 (end of term), at 10 o'clock.

BELL'S SCHOLARS.

March 27.—The following were elected to two of the eight scholarships founded by the late rev. W. Bell, D.D.. R. Elwyn, Trin. coll.; A. J. Carver, Trin. coll.

CHANCELLOR'S MEDALLISTS.

March 28.—The two gold medals, value 15 guineas each, given annually by the chancellor of the university, were adjuded to

1. F. Lushington (eighteenth senior optime, first classic), Trin. coll.
2. H. Fitz-M. Hallam (thirty-third senior optime, ninth classic), Trin. coll.

THEOLOGICAL PRIZE.

The vice-chancellor begs to inform the members of the senate, that a gentleman of the Bengal Civil Service has offered to the university of Cambridge, through the lord bishop of Calcutta, the following prize, to be adjudged to a graduate of the university, by judges appointed by the university. The object of the proposal is to cause to be written "such a treatise on the evidences of Christianity as may in substance and form be best suited for the conviction of Hindus, learned in their own philosophical systems, together with such a refutation of Hinduism as may be necessary to establish the exclusive claims and authority of Christianity, as an object of faith and rule of life for the whole of mankind."

To the writer of such a treatise the sum of 500*l.* is offered, under the following conditions:

A preliminary prize of 100*l.* shall be offered and adjudged by the university to one of its graduate members for a dissertation upon a subject preparatory to the above-described treatise, or fitted to form a part of it.

The person to whom this prize is adjudged shall, if required by the university, write such a treatise on the evidences of Christianity as is described above, and shall print and publish it; on the event of which publication he shall receive the further sum of 400*l.*

The subject of the preliminary dissertation shall be the following: "The principles of historical evidence, applied to discriminate between the authority of the Christian scriptures and of the religious books of the Hindus."

The proposer of the prize has drawn up a paper containing suggestions of the course of argument which may be adopted in the treatise, and of sources of information which may be consulted. These suggestions will be printed for the use of the candidates; it being understood that they are not at all bound to adopt the suggestions.

A grace will be offered to the senate at the second congregation in the ensuing term, to accept the above offer.

ST. JOHN'S COLLEGE.

March 30.—The following were elected fellows:

Babington, C. (thirty-third senior optime and seventh classic, 1843).
Bird, C. (fifth wrangler, 1842).
Burbury, W. (twenty-sixth senior optime and fourth classic), 1843.
Cooper, J. E. (ninth wrangler, 1846).
Gruggen, F. J. (sixth wrangler, 1843).
Inchbald, R. (tenth wrangler, 1841).

DURHAM.

The following subjects have been fixed for the prizes annually given by the bishop of Durham:

For Hebrew and Hellenistic Greek.—The historical chapters of the book of Numbers; Deuteronomy, chapters 28-34; Job, chapters 1-15; the gospel of St. Matthew.

For Latin Hexameters.—Milton's Paradise Lost, book iv. 598-656.

"Now came still evening on—
* * * * * *
Or glittering starlight without thee is sweet."

For Latin Prose.—Spectator No. 263:

"There are numberless little crimes, &c.
* * live within the influence of them."

The compositions for the Latin prizes are to be sent in on or before Tuesday, April 28.

A foundation scholarship will be given to the student who passes the best examination at the admission of students to reside in October, 1846. The examination will be conducted by the examiners for the first and second examination of students in arts, and will be directed chiefly to classical attainments; mathematics and English composition not being excluded.

ST. DAVID'S COLLEGE, LAMPETER.

MARCH 25.—The number of members on the books is, at present, 81.

Additional Scholarships.—Six scholarships of 24*l.* per annum, tenable for seven years, have been founded in the college by Thomas Phillips, esq., of Brunswick-square, London. These scholarships are open to the six counties of South Wales, but preference will be given, *cæteris paribus*, to natives of the counties of Brecknock and Radnor. The scholarships will be filled up at the examination in *June next.*

Board of Examiners.—It has been agreed upon by the visitor, principal, and professors of the college, that at the general examination in 1847, two graduates of Cambridge and Oxford, each of the degree of M.A., shall hold the examination, instead of the tutors of the college as usual; and that the testimonials of the college will be granted to no one unless he shall have a certificate of having passed the said examination before the graduates.

Hebrew Prize.—The lord bishop of St. David's has given notice that a prize of 5*l.* will be given to the person who passes the best examination in Hebrew at the next examination of candidates for orders.

ETON COLLEGE.

The examinations for the Newcastle scholarship at Eton, founded by the duke of Newcastle, about seventeen years since, have terminated. The scholarships—of which three were founded by his grace—for the encouragement of religious learning, are of the value of 50*l.* per annum, and held for a term of three years. The examiners this year were the rev. F. Isaacson, formerly of St. John's college, Cambridge, and tutor of King's, and Henry Cotton, esq., of Christ Church, Oxford; the latter of whom obtained the scholarship in 1838. There were thirty-seven competitors for the prize, which was awarded to Wayte, K.S. The following were selected by the examiners as having specially distinguished themselves for their religious and classical attainments: Blore, Borradaile, K.S.; Dugdale, Fremantle, M.A.; James, K.S.; Rogers, K.S.; Wilby, and Whimper. His grace's gold medal was awarded to Beaumont, who stood second in point of merit in the examination for the scholarship.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Wells Cathedral.—The repairs, which commenced some months since, in this cathedral have nearly been brought to a close. In the "ladye chapel" a beautiful tesselated pavement has been laid down. Three large stained glass windows have been presented to the cathedral; one by the late dean Goodenough, another by Mr. F. H. Dickinson, M.P., and a third by the students of the theological college at Wells. The aisles and transepts have been richly ornamented in the late Norman style.

CHESTER.

The lord bishop of Chester has lately restored the ancient authority and use of rural deans throughout the archdeaconry of Manchester, and has empowered the several rural deans appointed thereto to visit personally, and examine once in the year at least, every church, chapel, chancel, and cemetery; and also the glebe-house, buildings, and glebe-lands; and to inspect the charitable foundations, national and other schools, and parochial libraries, in connexion with the established church within their respective deaneries or districts. The lord bishop has also been pleased to make the following appointments, viz.: the rev. R. C. Clifton, M.A., canon of Manchester and rector of Somerton, to the rural deanery of Ashton; the rev. F. R. Raines, M.A., F.S.A., incumbent of Milnwood, to the rural deanery of Rochdale; the rev. J. Slade, M.A., canon of Chester, rector of West Kirby, and vicar of Bolton-le-Moors, to the rural deanery of Bolton; the rev. J. J. Hornby, M.A., rector of Winwick, to the rural deanery of Winwick; the rev. H. J. Gunning, M.A., rector of Wigan, to the rural deanery of Wigan; the rev. E. Ashton, B.D., rector of Begbroke, and vicar of Huyton, to the rural deanery of Prescot; the rev. J. Brooks, M.A., rector of Liverpool, to the rural deanery of Liverpool North; the rev. J. Jones, M.A., incumbent of St. Andrew's, Liverpool, to the rural deanery of Liverpool South; the rev. C. Hesketh, M.A., rector of North Meols, to the rural deanery of North Meols; the rev. J. W. Whittaker, D.D., vicar of Blackburn, to the rural deanery of Blackburn; the rev. R. M. Master, M.A., incumbent of Burnley, to the rural deanery of Whalley. The other portions of the archdeaconry remain in charge of the archdeacon.

CHICHESTER.

Brighton College.—Patron: The bishop of Chichester. Vice-patrons: The vicar of Brighton; major-general sir A. J. Dalrymple, bart.; the hon. C. Hanbury Tracy; colonel Wyndham. President: the earl of Chichester. vice-presidents: the rev. J. S. M. Anderson; sir Thos. W. Blomefield, bart.; the rev. H. V. Elliott; the lord Alfred Hervey, M.P. Council: J. R. Bovell, esq.; Edward Cornford, esq.; the rev. Jos. H. Jerrard, D.C.L.; the rev. C. E. Kennaway; the rev. C. D. Maitland; lieut. Malden, R. N.; Edward Polhill, esq.; the rev. F. Reade; the rev. R. S. Smith; S. K. Scott, esq.; W. A. Soames, esq.; the rev. J. Vaughan.—The object of this institution will be to provide for the sons of noblemen and gentlemen a sound religious, classical, mathematical, and general education, in strict conformity with the principles and doctrines of the established church. Students will be prepared for the universities, and provision will be made for the instruction of pupils, who are intended for the naval or military or civil service. The entire control of the instruction and discipline will be confided to the principal. The institution will be divided into two departments—the senior and the junior. The proprietary will consist of not more than 600 presentations of 25*l.* each, which will be transferable, subject to the approval of the council. No proprietor will be allowed to hold more than four presentations; and every proprietor will have the privilege of having always one pupil in the college in respect of each presentation; but no pupil will be admitted without the sanction of the council. The charge for education of day pupils will not exceed 25*l.* per annum in the senior, and 20*l.* per annum in the junior department, exclusive of books. The age of admission will be from nine years upwards. Boarding-houses, to be under the control of the council, will be licensed for the reception of pupils. The charge for boarders will not exceed 50*l.* per annum. Dinners will be provided for pupils requiring that accommodation. A payment of 10*l.* will be required on each presentation, when granted. The money thus received will be invested in government securities in the names of the earl of Chichester, sir T. W. Blomefield, bart., and W. A Soames, esq., trustees; but no part of the moneys received will be applied, or any liabilities incurred, until an amount shall be received which, in the opinion of the council, shall be deemed sufficient to proceed with the design during the ensuing year; and, should the amount received be, in the opinion of the council, insufficient for that purpose, the money will be repaid, or the stock transferred, at the option of the council, to the person or persons entitled to receive the same, together with any dividends which may have accrued thereon, without any deduction whatever, except the charge for investment and sale or transfer. Applications for presentations to be addressed (prepaid) to

W. A. Soames, Edwd. Cornford, } Honorary Secretaries

LLANDAFF.

The following letter has been addressed by the lord bishop of Llandaff to the clergy of his diocese:—

"Deanery, St. Paul's, April 7, 1846.

"Rev. sir,—Frequent complaints have been made to me of irregular marriages being celebrated by banns in parishes where the parties did not reside. The evil of late years seems to have increased; and some flagitious instances have occurred of bigamy and of incestuous marriage obtained by these means, which have caused great scandal to the church. In every instance the fault has been traced to a want of due inquiry on the part of the clergyman, as to the actual residence of the parties in the parish in which their banns are published. I will not now enlarge upon the evils which flow from this negligence. They are sufficiently manifest, and they are the very evils which the law has provided against in the most efficient manner. The clergyman who neglects to make the inquiry, for which the law allows ample time, has no excuse, even if he has been deceived by false statements, and is not only guilty of a moral offence, but is liable to the penalties of the law. By the 4th Geo. IV. c. 76, s. 7, it is enacted 'That no parson, vicar, minister, c

curate, shall be obliged to publish the banns of matrimony between any persons whatsoever, unless the persons to be married shall, seven days at the least before the time required for the first publication of such banns, respectively deliver, or cause to be delivered, to such parson, vicar, minister, or curate, a notice in writing, dated on the day on which the same shall be so delivered, of their true Christian names and surnames, and of the house or houses of their respective abodes, within such parish or chapelry as aforesaid, and of the time during which they have dwelt, inhabited, or lodged in such house or houses respectively.' If the clergyman omits this precaution, he does so at his own peril. He cannot plead afterwards that he has been taken unawares. He may, indeed, obtain assurance of the fact by personal knowledge or inquiry, without exacting this previous written notice; and in small rural parishes, where the clergyman is resident, it may perhaps be superfluous; but, as a general rule, and especially in populous parishes, I strongly recommend that a written notice be in every case required, containing the information specified in the clause above recited, before the banns are published for the first time; and that after publication due inquiry be made whether the parties have actually resided in the parish until the day of the marriage. Besides these wilful and fraudulent violations of the law, there are cases where districts have been recently formed, not always under the same acts of parliament, which may lead to doubts whether the inhabitants are confined to their district church for the celebration of marriages, or have their option of being married either in that or in the mother church. Doubts of this kind may readily be removed by inquiry at the office of the registrar of the diocese, as to the act of parliament under which the district was constituted. The general rule is, that there is no such option; but there are some exceptions to this rule. I trust this admonition will be taken in good part by all my clergy. But I think it right to declare that, whenever an irregular marriage may have taken place, no indulgence will be shown to those who cannot prove that they have used all due means to guard against it.—I remain, reverend sir, your faithful servant and brother, "E. LLANDAFF."

WINCHESTER.

Hampshire Society for inducing and assisting Criminals to leave the Paths of Vice, and Refuge for abandoned Penitent Females.—Established 1846.—The general and too well-authenticated assertion of crime being alarmingly on the increase; the number of young persons of both sexes committed to the prisons under circumstances which leave no possible doubt that society is deeply polluted and crime propagated by female degradation and misery; the testimony of the clergy, especially of towns, as to the awful amount of prostitution of very young women, forming a most deadly agency in the corruption of society; the fact that many wretched females are willing to be rescued from the horrid destruction they are sinking into, and ready to embrace the offer of any refuge, rather than continue their abandoned and wretched course of life; above all, the paramount injunction of our Saviour to hasten to the rescue of those who are perishing either in body or soul, appear to force such a pressure on the conscience, the purse, and the personal exertions of all classes of Christians, that an urgent appeal can no longer be withheld to assist in establishing an institution that has been highly successful in other countries, in restoring lost criminals to respectability. The success which has already attended some private exertions on a small scale, in restoring criminals to their friends, and the number of cases which are daily to be found in Winchester alone, where about 200 wretched women were discovered on the last inquiry to be subsisting on the dreadful wages of sin, affords a sanguine hope that this institution must be of the highest national benefit in restoring to the pastoral care of the parochial clergy those who have been seduced from it, in lowering the increasing amount of vagrancy, in improving the general morals of the lower classes, and, above all, in fulfilling the positive commands of Christ, to go out, and bring in from the highways and hedges those who are perishing, and may yet be saved. Under the conviction of experience proved in another county, of the benefit to be derived from such an institution, and which is second in importance to neither schools, hospitals, nor prisons, for ameliorating the evils of sin in society, a pious individual, four years ago, made the noble offer of the sum of 200*l.* towards the establishment of such a refuge which will be chiefly self-supported, provided it was commenced in two years. Communications most thankfully received by the rev. R. J. W. Wright, chaplain to the prisons, Winchester. Subscriptions received at any of the county bankers, and Messrs. Barclay, Bevan, and Co., London.

WORCESTER.

Grimley Church.—On Monday last the ceremony of laying the first stone of a new tower to this edifice took place. Subscriptions have for some time past been made towards this object, and unwearied have been the exertions of the worthy vicar, the rev. H. J. Stevenson, and several of the parishioners, to complete the undertaking; the old tower—if such a term may be applied to it—being in a very dilapidated state. Large numbers of the parishioners, with a goodly sprinkling of visitors, attended the performance of the ceremony, which was entrusted to the lady of W. Shelton, esq., of Thorngrove. A procession was formed at the school-house, headed by the charity children, who were followed by the churchwardens, the vicar, and several clergymen from this city and neighbourhood. On arriving at the spot, suitable prayers were offered, and the 100th psalm was sung; after which an address was delivered by the rev. H. J. Stevenson, as follows: "I cannot but contemplate with feelings of much satisfaction the interesting ceremony in which we are engaged, and which I regard as likely to be a means, under the providence of God, whereby the interests of sound religion and sober piety may be promoted in this parish. On my collation to this living, a year ago, I viewed with mingled emotions of concern and regret the wretched and dilapidated condition of this parish church; and, from beholding its mean and neglected appearance, I was not surprised when I was informed of the meagre attendance of worshippers; for I have generally found, in proportion to the decent and orderly fittings of the house of God are the numbers of the congregation and the character of the worship. It was well observed by South: 'The mind of man, even in spirituals, acts with a corporeal dependence, and so is helped or hindered in its operations according to the different quality of external objects that occur to the senses. And perhaps sometimes the sight of the altar and those decent preparations for the work of devotion may compose and recover the wandering mind much more effectually than a sermon. For these things in a

manner preach to the eye when the ear is dull and will not hear, and the eye dictates to the imagination, and that at last moves the affections.' And, to quote the words of a former incumbent of this parish, now dean of Exeter, 'It ought not among Christians to admit of dispute that when we enter a church everything should make us feel that we are in the house of God, that the building is his, that everything belonging to it is his, and, as such, is to be regarded with reverence and awe.' Happily some liberal persons have been found in this neighbourhood, able and willing 'to raise up this tabernacle that is fallen, and close up the breaches thereof, and raise up its ruins, and build it as in the days of old.' Acting up to the well-known axiom that 'property has its duties as well as its rights,' they have performed an act of grateful homage to the great Giver of all good. 'Time was,' says Whitaker, the historian of Richmondshire, 'when a building consecrated to God was considered as an object of the deepest religious veneration. The good work was eagerly promoted by munificent gifts or by personal exertion. Land, stone, and timber, as well as money, were freely given; workmen and carriages were no less freely provided.' The practices of the generations that are gone, we of the present age have lived to see revived. The present has well been called a church-building age; and I rejoice to add that this parish will soon have reason to be proud of their house of God restored from its desolation and its waste, and made more worthy of him to whose worship it is dedicated. A proper feeling has recurred in this parish: money, materials, carriages and horses, have been freely lent to the Lord; and we trust that within six months from this time the works will be completed. By the donation of an esteemed parishioner the middle aisle has been tastefully decorated with encaustic tiles. May I suggest to a lady or committee of ladies that the communion table requires, according to the canon, a decent covering of silk or velvet, that the reading-desk and pulpit require suitable covering, and that books are required for the performance of divine service. Some deficiency still remains in our funds to enable us to do our work thoroughly; for, although our present contract is met, yet the re-hanging of the bells, the alteration of the present gallery, and the entrance to the new one, are separate items. What has been so benevolently commenced, and so auspiciously carried on, yet remains to be completed; and I am sure that the silver and gold will not be withheld. And let me indulge a hope that a new era of peace and happiness, true religion, and piety, may dawn upon this parish; that any and every root of bitterness may be eradicated; that the bonds of peace may be cemented; that the renovation of our parish church may lead to the temporal and spiritual improvement of the parish; and that a true and laudable service may on each succeeding sabbath be offered by a company of faithful people in this temple of the living God." The ceremony having been performed, the 104th psalm was sung, and the whole concluded with the benediction. The celebration of this interesting event was not confined to the limits of the church-yard, but extended far and wide throughout the parish: a quantity of coals was distributed among the poor, and the children were regaled with plum-cake; while the workmen engaged in the erection of the tower were provided with a substantial dinner. It is trusted that in a few months the completion of this necessary and much desired work will be announced.

COLONIAL CHURCH.

JAMAICA.

Siloah.—Joy of the People on a Missionary being again sent among them.—This station has been without a missionary since May, 1842, when the rev. H. L. Dixon was compelled by ill health to return to England. In December, 1844, however, the rev. F. Redford arrived in Jamaica to supply his place, and gives the following information, in a letter dated March 3, 1845:—"On the morning of Christmas-day I rode from Mount Hermon to Siloah, about twenty-four miles, and preached my first sermon to my new charge from Luke ii. 10, 11. About 650 persons were present, although they had only two days' notice of my arrival. I was much pleased with the devotional manner in which they joined in the church service, all the congregation repeating the responses. They were also very attentive to the sermon; in the course of which, when showing why the people of God need not fear, I quoted the words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Suddenly there was an involuntary move among the congregation, and many eyes were filled with tears. On inquiring the cause, they told me that these were the words from which Mr. Dixon preached his farewell sermon nearly four years ago. After the service I received a most hearty welcome from the people, who crowded around me on every side, saying, 'How minister do?' 'We too glad to see a minister here again;' 'Church Missionary Society very good friends to we for sending we 'nother minister.' Could the committee have witnessed the joy of these poor people, who have been so long 'as sheep having no shepherd,' they would consider themselves amply repaid for providing them again with the means of grace."

Effects of the Suspension of Missionary Labours at this Station.—On becoming more intimately acquainted with his people, however, Mr. Redford was grieved to find, what indeed might naturally be expected, that they had in some degree fallen from their former Christian profession. On this subject he writes, July 10, 1845: "To show to what a state of moral degradation the people would have sunk, had they remained destitute of religious instruction, I will mention a fact which occurred only the week before my arrival. Two Obeah men came to this district, from the north side of the island, to practice their sinful and absurd rites; and, I regret to add, they had many followers. On one occasion they met in great numbers around a large silk cotton tree, when the Obeah men told the people, very gravely, that they had lost their shadows; but that, if they would each give them fourpence, they would ascend the tree, and fetch them down. Many paid the money; when one of the Obeah men went to the top of the tree, muttered some unintelligible words, and then came down, with his hands closed, and told the people that he had got their shadows again, but would not let them out of his hands unless they gave him more money. This is an instance of credulity and superstition which almost exceeds belief, and gives us cause to fear that the people in other abandoned stations of the society may be following similar delusions."

Value set upon the Means of Grace—Baptisms—Schools—Contributions from the People.—Mr. Redford then refers to the scattered state of the population, which was not the case in the time of his predecessors, as a serious obstacle to the prosecution of his labours; he having "repeatedly had to ride more than thirty miles in the day to visit one sick person, over rugged mountain

tracks, in some places almost precipitous." He then continues: "But, notwithstanding these obstacles, and the discouraging circumstances to which I have alluded, there is still much to cheer the mind, and to call forth thanksgivings to the God of missions. The attendance at Siloah church is steadily increasing, and there is greater seriousness and decorum in their behaviour. The average morning attendance is from 750 to 780: few can stay to the afternoon service, having so far to walk home. Since February 33 persons have come to me, under serious impressions, to have their names added to the list of candidates for the holy communion. I have 163 candidates for the sacred ordinance. I have spent much time in speaking privately to these candidates, to ascertain, as far as possible, the state of their minds, and to give to each the counsel or warning which they might individually need. For this purpose I have met six or eight each day, two days in the week, and have been much pleased with the simple scriptural manner in which many of them have expressed themselves. Some of my questions were designed to show what extent of biblical knowledge they possessed. On asking an old man, an African, some questions in scripture history, he replied, 'Minister, me no can tell you dem tings; me no read de book; but me can tell you dis: me love me Massa Jesus, 'cause him love me first, and die for me, who sin too much 'gainst him; and when me come to de table, me will think more of him love, and go try love him more.' Simple statements like this encourage me much in my work. The school at Siloah is going on, upon the whole, satisfactorily: the children, having been so long neglected, were almost as unruly as wild asses' colts. There are at present 50 boys and 65 girls in attendance. There is also an average attendance of 100 adults in the Sunday school; and many more would attend if I had books for them. The people have most liberally assisted me in providing means for the support of the schools, and in defraying several small expenses connected with the church. Finding myself entirely without the means of providing schoolmasters, &c., I appealed to my congregation in a sermon from the words, 'Freely ye have received, freely give:" the result was a collection amounting to no less a sum than 112*l.* 3s. sterling; a very large sum to be voluntarily given by a poor people. This will nearly support my schools; and it proves, I think, that they value the means of grace, and the instruction which their children receive in the schools."

Renewal of Labours at Accompong—Gratitude of the Maroons.—"At Accompong, a Maroon town, the oldest of the society's stations in this parish, I have now a week-day service, which is well attended. The Maroons have been much longer without a missionary than the people at Siloah; and yet they were living in a more consistent manner, and there has been less to complain of and correct among them. They have been for some weeks engaged in cutting a road over the mountains from their town to my house, about six miles, that I may visit them with greater facility. The distance I had to ride to them, before they made this road, was above sixteen miles. It has been a most laborious work, and they have cheerfully undertaken it without any pecuniary remuneration. They have also new-thatched the chapel school-house; and have promised to repair the dwelling-house, which was built by the society, when the road shall have been completed. These exertions show that they value the preaching of the word, and the means of religious instruction. The school is in a very flourishing state. It is a pleasing sight to see the children on all sides running up the hill, on which the school-house stands, as soon as they hear the bell. Several of their parents have told me that they cannot keep them at home on any account: they will run off to school, when the bell rings, let them be in the midst of their dinner, or doing what they may. There is also an early school for adults, commencing at six in the morning, which is attended by ten males and twelve females; whose chief desire, in coming to school, is to be able to read the bible. The Maroons have contributed about 13*l.* towards the support of their school."

Desire for Instruction.—"I recently had an application from the people residing in the south-western part of my district, about eight miles from Siloah, to open a school among them. They are willing to build a school-house at their own expense, which might be used as a chapel for a week-day service. Between sixty and seventy children, who are now entirely destitute of all means of instruction, would attend the school as soon as it should be commenced."—*Church Missionary paper, No.* 121.

NEW ZEALAND.

St. John's College.—The following statement of the "general principles" upon which it is proposed by the bishop of New Zealand to conduct St. John's college, Bishop's Auckland, is reprinted from the "New Zealand Church Calendar" for 1845:—"The general condition upon which all students and scholars are received into St. John's college is, that they shall employ a definite portion of their time in some useful occupation in aid of the purposes of the institution. The hours of study and of all other employments will be fixed by the visitor and tutors. No member of the body is at liberty to consider any portion of his time as his own, except such intervals of relaxation as are allowed by the rules of the college. In reminding the members of St. John's college of the original condition upon which they were admitted, the visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige him to require a strict and zealous fulfilment of this obligation. The foundation of St. John's college was designed—1. As a place of religious and useful education for all classes of the community, and especially for candidates for holy orders.—2. As a temporary hostelry for young settlers on their first arrival in the country.—3. As a refuge for the sick, the aged, and the poor. The expenses of these branches of the institution which are now open already exceed the means available for their support; and a further extension will be necessary to complete the system. The state of the colony has rendered it necessary to receive a larger number of foundation scholars than was at first intended. The general desire of the Maori people for instruction will require an enlargement of the native schools for children and adults. The rapid increase of the half-caste population, in places remote from all the means of instruction, must by provided for by a separate school for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the college. The only regular provision for the support of the institution is an annual grant of three hundred pounds for the maintenance of students,* from the Society for the Propagation of the Gospel. It is the intention of the visitor and tutor to devote the whole of their available income to the general purposes of the college; but, as the sources from which the greater portion of their funds is derived are in some measure precarious, and as this supply must cease with their lives, it is the bounden duty of every one to bear always in mind, that the only real endowment of St. John's college is, the industry and self-denial of all its members. Even if industry were not in itself honourable, the purposes of the institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of a missionary college as that laid down by the great apostle of the Gentiles, and recommended by his practice—'Let him labour, working with his own hands, the thing which is good, that he may have to give to him that needeth.' It will, therefore, be sufficient to state, once for all, that any unwillingness in a theological student to follow the rule and practice of St. Paul will be considered as a proof of his unfitness for the ministry, and that incorrigible idleness or vicious habits in any student or scholar will lead to his dismissal from the college."

* The legacy of the late rev. Thomas Whythead has been invested in land which will not return any rental for several years.

Miscellaneous.

EDUCATION IN WALES.

In the house of commons, March 10, Mr. Williams moved for an address to her Majesty for the institution of an inquiry into the state of education in the principality of Wales, especially into the means afforded to the labouring classes of acquiring a knowledge of the English language. The language of the educated classes throughout Wales, and of the inhabitants of the towns, was English; but the language of the labouring classes, especially in the rural districts, was Welsh. The rev. Mr. Griffiths, the president of a dissenting college in Wales, and a person well acquainted with its condition, reported that there were 250,000 children who ought to receive education—that there were only 70,000 of them who received any education at all—that, of this number of 70,000, a great portion received an education so inferior as to be only nominal, and that there were 180,000 children, whose immortal spirits were totally left without that guide, which all men ought to receive from a sound moral and religious education. As a proof of the prevalent desire of the population of Wales to obtain education, he mentioned that there were 80 Sunday-schools in Wales, which were well attended by adults, males as well as females, who had undergone the most severe labour during six days in the week. He then quoted at some length the report of the commissioners of education in Wales, and especially of Mr. Tremenhere, to show the lamentable deficiency of education in the principality of Wales, and inferred from the extracts which he read that the extent of the benefit which would be conferred on its inhabitants, by giving them a sound moral and religious education, would be incalculable. He could multiply such extracts a hundredfold, but he would confine himself only to a few. He then quoted an extract from the letters of "The Times'" commissioner, Mr. Forster, a barrister—the same gentleman who had written a series of letters on the state of Ireland—for the purpose of proving the deplorable want of education among the people of Wales, especially in Carmarthenshire and the adjacent counties, and of inculcating the propriety of instructing them in the English language, which was "the road of knowledge, civilization, and of the advancement to the poor Welshman." He corroborated this extract by another to the same effect from a recent charge delivered to his clergy by bishop Thirlwall, a scholar of the most eminent ability and learning, and a prelate pious, vigilant, and universally beloved. He followed up this evidence by that of an English gentleman, resident for a long time in Wales, and well acquainted, from his position as the editor and proprietor of an able and intelligent journal in that country, with the wants and wishes of its population. After pointing out the educational measures which had been adopted in Scotland for the last two centuries, and which had created, in that country, one of the most intelligent people in Europe, and after recounting in detail the different acts of parliament which had been passed from the time of Henry VIII. down to the present day, for the purpose of giving instruction to the people of Ireland, he desired the house to compare what the state had done for education in Scotland and Ireland, with the almost total neglect with which it had treated the same subject in Wales. He should have expected that the clergy of the established church in Wales would have done something to remedy this shameful neglect, had he not been aware of their excessive poverty, owing to the extraordinary manner in which the church property of Wales had been despoiled by Henry VIII., Edward VI., and queen Elizabeth. He gave several instances of verdicts recorded contrary not only to evidence, but also to the intentions of the jurors, from their want of knowledge of the language in which the verdict was handed up to the court, and the evidence delivered; and he mentioned one case in which a prisoner, who declared himself to be innocent, was sentenced to death without understanding one syllable of the evidence given against him, or of the sentence under which he was condemned to die, until they were subsequently explained to him by an individual in court, whom he had asked why the judge was looking so grave and speaking so solemnly. He concluded, after a brief recapitulation of the topics of his speech, by handing up his motion to the speaker. Mr. D. Morris corroborated the statements of Mr. Williams, and seconded his motion. Sir J. Graham could not controvert any of the propositions advanced by Mr. Williams on this subject, nor was he inclined to object to the institution of some inquiry into the matters which he had brought under the notice of the house. He admitted that the want of an adequate knowledge of the English language was a serious obstacle, and that the knowledge of it was of vast importance to the due administration of justice in the principality of Wales. He also admitted that the knowledge of English was an element of great value in the advancement of Welshmen in society. He thought, however, that Mr. Williams had scarcely done justice to what the government had done of late years to promote education in the mining districts of South Wales. After describing those measures and their effects on the social, moral, and religious improvement of the inhabitants of those districts, he observed that ministers were now engaged in a grand and comprehensive plan for improving the social condition of the working classes throughout Great Britain, and that, if they succeeded in carrying it through the legislature, their moral and religious condition would force itself more and more upon the consideration of parliament. He almost despaired of being able to establish a general system of national education for England and Wales; but he did not consider the difficulty of establishing such a system to be any reason for not establishing a separate scheme of education for all sects of Christians among the labouring classes in Wales; for a separate education was certainly better for them than no education at all. He cited the report of Mr. Tremenhere in 1840, and the efforts made to carry it out, as proofs that government was not indifferent to the subject, and stated that Mr. Tremenhere, having recently visited the mining districts of South Wales in his capacity of inspector of mines and collieries, had communicated to the government, in his last report, that, though education was still deficient there, decided progress had nevertheless been made in promoting it. Having eulogised the exertions of Sir J. Guest and of Sir T. Phillips, in providing schools for the education of the children in their districts, he observed that he was by no means indisposed to agree to a still further inquiry into the state of education in Wales. He could not, however, agree to the appointment of a special commission to inquire into it. He proposed that the educational committee of the privy council should send down into Wales two of its inspectors, to inquire into the extent of the ignorance of the English language among the population of Wales, and into the best means of removing it. He thought that the necessary information might be speedily obtained, and that the intervention of parliament might be procured, perhaps, during the present session. Mr. Williams expressed his satisfaction at the proposed arrangements, and, after a few observations from Mr. C. Wynne, Mr. Davies, and Mr. T. Wyse, all expressive of their admiration of the anxious desire exhibited by the present government to promote education in all parts of the United Kingdom, consented to withdraw his motion.—*Ecclesiastical Gazette.*

ST. GEORGE'S CHAPEL, WINDSOR.

St. George's chapel has again been embellished with two more beautiful stained glass windows, by Willement, which are placed in the south aisle, immediately opposite to the royal closet. One is called Henry the Eighth's window, and consists of three compartments, four openings in each compartment, the centre containing full-length portraits of Henry VIII., lady Jane Seymour,

Edward VI., and princess Elizabeth. The upper compartment contains the armorial bearings of Henry VIII. and his family, and the lower compartments the arms of the sees of Oxford, Bristol, Chester, and Gloucester, and the collegiate church of Westminster. The other window has also three corresponding divisions and side openings: the upper division contains full-length portraits of Henry VII. and his queen, the centre those of the dukes of York and Lancaster, and the lower division portraits of Edward III. and his queen. The side openings are embellished with the armorial bearings of those illustrious personages.

ECCLESIASTICAL COMMISSION.

The first general report of the ecclesiastical commissioners for England was printed on Monday. The document with the appendix extends to sixty-nine pages: it contains a great deal of information connected with ecclesiastical matters, and no doubt will be regarded with some interest at the present period. The commissioners in their report to her majesty treat of the origin and nature of their constitution, and the various duties assigned to them under the several acts of parliament from the 6 and 7 William IV., c. 77 (1836), to the 5 and 6 Victoria. They declare that, "notwithstanding the large amount of benefit already conferred by the distribution of the revenues, the commissioners cannot withhold the expression of their deep regret that the limited amount of their present means, even after the expedients for increasing them to which under the sanction of the legislature they have deemed it right to resort, must leave untouched a considerable portion of that spiritual destitution, the removal of which was the main object of the crown in issuing the original commission of inquiry, and of parliament in confirming its recommendations." The commissioners express a hope that the several proceedings reported will meet with the approval of her majesty, as conducing to the efficiency of the church and the spiritual welfare of a large number of her majesty's subjects. A long list is given in the appendix, of benefices and churches augmented by the ecclesiastical commissioners, made up to the 25th of June last. It seems that the unconditional grants in livings are 510, the annual augmentation of which is 26,782*l*. The total number of livings is 585, and the total actual amount of permanent annual augmentations to the clergy is 31,354*l*. The general result of the augmentation list, with reference to dioceses, is, that the churches number 585, and the annual sum is stated at 31,354*l*. A return is made of the districts under the church endowment act of the 6th and 7th Victoria, c. 37, constituted by scheme and order in council. It hence appears that 76 districts and new parishes have been constituted under that act, and that the aggregate population provided for is 266,988: there are besides 120 districts under the consideration of the commissioners; and intimation has been given of many more intended to be made, and amongst them of fourteen districts in the parish of Leeds. The board of commissioners now includes, *ex officio*, the two archbishops, five members of the government, all the bishops of England and Wales, three deans, and six common law, equity, and ecclesiastical judges, together with eight permanent law commissioners, six of whom are in the appointment of the crown, and two in that of the archbishop of Canterbury.

The bishop of St. David's has consented to preach at the 145th anniversary of the Society for the Propagation of the Gospel in Foreign Parts, which is appointed to take place at St. Paul's cathedral, on Thursday, May 7.

The archbishop of Dublin has issued a citation against the rev. T. D. Gregg, for preaching in the school-house of the parish of St. Nicholas Within without license, and, further, for thereby disobeying his grace's inhibition. Mr. Gregg is determined to contest the point with his grace, and has published a letter, in which he appeals for sympathy to the clergy and laity of Ireland.

The bishop of Chester had an address presented to him last week from the clergy of his diocese, "conveying their most heartfelt and sincere congratulations on his lordship's happy and providential recovery from his recent severe and alarming illness."

The archbishop of Dublin has addressed a letter to his clergy, complaining of certain irregularities, such as the prevalence of private baptism in houses, in cases not contemplated in the rubrics of private ministrations, by clergymen not belonging to the parish, without permission of the parish minister. His grace "would not attribute such irregularities to a deliberate design to intrude into a brother clergyman's province of ministerial duty; but they must be sensible, on a moment's reflection, that such a course of procedure tends to destroy virtually the parochial system, and thus to lay the very foundations of our church's institutions, which, as long as we continue members of it, it is our bounden duty to uphold."

We regret to hear that another secession from the church of England, amongst the clergy of this diocese, is about to take place; the rev. gentleman having just resigned his preferment, for the purpose of entering into the communion of the church of Rome.—*Dorset Chronicle.*

TESTIMONIAL OF RESPECT TO THE REV. C. W. BINGHAM.

On Wednesday, April 1, a splendid collection of books—consisting of the works of St. Augustine (the Benedictine edition), in eleven volumes folio; the works of St. Bernard (also the Benedictine edition), in two vols. folio; of Strype, in twenty-six volumes octavo; of bishop Hall, in twelve volumes octavo; and of bishop Jeremy Taylor, in fifteen volumes octavo; all in very rich and handsome bindings—was presented to the rev. C. W. Bingham, M.A., by his parishioners, on his resignation of the vicarage of Sydling St. Nicholas, Dorset.

UNIVERSITY TESTS.

The senate of the university of Glasgow have agreed to petition parliament for the repeal of the present Scottish university tests, in so far as regards lay professorships; praying that, in place of these, every professor shall in future be bound, under a penalty, to teach nothing contrary to the confession of faith of the church of Scotland.

CHURCH FOR SEAMEN.

The right hon. lord Radstock has, among other liberal donors, forwarded the sum of 200*l*., as a second donation on behalf of the funds for the completion of the church for seamen in the port of London, now in the course of erection in Dock-street, near the London and St. Katherine's docks. The total amount at present subscribed has therefore now reached 6,065*l*. 7s. 9d. The sum required is 9,000*l*.

THE REV. GEORGE MOORE, M.A.

The will of this deceased clergyman has just been proved. His personal estate was valued for probate duty at 70,000*l*. He had purchased, just before his death, a valuable freehold estate, which, together with the other freeholds he possessed, is considered to be worth between 300,000*l*. and 400,000*l*. He was rector and vicar of Wrotham, also vicar of East Peckham, Kent, and a canon of the metropolitan church of Canterbury; besides which, he held, for half a century, the lucrative appointment of one of the principal registrars of the prerogative court of Canterbury, which had been presented to him by his father, archbishop Moore.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1846.

Preferments.

Name.	Parish & County.	Pop.	Patron.	Value. £
Armstrong, J..	St. Paul's (P. C.), Bermondsey, Surr.			
Austin, J. V...	St. Nicholas, Cole Abbey			
Baldwin, — .. Bourdillon, F.	St. Benedict (R.), and St. Mary's (V.), Huntingdon	1068 814	Lord Chanc...	*168
Bradford, C...	Greatham (R.), Hants.	238	Rev. T. A. Holland	275
Brayshaw, T..	Collingworth, near Bingley			
Brown, J.	Wadsley (P.C.), Ecclesfield, Yorks.		Misses Harrison	230
Chamberlain, W.	St. John's (P. C.), Little Bolton			
Chawner, W..	Trinity (P.C.), Hudsfield, Prestbury, Chesh.			
Cooper, R.....	Stratford-sub-Castle, Wilts ..	352	D. & C. of Sarum	80
Daubeny, G. B.	Flaxley (P.C.), Glouc.	229	Sir C. Boevey, bart.	104
Davies, W. G.	Brymbo (P.C.), Ruabon, Denbigh			
Forward, C...	North Poorton (R.), Dorset..	112	Rev. W. Jenkyns	75
Gordon, R. A.	Avington (R.), Berks.	98	Sir F. Burdett.	300
Green, C. W..	Nayland (P.C.), Suff.	1114	Sir J. Bowley, bart.	139
Greenwood, J. H.	Hurst (P.C.), Ashton-under-Lyme			
Griffith, J.....	Aberdare (R.), Carnarvon		Marq. of Bute.	
Grover, W. J.	Chewton Mendip (V.), Som., c. Emborough; Faringdon (P. C.), Stoneaston (P.C.)	1216 210 605 460		*420
Haysham, J...	Lasonby (V.), Cumb.	291	Bp. of Carlisle.	*551
Holland, T. A.	Poynings (R.), Suss..	268	Lord Chanc...	297
Hornby, E. J. B.	Ormskirk, Lanc.....	14608	Earl of Derby.	*867
Jackson, J. R.	Norton Calcparts (V.), Wilts.	110	J. Pitt.....	80
Leach, W. B..	Chilthorne Domer (V.), Somerset	291		*285
Lee, S. U. B..	Allhallows (R.), Exet.	360	D. & C. of Exeter	66
Loftus, lord A.	Ballibay	6685	Bp. of Clogher.	*383
Marcus, M....	St. Paul's, Bunhill-row, London			
Morris, J. B.	Rincurran (R.), Cork	2758	Bp. of Cork ..	461
Nash, C.....	Throwley (V.), Kent.	668	Dr. Sleath ...	200
Norman, F. J.	Bottesford (R.), Leic.	1375	Duke of Rutland.....	*993
Orme, G. C. ..	Edith Weston (R.), Rutland	343	Rev. R. Lucas.	165
Page, J. A....	Tintwistle (P. C.), Cheshire			
Pollock, W. ..	St. Mark's, Liverpool		Trustees	380
Power, F. A...	Bevington (P.C.), Liverpool.....			
Prior, J. L. ...	St. Peter's (V.), cum All Saint's, Maldon, Essex.	1878	Rev. J. Matthew	
Parcell, G.....	Dist. church Charlesworth, Derbyshire.			
Rogers, F.	Dist. church St. Philip's, Leeds			
Simeon, C. ...	St. Matthew's (P. C.), Gosport.....		Bp. and Rec...	200
Sims, F.....	West Bergholt (R.), Essex	922	W. Fisher	*454
Sims, H.....	West Tofts (R.), Norfolk	182	Sir R. Sutton .	110
Smith, T. C...	St. Andrew (P. C.), Newcastle-upon-Tyne	17753	The Vicar	257
Smyth, T. R...	Charlynch (R.), Somerset	215	John Starkey .	400
Stanton, L. W.	Odeshill (P.C.), Staff.			
Stewart, D. D.	St. Bride (P. C.), Liverpool		Trustees	305
Stewart, J. H.	Limpsfield (R.), Surrey	1344	Mr. Leveson ..	*595
Stoddart, C. ..	St. Day (P. C.), Gwennap, Cornw.			
Tooth, G. C...	District ch., Northwood, Stoke-upon-Trent			
Venn, E. T. ..	Hackford (R.), Norf.			
Watt, A.....	Trinity church, Southampton			
Williams, J. ..	Camberwell, Surrey..	39868	Rev. J. G. Stone.....	*1820
Williamson, W. C.	Trin. (R.), Cork		Bp. of Cork ..	
Willmott, R. E. A.....	St. Cath. ch., Bearwood (P. C.), Berks.			
Woodrooff, J. N.....	St. Nicholas (R.), Cork		Bp. of Cork ..	

Dixon, G., can. York minst.
Freeman, P., princ. theological coll., Chichester.
Green, R., mast. St. Mary's hospital, Newcastle-upon-Tyne.
Hawels, J. O. W., morn. preach. Magd. hosp., London.
Maurice, F., chap. Gray's Inn.
Mitchell, J., chap. D. M. prison, Southsea, Hants.
Prosser, Sam., hd. mast. Midhurst sch.

Clergymen Deceased.

Adams, J. R., Exeter coll., 33.
Barter, C., vic. Cornworthy, Devon (pat. family), 96.
Bastard, P. P., chap. R. H. duke of Cambridge and rt. hon. lord Tenterden.
Bigland, E., rec. Kirkhaugh, Northumb. (pat. Mrs. Richardson), 43.
Carlos, R., vic. Aston Cantlow, Worc. (pat. family), 79.
Goldesborough, J., rec. Slimbridge, Glouc. (pat. Magd. coll., Oxford); p.c. Redlynch, Wilts. (pat. sir H. R. Hoare, bt.).
Hird, J., D.D., rec. Monxton, Hants (pat. King's coll., Cambridge); vic. Ellingham, Hants (pat. Eton coll.).
Hobart, hon. and very rev. H. L., D.D., dean of Windsor and Wolverhampton, vic. Wantage, Berks (pat. D. & C. Windsor); rec. Haseby, Oxford (pat. D. and C. of Windsor); vic. Norton, Linc. (pat. lord chanc.).
Killett, W., vic. Kenninghall, Norf. (pat. bp. of Ely).
Lamb, G. F., E.I.C.S., on his passage from India for the recovery of his health.
Mackintosh, D. M., chap. E.I.C.S., and son of Dr. Mackintosh, of Exeter.
Rodney, rt. hon. lord, Elmley, Kent. (pat All Souls' coll., Oxford).
Swan, C., rec. Ridlington (pat. earl of Gainsborough).
Walton, J., D.D., rec. Birdbrook, Essex (pat. Clare H., Cambridge), 72.
Ward, H., vic. Felmersham (pat. Trin. coll., Camb.), 44.
Whalley, W. M., inc. Waltham Abbey (pat. trustees of Norwich), 78.
White, J., rec. Ballybrennan, 54.
Wright, J. B., late offic. min. Tuddenham.

Edward VI., and princess Elizabeth. The upper compartment contains the armorial bearings of Henry VIII. and his family, and the lower compartments the arms of the sees of Oxford, Bristol, Chester, and Gloucester, and the collegiate church of Westminster. The other window has also three corresponding divisions and side openings: the upper division contains full-length portraits of Henry VII. and his queen, the [illegible] of the dukes of York and Lancaster, and the lower division portraits of Edward III. and his queen. The side openings are embellished with the armorial bearings of those illustrious personages.

ECCLESIASTICAL COMMISSION.

The first general report of the ecclesiastical commissioners for England was printed on Monday. The document with the appendix extends to sixty-nine pages: it contains a great deal of information connected with ecclesiastical matters, and no doubt will be regarded with some interest at the present period. The commissioners in their report to her majesty treat of the origin and nature of their constitution, and the various duties assigned to them under the several acts of parliament from the 6 and 7 William IV., c. 77 (1836), to the 5 and 6 Victoria. They declare that, "notwithstanding the large amount of benefit already conferred by the distribution of the revenues, the commissioners cannot withhold the expression of their deep regret that the limited amount of their present means, even after the expedients for increasing them to which under the sanction of the legislature they have deemed it right to resort, must leave untouched a considerable portion of that spiritual destitution, the removal of which was the main object of the crown in issuing the original commission of inquiry, and of parliament in confirming its recommendations." The commissioners express a hope that the several proceedings reported will meet with the approval of her majesty, as conducing to the efficiency of the church and the spiritual welfare of a large number of her majesty's subjects. A long list is given in the appendix, of benefices and churches augmented by the ecclesiastical commissioners, made up to the 25th of June last. It seems that the unconditional grants in livings are 510, the annual augmentation of which is 26,782*l*. The total number of livings is 585, and the total actual amount of permanent annual augmentations to the clergy is 31,354*l*. The general result of the augmentation list, with reference to dioceses, is, that the churches number 585, and the annual sum is stated at 31,354*l*. A return is made of the districts under the church endowment act of the 6th and 7th Victoria, c. 37, constituted by scheme and order in council. It hence appears that 76 districts and new parishes have been constituted under that act, and that the aggregate population provided for is 266,988: there are besides 120 districts under the consideration of the commissioners; and intimation has been given of many more intended to be made, and amongst them of fourteen districts in the parish of Leeds. The board of commissioners now includes, *ex officio*, the two archbishops, five members of the government, all the bishops of England and Wales, three deans, and six common law, equity, and ecclesiastical judges, together with eight permanent law commissioners, six of whom are in the appointment of the crown, and two in that of the archbishop of Canterbury.

The bishop of St. David's has consented to preach at the 145th anniversary of the Society for the Propagation of the Gospel in Foreign Parts, which is appointed to take place at St. Paul's cathedral, on Thursday, May 7.

The archbishop of Dublin has issued a citation against the rev. T. D. Gregg, for preaching in the school-house of the parish of St. Nicholas Within without license, and, further, for thereby disobeying his grace's inhibition. Mr. Gregg is determined to contest the point with his grace, and has published a letter, in which he appeals for sympathy to the clergy and laity of Ireland.

The bishop of Chester had an address presented to him last week from the [illegible] of his diocese, "conveying their most heartfelt and sincere congratulations on his lordship's happy and providential recovery from his recent severe and alarming illness."

The archbishop of Dublin has addressed a letter to his clergy, complaining of certain irregularities, such as the prevalence of private baptism in houses, in cases not contemplated in the rubrics of private ministrations, by clergymen not belonging to the parish, without permission of the parish minister. His grace "would not attribute such irregularities to a deliberate design to intrude into a brother clergyman's province of ministerial duty; but they must be sensible, on a moment's reflection, that such a course of procedure tends to destroy virtually the parochial system, and thus to lay the very foundations of our church's institutions, which, as long as we continue members of it, it is our bounden duty to uphold."

We regret to hear that another secession from the church of England, amongst the clergy of this diocese, is about to take place; the rev. gentleman having just resigned his preferment, for the purpose of entering into the communion of the church of Rome.—*Dorset Chronicle.*

TESTIMONIAL OF RESPECT TO THE REV. C. W. BINGHAM.

On Wednesday, April 1, a splendid collection of books—consisting of the works of St. Augustine (the Benedictine edition), in eleven volumes folio; the works of St. Bernard (also the Benedictine edition), in two vols. folio; of Strype, in twenty-six volumes octavo; of bishop Hall, in twelve volumes octavo; and of bishop Jeremy Taylor, in fifteen volumes octavo; all in very rich and handsome bindings—was presented to the rev. C. W. Bingham, M.A., by his parishioners, on his resignation of the vicarage of Sydling St. Nicholas, Dorset.

UNIVERSITY TESTS.

The senate of the university of Glasgow have agreed to petition parliament for the repeal of the present Scottish university tests, in so far as regards lay professorships; praying that, in place of these, every professor shall in future be bound, under a penalty, to teach nothing contrary to the confession of faith of the church of Scotland.

CHURCH FOR SEAMEN.

The right hon. lord Radstock has, among other liberal donors, forwarded the sum of 200*l*., as a second donation on behalf of the funds for the completion of the church for seamen in the port of London, now in the course of erection in Dock-street, near the London and St. Katherine's docks. The total amount at present subscribed has therefore now reached 6,065*l*. 7s. 9d. The sum required is 9,000*l*.

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Austin, J. V....	St. Nicholas, Cole Abbey			
Baldwin, — ..	St. Benedict (R.), and	1069	Lord Chanc...	*122
Bourdillon, F.	St. Mary's (V.), Huntingdon	614		
Bradford, C...	Greatham (R.), Hants.	238	Rev. T. A. Holland	275
Brayshaw, T..	Collingworth, near Bingley			
Brown, J.	Wadsley (P.C.), Ecclesfield, Yorks.		Misses Harrison	230
Chamberlain, W.	St. John's (P. C.), Little Bolton			
Chawner, W..	Trinity (P.C.), Hudsfield, Prestbury, Chesh.			
Cooper, R....	Stratford-sub-Castle, Wilts	852	D. & C. of Sarum	80
Daubeny, G. B.	Flaxley (P.C.), Glouc.	229	Sir C. Bowyer, bart.	104
Davies, W. G.	Brymbo (P.C.), Runbon, Denbigh			
Forward, C...	North Poonton (R.), Dorset	112	Rev. W. Jenkyns	75
Gordon, R. A.	Avington (R.), Berks.	93	Sir F. Burdett.	300
Green, C. W..	Nayland (P.C.), Suff.	1114	Sir J. Bowley, bart.	139
Greenwood, J. H.	Hurst (P.C.), Ashton-under-Lyme			
Griffith, J....	Aberdare (R.), Carnarvon		Marq. of Bute.	
Grover, W. J.	Chewton Mendip (V.), Som., c. Emborough; Farington (P. C.), Stoneaston (P.C.)	1216 210 605 460		*420
Heysham, J...	Lazenby (V.), Cumb.	891	Bp. of Carlisle.	*251
Holland, T. A.	Poynings (R.), Suss.	268	Lord Chanc..	297
Hornby, E. J. R.	Ormskirk, Lanc.	14608	Earl of Derby.	*367
Jackson, J. E.	Norton Calcparte (V.), Wilts	116	J. Pitt.	80
Leach, W. B..	Chilthorne Domer (V.), Somerset	291		*285
Lee, S. U. B..	Allhallows (R.), Exet.	360	D. & C. of Exeter	60
Loftus, lord A.	Ballibay	6685	Bp. of Clogher.	*383
Marcus, M....	St. Paul's, Bunhill-row, London			
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Nash, C.	Throwley (V.), Kent	688	Dr. Sleath ...	200
Norman, F. J.	Bottesford (R.), Leic.	1375	Duke of Rutland	*993
Orme, G. C. ..	Edith Weston (R.), Rutland	343	Rev. R. Lucas.	155
Page, J. A....	Tintwistle (P. C.), Cheshire			
Pollock, W. ..	St. Mark's, Liverpool		Trustees	380
Power, F. A...	Bevington (P.C.), Liverpool			
Prior, J. L....	St. Peter's (V.), cum All Saint's, Maldon, Essex	1878	Rev. J. Matthew	
Purcell, G....	Dist. church Charlesworth, Derbyshire			
Rogers, F....	Dist. church St. Philip's, Leeds			
Simeon, C. ...	St. Matthew's (P. C.), Gosport		Bp. and Rec...	200
Sims, F.....	West Bergholt (R.), Essex	922	W. Fisher	*454
Sims, H.....	West Tofts (R.), Norfolk	182	Sir R. Sutton .	110
Smith, T. C...	St. Andrew (P. C.), Newcastle-upon-Tyne	17753	The Vicar	257
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Stanton, L. W.	Odeshill (P.C.), Staff.			
Stewart, D. D.	St. Bride (P. C.), Liverpool		Trustees	305
Stewart, J. H.	Limpsfield (R.), Surrey	1344	Mr. Leveson ..	*595
Stoddart, C. ..	St. Day (P. C.), Gwennap, Cornw.			
Tooth, G. C...	District ch., Northwood, Stoke-upon-Trent			
Venn, E. T. ..	Hackford (R.), Norf.			
Watt, A.....	Trinity church, Southampton			
Williams, J. ..	Camberwell, Surrey..	38868	Rev. J. G. Stone	*1020
Williamson, W. C.	Trin. (R.), Cork		Bp. of Cork ..	
Willmott, R. E. A.	St. Cath. ch., Bearwood (P. C.), Berks.			
Woodroffe, J. N.	St. Nicholas (R.), Cork		Bp. of Cork ..	

Dixon, G., can. York minst.
Freeman, P., princ. theological coll., Chichester.
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Hawels, J. O. W., morn. preach. Magd. hosp., London.
Maurice, F., chap. Gray's Inn.
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Bigland, E., rec. Kirkhaugh, Northumb. (pat. Mrs. Richardson), 43.
Carlos, R., vic. Aston Cantlow, Worc. (pat. family), 79.
Goldesborough, J., rec. Slimbridge, Glouc. (pat. Magd. coll., Oxford); p.c. Redlynch, Wilts. (pat. sir H. R. Hoare, bt.).
Hird, J., D.D., rec. Monxton, Hants (pat. King's coll., Cambridge); vic. Ellingham, Hants (pat. Eton coll.).
Hobart, hon. and very rev. H. L., D.D., dean of Windsor and Wolverhampton, vic. Wantage, Berks (pat. D. & C. Windsor); rec. Haseby, Oxford (pat. D. and C. of Windsor); vic. Nocton, Linc. (pat. lord chanc.).
Killett, W., vic. Kenninghall, Norf. (pat. bp. of Ely).
Lamb, G. F., E.I.C.S., on his passage from India for the recovery of his health.
Mackintosh, D. M., chap. E.I.C.S., and son of Dr. Mackintosh, of Exeter.
Rodney, rt. hon. lord, Elmley, Kent. (pat All Souls' coll., Oxford).
Swan, C., rec. Ridlington (pat. earl of Gainsborough).
Walton, J., D.D., rec. Birdbrook, Essex (pat. Clare H., Cambridge), 72.
Ward, H., vic. Felmersham (pat. Trin. coll., Camb.), 44.
Whalley, W. M., inc. Waltham Abbey (pat. trustees of Norwich), 73.
White, J., rec. Ballybrennan, 54.
Wright, J. B., late offic. min. Tuddenham.

University Intelligence.

OXFORD.

ORIEL.

April 17.—The following gentlemen were elected fellows:—A. De Butts, B.A., late sch. Trin.; E. Post, B.A., late sch. Oriel; J. W. Burgon, B.A., Worc.

In a congregation holden this first day of , the proctors of the last year resigned their offices; and the new proctors having been previously elected by their respective colleges, were presented, for admission, to the vice-chancellor.

Senior Proctor.—G. H. Liddell, M.A., stud. Ch. Ch.
Junior Proctor.—T. Chaffers, M.A., fell. Brasen.

Having taken their seats as the proctors for the ensuing year, they then nominated the following gentlemen to be pro-proctors:—G. R. Brown, M.A., E. R. Dukes, M.A., studs. Ch. Ch.; J. A. Ashworth, M.A., W. E. Buckley, M.A., fells. Brasen.

BAMPTON LECTURER FOR 1847.

Archdeacon Shirley, New coll.

CAMBRIDGE.

NORRISIAN PRIZE.

May 9.—The Norrisian prize for the best prose essay on a sacred subject has been adjudged to J. H. Jones, B.A., Jesus. Subject—"Hath God cast away his people? God forbid" (Rom. xi. 1).

Tributes of respect have recently been presented to the following:—

Duthie, A. H., vic. Sittingbourne, Kent.
Marshall, W. E., late cur. Monmouth.
Parker, G. H., min. St. Andrew's, Bethnal Green.
Simpson, J. H., cur. St. Andrew's, Bethnal Green.
Soper, J., cur. St. Mary's, Haggerstone.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A meeting was held at the Hanover-square rooms, on Tuesday, April 28, 1846, in consequence of the following requisition, addressed to his grace the duke of Buccleuch, high steward of the city of Westminster:—

"To his grace the duke of Buccleuch, K.G., high steward of the city of Westminster, &c.,

"We, the undersigned inhabitants of the city and liberty of Westminster, being deeply sensible of the claims which our emigrant countrymen have upon the members of the church at home, for assistance in the supply of their spiritual wants, and of the duty which is incumbent upon the subjects of the British crown to aid in the spread of the gospel throughout the world, by means of the colonies and foreign possessions of this country, respectfully request that your grace will preside at a meeting to be held in the city of Westminster, for the purpose of procuring increased support to the 'Incorporated Society for the Propagation of the Gospel in Foreign Parts." (Signed by a vast number of the members of both houses of parliament, of the clergy, and principal inhabitants of Westminster).

The meeting was most numerously attended. The following resolutions were adopted:—

Moved by the lord bishop of Winchester, seconded by lord Glenelg, and supported by George Byng, esq., M.P., and lord Robert Grosvenor, M.P.: "That the emigrants from this country to the British colonies (amounting to 40,000 annually), and the colonists already settled there, require a much more ample provision for their spiritual wants than they are at present able, even with all the efforts they are making, to furnish for themselves."

Moved by the lord bishop of St. David's, and seconded by the right hon. the chancellor of the exchequer: "That the connexion into which this Christian country has been brought, through its commercial and political relations with vast numbers of the heathen, imposes upon it the duty of imparting to them the blessings of the gospel."

Moved by the lord bishop of Jamaica, and seconded by lord John Manners, M.P.: "That the twofold object of providing means of spiritual improvement for our emigrants and colonists, and of making known the gospel to our heathen dependencies, has, under the divine blessing, been so long and so successfully pursued by the Society for the Propagation of the Gospel, as to entitle it to the sympathy and support of the present meeting."

Moved by lord Sandon, M.P., and seconded by archdeacon Manning: "That while the funds of the society have of late years greatly increased, they yet fall far short of what is needful for accomplishing the great design of its institution. That, with a view to the enlargement of its resources, the clergy and churchwardens within the city of Westminster be respectfully requested to assist in forming associations in their several parishes and districts; and that a subscription be now opened in behalf of the society."

Moved by the dean of Westminster, seconded by the rector of St. George's, Hanover-square: "That the best thanks of this meeting be given to his grace the duke of Buccleuch, for his kindness in presiding on this occasion."

A committee has been formed for promoting the extension of parochial associations within the city of Westminster, as well as for receiving additional subscriptions and donations. The sum of 691*l.* has been already contributed.

CHURCH MISSIONARY SOCIETY.

The anniversary sermon was preached in the parish church of St. Bride, Fleet-street, by the right rev. the lord bishop of Calcutta, V.P., by whom it was preached 29 years ago. The annual meeting was held on Tuesday, May 5, at Exeter-hall. There were present, lord Glenelg, the bishops of Calcutta, Cashel, Chester, and Ripon, sir R. H. Inglis, sir G. Rose, sir Digby Mackworth, &c. &c. The earl of Chichester, in opening the proceedings, reviewed at some length the operations of the society, and adverted to the difficulties presented to the extension of missions in British India. The report was then read by the secretary. It appeared thereby that the receipts of the society for the year amounted to 102,458*l.* 0s. 5d., a sum which was less than that of the preceding year by 2,791*l.* 9s. 2d. The chief part of this deficiency arises from a decrease in the legacies, amounting to upwards of 2000*l.* Three-fourths of the income of the society is derived through associations; and, on this account, the deficiency has amounted to 304*l.* 16s. 11d. The expenditure was 1073*l.* 4s. under the income actually raised. The report described the condition and progress of the college at Islington as favourable on the whole, although the number of students was not large. The various missions of the society in East and West Africa, Greece, Egypt, Jamaica, North-west America, Ceylon, South India, New Zealand, and China, were also in a prosperous condition; but the missions of the society could not be further extended unless its funds were increased. Within the past year, the bishops of Oxford, Ossory and Ferns, and Cashel, accepted the office of vice-presidents.

The lord bishop of Chester moved the first resolution, that the report which had been read to the meeting should be adopted and printed, and dwelt upon the necessity of greatly extended efforts to promote the great work of missionary labour. He impressed upon the meeting the duty of curtailing their superfluous expenses,

n order to render their efforts for the conversion of the heathen more commensurate with the progress of the nation. The motion having been duly seconded, was put and carried.

The lord bishop of Oxford moved the next resolution, which was—"That this meeting, whilst it offers to the bishop of Calcutta its best thanks for his sermon delivered yesterday evening, and for the countenance and encouragement which he has always extended to the mission of the society, embraces the opportunity of solemnly recognizing the paramount claims of British India upon the church at home, and the duty of taking all advantage of the present crisis in the missions, and of the facilities which God has granted for the evangelization of that vast empire." The bishop in an eloquent address impressed on the meeting the claims of the society to their support.

The rev. Mr. Fox, a missionary from Southern India, seconded the resolution, which was put and carried.

The bishop of Cashel moved, and the rev. Mr. Bernot (who gave a most interesting account of his missionary labours among the Indians of British Guiana) seconded, the next resolution, which was as follows: "That the critical circumstances of the rising native church in New Zealand call for deep sympathy on the part of Christians at home, and for their unceasing prayer to the Great *Head of* the church that he would interpose in its behalf, and rescue his own cause in that country from the *perils* with which it is now surrounded, through the subtility and malice of the god of this world operating both upon the natural passions of ungodly men, and upon the infirmity of an unestablished faith in some of the native converts."

Other resolutions were agreed to by the meeting, which, after adjourning at half-past three o'clock, met again at six, and was addressed by the hon. and rev. M. H. Villiers, the rev. H. Stowell, and other clergymen and gentlemen.

CHURCH EDUCATION SOCIETY FOR IRELAND.

36, Dawson-street, Dublin.

The following "general instructions to inspectors of schools" were ordered by the committee, at their meeting, held on the 4th of March: 1. Each inspector to be actually engaged inspecting schools under the society for six months in each year, at such particular times as the committee may determine. 2. He is to give to the superintending clergyman of each school one clear day's notice, at least, of the day of inspection; longer notice if possible. 3. Duplicate reports on each school are to be sent in to the committee immediately after the inspection of the school. 4. The inspector is to keep a journal according to a form furnished by the committee, in which he is to enter for each day, whilst he is out on the business of inspection, in what way he has been engaged in the duties of his office. He is also, at the close of each tour of inspection, to make a general report to the committee, embracing any facts which may have come under his observation, or which may have been communicated to him on good authority, illustrative of the operations of the society; such as the increase of children in attendance, distinguishing the several denominations of church children, protestant dissenters, and Roman catholics; the flourishing condition of any of the schools, the opposition which they may have experienced, and the moral and religious improvement discernible in a neighbourhood from their influence. 5. No school to be inspected on Saturday, except on the special permission of the superintending clergyman, and in cases in which he may represent that the attendance of pupils on that day will not be unusually thin. 6. The inspector is to devote a reasonable time to the inspection of each school, so as to ascertain with accuracy its degree of efficiency, and to be cautious to avoid even the appearance of haste. He is also to endeavour to communicate personally with the diocesan-secretary as soon as possible after entering each diocese, and to forward his address to the office in Dublin at least once in each week during his tour of inspection.

CHURCH PASTORAL AID SOCIETY.

The annual meeting of the Cambridge auxiliary of this society took place on March 23, at the Town-hall. The large room was crowded, and very great interest was manifested in the proceedings on the part of those present. The rev. prof. Lee presided, and having opened the meeting,

The secretary (the rev. Mr. Hopkins) read the report, which stated that the progress of the society had hitherto been satisfactory, and that the list of permanent annual subscribers had received an increase in its numbers. The committee also noticed the addition of large donations from Cambridge, both through this auxiliary and directly to the parent society. The report then called attention to the difficulty of obtaining new collectors, and suggested to the members of the university that they could not confer a greater boon upon the society than by collecting personally themselves, or by inducing their friends to do so. The condition of the ladies' branch was reported to be on the whole satisfactory; and though the returns from this department are necessarily of a fluctuating amount, yet it was hoped that when the accounts are finally closed the total would not fall below that of former years. The report then proceeded to notice the state of the church, and of the parent society, and alluded to the loss sustained by the death of the late secretary, the rev. E. F. Champneys, who died while on a journey which he had undertaken in furtherance of the welfare of the society. The vacancy left by this unhappy circumstance had, however, been ably supplied by the rev. C. Clayton, fellow of Caius college. The report concluded by stating the cheering intelligence that 560*l.* more had been received this year than at a corresponding period of last year. The expenditure of the society is 3,738*l.* more; and there are still on the lists 41 applications for aid from incumbents who have under their united charge 204,000 souls.

The rev. W. Carus rose to move the first resolution, as follows:—"That the report now read be adopted, printed, and circulated, under the direction of the committee, and that this meeting desires to express heartfelt praise to the Great Head of the church, for the encouraging measure of success with which he has crowned the operations of the parent society."

The rev. Mr. Acklom seconded the resolution. He said that this society had, above all, one point to recommend it. It was calculated to do good to their home, to bring the gospel of peace to the hearts of their fellow countrymen. There was an excitement connected with missionary enterprise which ensured support; but, when they looked at the wants of those immediately connected with us, in the manufacturing and mining districts, and the crowds which peopled our large cities and towns, as much would be found necessary to be done, to make them acquainted with the things which are of God, as even in heathen lands. It was well to send the gospel abroad; but it was also well to look at home, and to take care that those who came from abroad might see that we cared for the souls of our brethren at home. The amount of spiritual destitution prevailing throughout the land was very great, vice of all kinds swayed the minds of the people, and the want of pastors to look after the scattered sheep was sensibly felt. He exhorted each and all to exert their efforts, that through the length and breadth of the land Christianity might be seen to flourish in all the beauty of holiness.

The rev. prof. Scholefield moved, "That this meeting is thankful to Almighty God for the religious privileges enjoyed by this country, and for the efforts which are being made to promote church extension; but, at the same time, is fully persuaded that these efforts are not sufficient to meet the growing wants of our population; and that there exists an increasing necessity for the exertions of the Church Pastoral Aid Society." The rev. professor said that he had attended the meeting at considerable personal inconvenience; but he had felt it to be his duty not to omit attending one meeting of such a society, in which he felt the warmest interest. The resolution started from the ground of thankfulness for the religious privileges enjoyed by the people of this country; and from that ground he felt extremely glad to start. After an allusion to his own parish, the church of which was large enough to accommodate many more than the parishioners, the rev. gentleman said that, in spite of the deductions to be made, they, as a nation, were super

to all the world beside. Nevertheless, when they looked at parishes which comprised a population of 4,000 or 5,000 souls, and there were many with 30,000, what was it to say that they had a church and a pastor? Had he such a charge as that, he could not lay his head with peace or comfort on his pillow? The vital principle of that society was one of interference. He did not wish to say one word, kindly or unkindly, of any denomination of dissenters; but he would speak of church extension in the church establishment. The principle of interference was the grand point of church extension. The church interfered with all: it said to all that none could say they had no pastor, for the minister of whatever parish in which they lived was bound to look after their souls, and seek their salvation. If their dissenting brethren had one hundred times as many chapels, and as many ministers as they had, it would only amount to this, that to as many as liked to come and hear they might preach, and whom they chose they might visit; but the minister of the establishment is bound to care for the souls of those entrusted to his charge: he is bound to go to the houses of his flock to seek out the lost, and invite the wanderer, and to compel them to come into the fold by all the force of Christian argument. When he found one of his own flock absent from church, and he inquired the reason why, he might be answered that he had attended another church on that day; and what would be his reply? That it was his duty to look after his own sheep, and see that they met in the fold of the great Shepherd, but that the stranger would not come and see after them. When he had read the declaration of sir R. Peel, that the large parishes must be broken up, he felt that, if he had been in the house at the time, he should have broken through all form and ceremony, to have given utterance to his feelings of gratification. That was the very thing that society was assisting to do. Large parishes must be broken up, or the country must be broken up. If reduced to small parishes, a kindly and Christian influence would be diffused through all the inhabitants, which now, in many large parishes, it was impossible to effect. The rev. gentleman concluded with an earnest appeal for increased exertion in aid of the objects of the society.

The rev. Mr. Auriol, from London, seconded the resolution. He entered into an account of the state of religious destitution in the metropolis, taking several districts, not by any means the poorest, and showing that the whole metropolis, comprising two million souls, possessed church-room only for 600,000. Mary-le-bone, with a population of 138,000, had church-accommodation for only 25,000: St. Pancras, with a population of 140,000, had church-room only for 17,000. There were eighteen parishes in which each minister had the care of nearly 8,000 souls. From the deficiency of church-accommodation thousands, who, when young, had been brought up at schools, and in the habit of attending public worship, never went near the house of God. After giving a further statistical description of the spiritual wants of the people in the manufacturing and other districts, the rev. gentleman defended the course adopted by the society, in ascertaining the character of such clergymen as they assisted from the funds. The mere act of ordination did not constitute a man a fit minister of the gospel of Christ; for, as the apostle had said, "there would come into the fold many who as wolves would scatter the sheep;" and they had a serious responsibility that the sums which were subscribed should not be misused.

The resolution having been put and carried,

The rev. Dr. Spence moved the next resolution—"That this meeting trusts that, under the divine blessing, renewed exertions on behalf of the Society will be made by the members of this auxiliary, and that the following gentlemen be appointed officers for the ensuing year: the rev. W. Carus, rev. J. Cooper, rev. Geo. Coulcher, rev. E. Daniel, col. Glover, W. B. Hopkins, esq., rev. W. Keane, rev. J. D. Lane, J. E. Marshall, esq., rev. Charles Perry, rev. T. G. Ragland, rev. prof. Scholefield, rev. J. Singleton, rev. D. Spence, rev. J. H. Titcomb, J. Sperling, esq.; treasurer, rev. Charles Perry; secretaries, rev. W. Keane, W. B. Hopkins, esq., and W. W. Hutt, esq.

The rev. C. Clayton, secretary to the Parent Society seconded the resolution.

The rev. E. Daniels moved the fourth resolution—"That the thanks of the meeting be given to the mayor for the use of the town-hall, and to professor Lee for his able services in the chair."

The rev. J. H. Titcomb seconded the resolution; and the chairman, in a speech of great effect, returned thanks.

The doxology was then sung by the meeting, which terminated the proceedings.

Diocesan Intelligence.—England and Ireland.

EXETER.

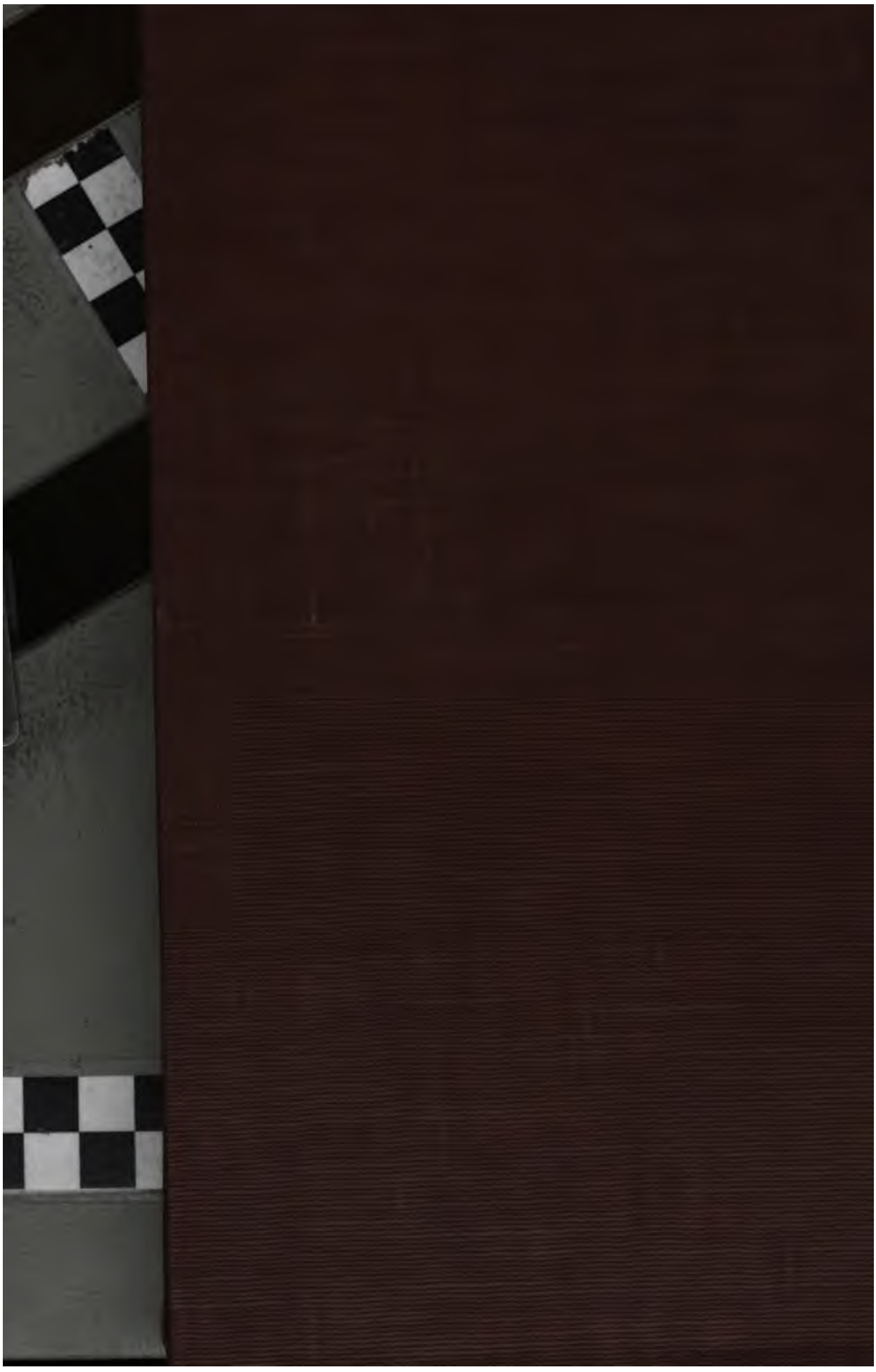
Devonshire.—The new church, situate at the back of Oxford-street, Plymouth, has been consecrated by the lord bishop of Exeter. His lordship was met at the entrance of the building by a large body of the clergy of the surrounding neighbourhood. The rev. Mr. Hatchard, vicar of the parish, officiated at the reading-desk; the rev. Mr. Coleridge read the epistle, and the rev. Mr. De Bouilli the gospel. The sermon was preached by the rev. Mr. Coleridge.

LONDON.

St. Giles's in the Fields.—On the Thursday before Easter the rector of St. Giles' received from a Christian, who wished his name not to be known (together with two beautiful books, a damask cloth, and napkins for the communion table) a most chaste and valuable entire service of silver gilt plate, accompanied by a hundred pound note to be put into the plate at the offertory on Easter Sunday, towards the endowment of the new free church in Endell-street.

SALISBURY.

Marlborough College.—A meeting of life governors, donors, and other friends of Marlborough College, was held at their rooms in Suffolk-street, Pall Mall, on Wednesday, the 29th ult., for promoting subscriptions in aid of the fund proposed to be raised for the erection of a chapel within the college premises. The chair was taken by sir S. R. Glynne, bart., one of the council. A letter was read from his royal highness prince George of *Cambridge*, expressing his regret at his inability to *attend, and inclosing a donation*; and similar letters from *the right hon. W. E. Gladstone* and others. From the statements made to the meeting by the council, it appears that nearly 40,000*l.* has been received since July, 1842, as donations towards the establishment of this most useful institution, and that the expenditure incurred and about to be incurred for additional buildings and outfit, in order to complete the accommodation for the reception of pupils to the number of 500, as originally contemplated, will be nearly 60,000*l.*, the difference having been supplied by loans. There are now upwards of 300 pupils in the college. Arrangements are completed for the reception of the additional number of 100 in August, and of the same number in August, 1847. Sketches of the designs and plans of the chapel, as prepared by Edward Bloro, esq., the architect, were produced at the meeting, and much admired. The chapel is to contain 700 sittings, which will afford ample accommodation for the masters, pupils, and the whole establishment. Much satisfaction was expressed by the meeting, at the determination of the council to proceed to the immediate erection of the chapel, and at the statements which were made of the prosperous state of the college. Resolutions were passed, in furtherance of the object of the meeting. Various subscriptions were received and announced, amounting at the time of the meeting to 579*l.* 4s.

Wiltshire.—It is determined to repair the fine old parish church of Broad Chalk (the mother church of the deanery of Chalk), and to re-arrange the seats, so as to afford better and increased accommodation to the inhabitants of that populous and important village. It is also in contemplation to effect the same desirable object in the parish church of Maddington, in this county.

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